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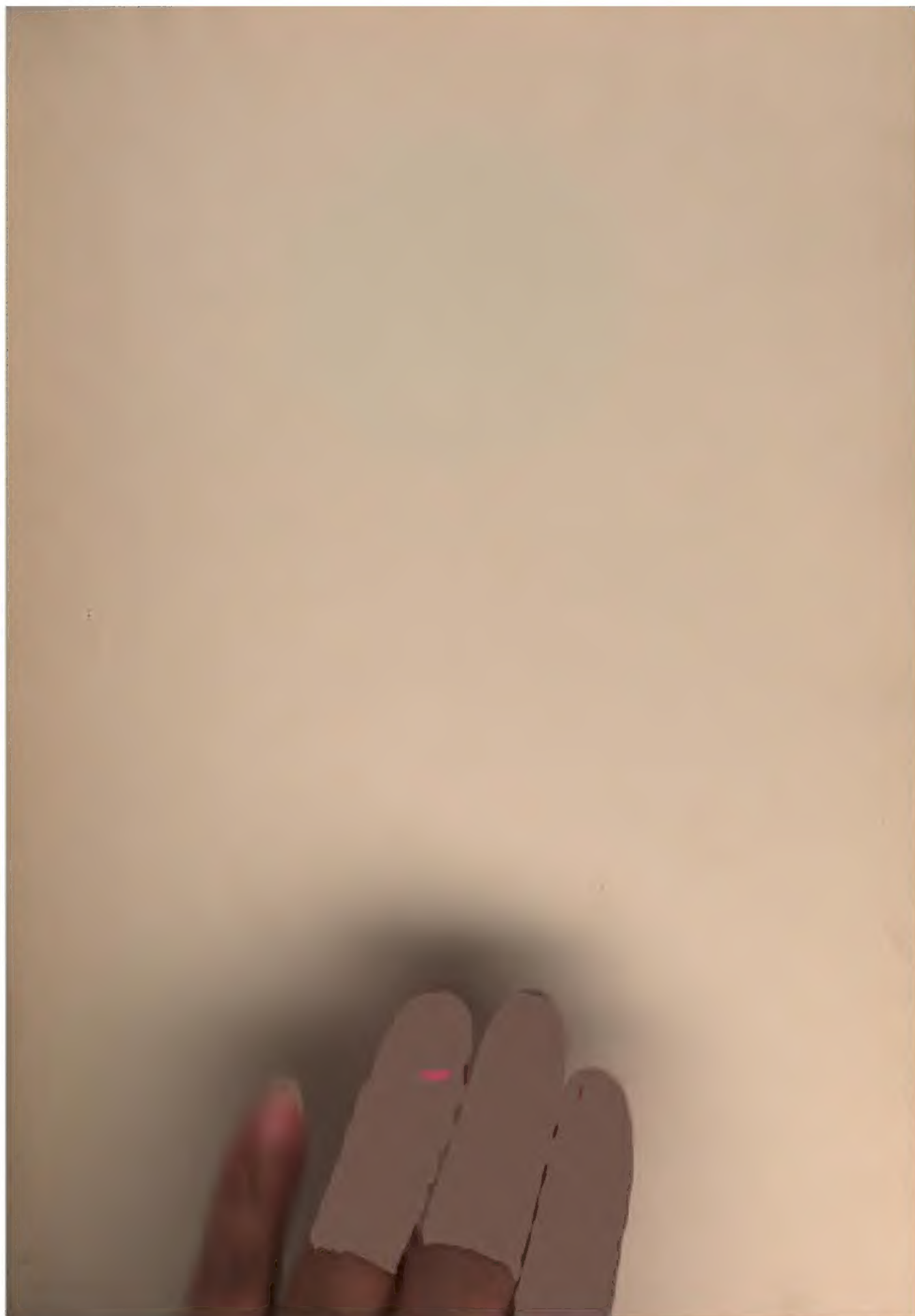
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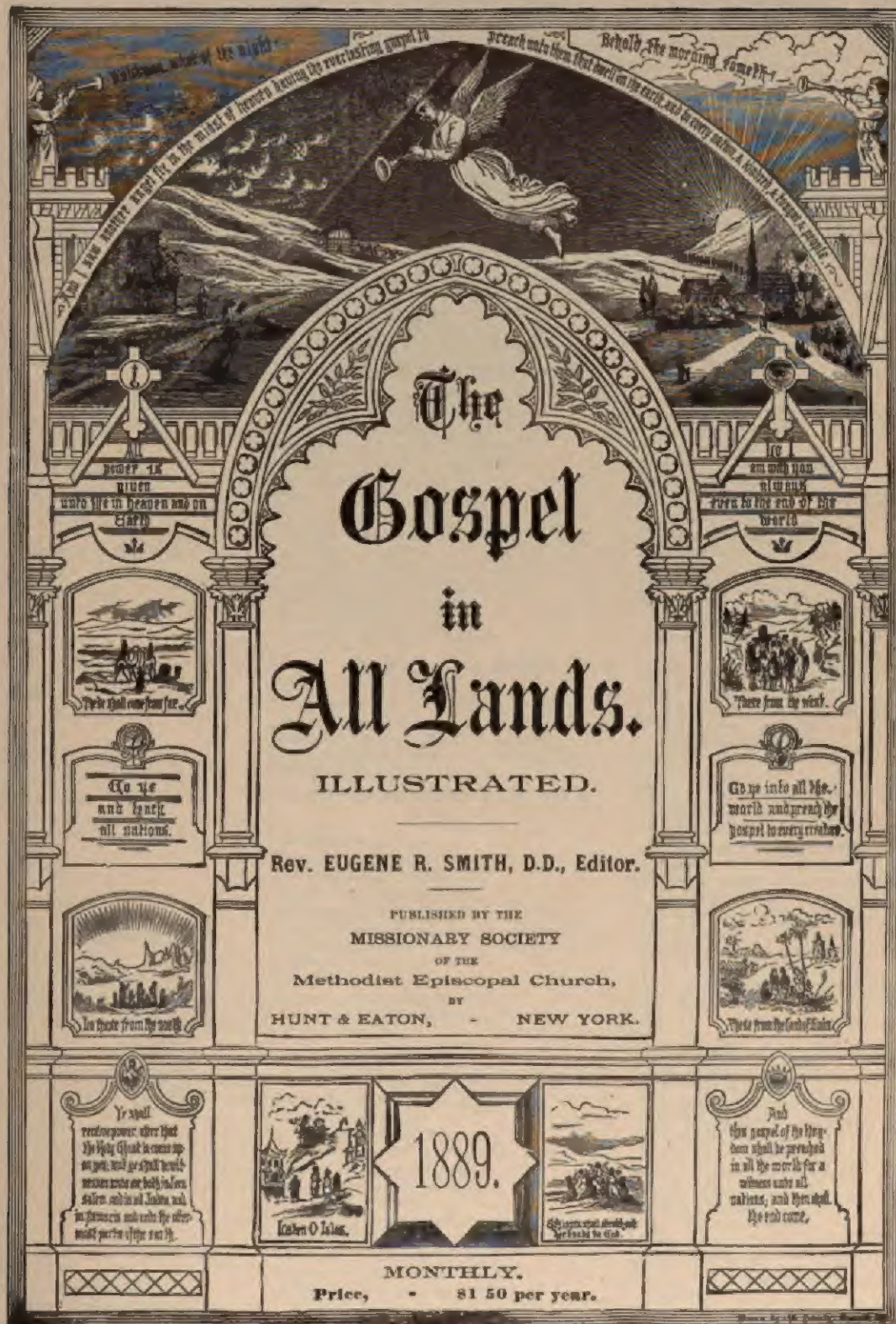
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Gospel in All Lands.







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THE GOSPEL IN ALL LANDS

THE MORNING COMETH!

EUGENE R. SMITH, D.D.
Editor.

JANUARY, 1889.

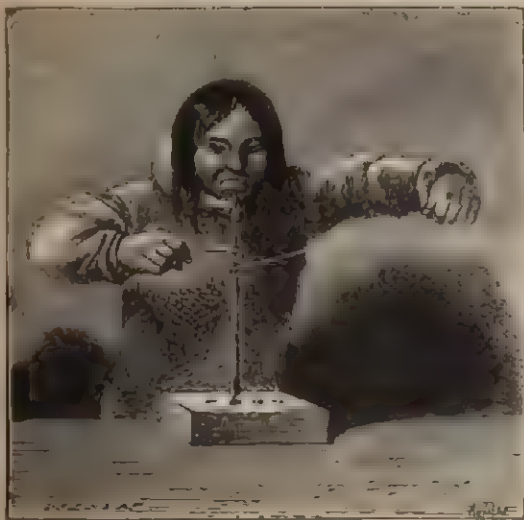
805 BROADWAY,
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OCEANIAN PRODUCING A FLAME.



A GAUCHO GETTING A LIGHT.



ESKIMO OBTAINING A LIGHT.



INDIAN PRODUCING FIRE.

Poetry and Song.

Forget not the Toilers.

BY I. E. DICKENGA.

Oh, friend! as you stand in this New Year's glad time,
 And hear the bells ringing in echo and chime,
 Forget not the toilers so far from your land,
 On Africa's hill sides or India's strand,
 On China's strange soil or the isles of the sea,
 In every far country wherever it be.
 Think how far they have gone from the homes of their youth,
 To carry glad tidings of light and of truth,
 And will you not send them glad tidings as well
 To cheer them and help them their story to tell?
 They long for a sight of their own native shore,
 But they feel that perhaps they may see it no more,
 And a message of love from that far distant home
 Will gladden their hearts and may lighten their gloom.
 Then treat them with kindness and not with neglect;
 'Tis little they ask and 'tis less they expect;
 And send them their portion of goodness and cheer,
 With prayers and with blessing this Happy New Year.

World, Work, Story.

Procuring Fire.

It is an easy matter for us to obtain a fire by the aid of matches that are with us so common and cheap, but with our ancestors and with many people in different portions of the world it is much more difficult, and the methods used are interesting. Friction or concussion are the usual methods.

The Aleutians and Alaskans cover two pieces of quartz with native sulphur, then by striking them together they ignite the sulphur, and so fire a heap of dry grass and feathers previously made ready. The Eskimo knocks quartz and iron pyrites together. Broken china and bamboo, or even two pieces of bamboo are used in Burma and Cochin China.

The Oceanian lays a piece of wood on the ground, and rubs a blunt-pointed stick up and down on it. Much depends upon the quality of the wood and the expertness of the manipulator. Others make a stick rotate rapidly in a round hole in a stationary piece of wood, a method which has been denominated that of the fire-drill.

The Gaucho of the Pampas of South America takes an elastic stick about eighteen inches in length, presses one end to his breast, and the other into a hole in a piece of wood, and then rapidly turns the curved part like a carpenter's centre-bit.

The Eskimo winds a cord round the drill and pulls alternately at each end of the cord causing it to rotate rapidly, and steadies the drill by letting the upper end turn in a socket of bone or ivory held in the mouth.

The North American Indian applies the principle of the bow-drill, and in a short time obtains the desired fire, and in China the burning glass is in common use.

The Missionary Ships.

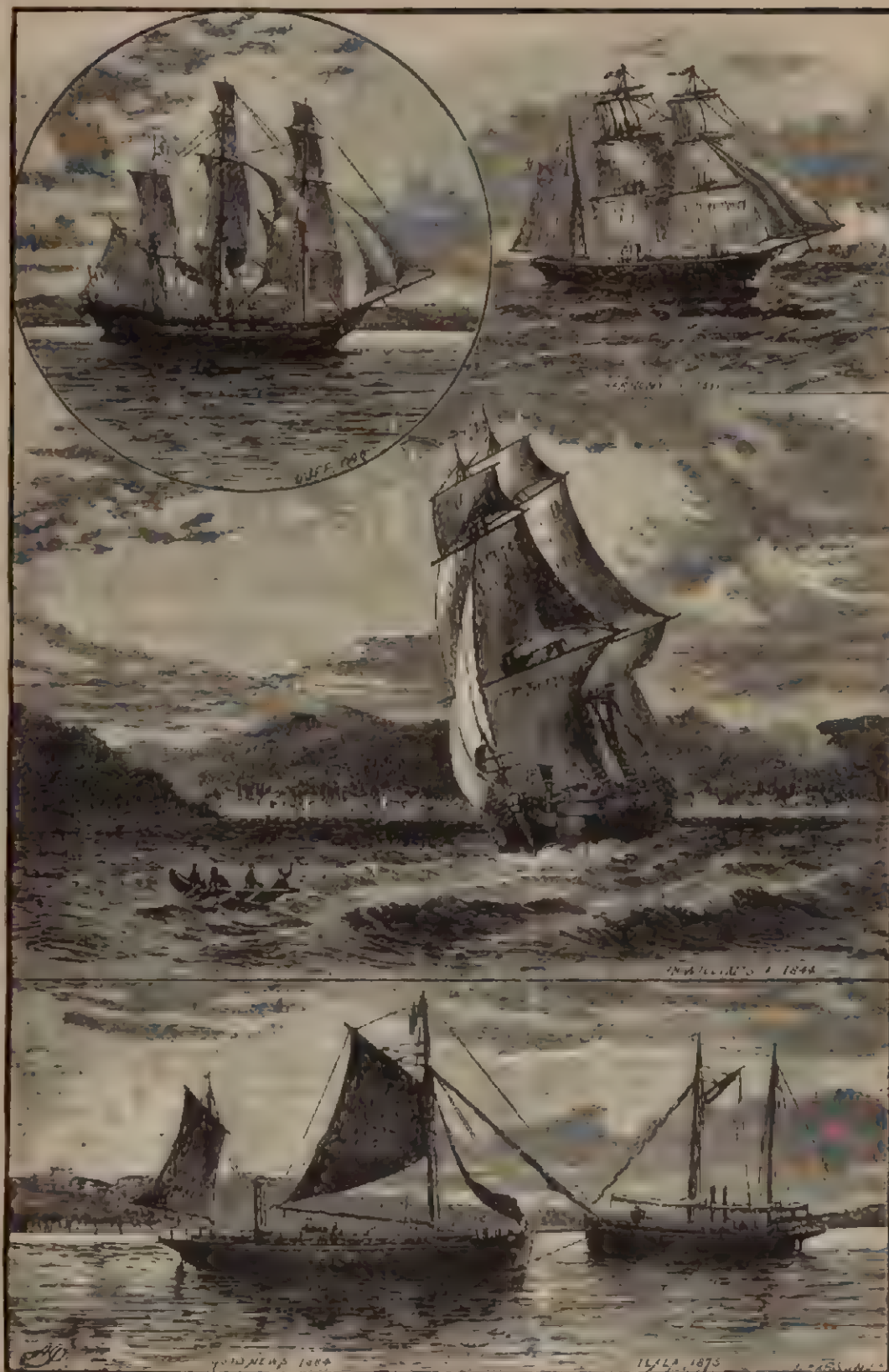
BY ROBERT CUST, LL.D.

I follow the example, and make use of the labors, of our German brethren in the "Mission Zeitschrift," and chronicle the history of the successive mission-ships. No small interest attaches to them, for they have carried the good tidings, the merchandise of great price into many regions, and their weapons, though not carnal, have won great victories. Moreover, they have been the homes of good and holy men, both British and native, who have devoted their lives and not been afraid to die for the great cause of the extension of their Master's Kingdom.

Among the first, though after the *Moravians*, was the *Duff*, which in 1796 was chartered by the London Missionary Society to convey the Gospel to the mysterious islands of the South Seas. The grandeur and novelty of the enterprise can scarcely now be appreciated. It is characteristic of that age, that the *Duff* was chartered to call at a South American port to take up supplies of good wine for the use of the missionaries; what would the present generation say to that? The *Duff* returned safely to England, but on its second voyage it was captured by the French cruisers, and the missionaries were confined in a French prison, and the good ship disappears.

In 1821, the great missionary hero, John Williams, purchased at Sydney a ship which he named the *Enterprise*, with a view of evangelizing and creating a legitimate commerce in the Harvey Islands. He was ordered by the Home Committee to sell the ship. John Williams then undertook, though ignorant of shipbuilding, to build himself a ship, which he named the *Messenger of Peace*, which for many years did him good service. In 1838, on his return to England, by his own personal exertions he got together enough money to purchase a larger vessel, the *Camden*, on board which he safely returned to the field of his labor, and which he left only to be murdered and devoured at Erromanga in the New Hebrides, in 1839. The *Camden*, till 1843, did good service in carrying the Gospel from island to island. In 1844 it was replaced by a larger and more convenient vessel, *John Williams I.*, which sailed yearly backwards and forwards from England to the South Seas, until, in 1864, it was wrecked on Danger Island. The new ship *John Williams II.*, suffered the same fate in 1867 at Savage Island. *John Williams III.* then took its place, no longer to proceed to England, but destined to keep up the communication among the islands, and supplied with auxiliary steam-power. It is notable that the connected islands subscribed largely to the expenses of these last two ships, and, moreover, the mission-ship proved itself to be a necessity for carrying on the work of a mission spread over scores of islands scattered over a large area. On the side of the vessel is inscribed in gold letters on a blue ground, *Peace on Earth and Good-will towards Men.*

The London Missionary Society had another steamer in the Torres Straits, the *Ellengowan I.*, the generous gift



MISSIONART SHIPS.

of Miss Baxter, for the service of the New Guinea Mission. In 1881 the same lady presented a two-masted steamer, *Ellengowan II*. The work of evangelization would be impossible without the assistance and the additional help of smaller craft, given by kind friends for the same purpose.

When Marsden had prevailed upon the Church Missionary Society to send a mission to New Zealand in 1817, he purchased at his own expense a brig, the *Active*, to despatch the missionaries, and he followed them himself. This ship was of a great use, and made the missionaries independent of the precarious and uncertain accommodation afforded by merchant vessels and whalers. The necessity has long since passed away.

At their Jubilee in 1838, a subscription was collected by the Methodist Church to send out a vessel to the South Seas, and in 1839 the *Triton* accomplished the voyage. Since 1848, the good ship, *John Wesley I.*, has kept up the communication of the scattered Wesleyan Missions, assisted by smaller craft. In 1865 the *John Wesley I.* was wrecked, and was replaced by a *John Wesley II.* (this also suffered so much that it had to be sold) and two smaller vessels, the *Jubilee* and *John Hunt*; and with the aid of cutters all the needs of the missionaries are supplied.

The American Mission Board of Boston, U. S., and its daughter, the Hawaii Missionary Society, kept up its intercourse with its mission in Micronesia, in the Caroline, Marshall, and Gilbert Islands, by the aid of a small vessel, the *Caroline*, but this proving too small, was replaced in 1851 by *Morning Star I.*, which, with the aid of smaller craft, did good service till 1867, when, being no longer seaworthy, it was sold, and replaced by *Morning Star II.*, which was wrecked in 1869. Its successor, *Morning Star III.*, was also wrecked in 1884. The school-children in America and Asia Minor contributed so large a sum, that *Morning Star IV.* came into existence, a large three-masted vessel with steam auxiliary power, three times bigger than its predecessor, No. 1., twice as big as No. II. and No. III., a proof of the greatly increased work of the mission.

When Bishop Selwyn, of New Zealand, first conceived the idea of evangelizing the New Hebrides in 1847, he purchased a small ship of twenty-two tons, the *Undine*, and in 1849, in this nut-shell, the bold skipper-bishop navigated the sea with a crew of four men, and brought lads from the Loyalty islands and New Caledonia to be educated in New Zealand. For his second trip he was supplied by the Church of Australia with a larger vessel of seventy tons, the *Border Maid*, and penetrated as far as the Solomon Islands. The returning lads were welcomed with joy, and the ship thus became a preacher of the Gospel. In 1856 a friend presented the mission with a larger schooner, *Southern Cross I.*, which, in 1860, was wrecked. In 1863, Bishop Selwyn's successor, Bishop Patteson, was enabled by the help of generous friends to send out *Southern Cross II.*, larger in size and with auxiliary steam-power. As this was barely sufficient for

the widespread work of the Melanesian Mission, the gift of a small additional steamer by a lady was gladly welcomed.

The same necessities produced the same results for the United Presbyterian Missions of the Free Church of Scotland, Australia, and Canada in the New Hebrides. The little *Columba* was superseded in 1857 by the *John Knox*, which did not prove equal to the work, and gave way in 1864 to *Day Spring I.*, a two-masted brigantine, but after having done excellent service it was wrecked in 1873. It was succeeded by *Day Spring II.*, a three-masted vessel of 160 tons; after excellent service this is to be replaced by a large sailing vessel, with a steam launch for the discharge of the internal service of the mission stations.

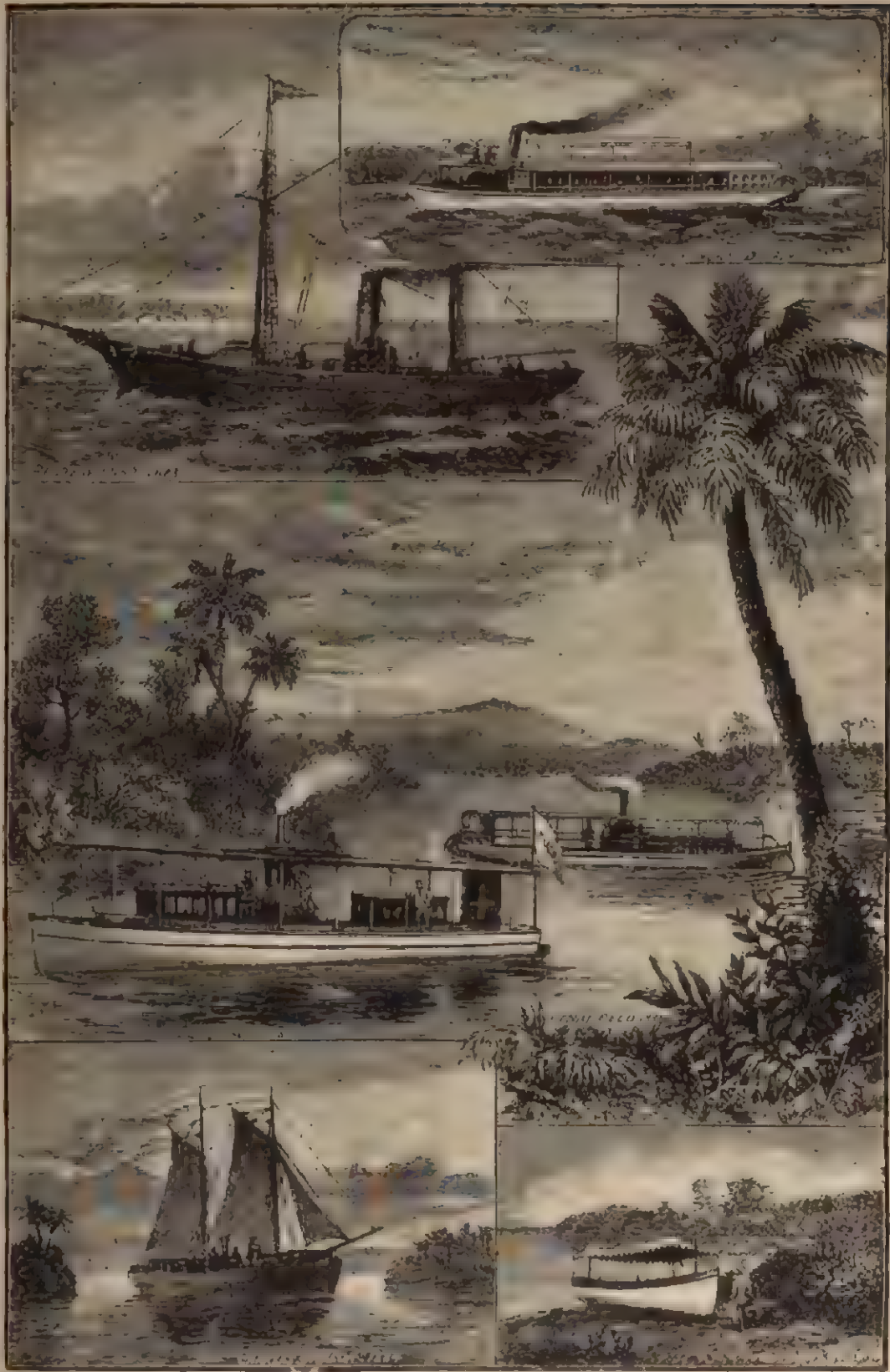
In Sumatra the Rhine Mission supplied itself in 1882 with a small steamer, the *Denninger*, to communicate with its stations in the island of Nias.

The Hermansburg Missionary Society launched the first German mission-ship, the *Kandace*, in 1853, to take the missionaries to the mission-field in South Africa. In 1874 it was declared to be no longer seaworthy, was got rid of, and the place not supplied, as it was found less expensive to send out missionaries by the numerous commercial steamers.

The Norwegian Missionaries launched a mission-ship, named *Elieser*, in 1865, a three-masted sailing vessel, which conveyed their agents to the coast of Zululand and Madagascar. After twenty years' good and profitable service it gave way to a new sailing vessel, named *Paulus*, and it appears to make money by trading, which is very objectionable.

The Swedish Missionary Association was not so fortunate with their ship *Ausgarus*, named after a Swedish apostle. It was built in 1873, a sailing vessel with auxiliary steam-power. It went to Massava in the Red Sea, and made expeditions along the coast of South Africa; soon after it was recalled to Gothenburg, and, after a very short service, sold in 1879, for it was obvious that the commercial steamers could convey missionaries at much less cost.

On the river Zambézi Livingstone first appeared with an iron steamer, the *Ma Robert*, called after his wife, which went to the bottom, and was succeeded by the *Pioneer*, made of wood, with paddle, and was sold soon after, as the draught proved unsuitable to the navigation of the river Shiré. *Lady Nyassa I.* succeeded, an iron screw, but which was sold at Bombay. In 1876, Cotterill appeared on the Nyassa with the steamer *Herga* on a commercial enterprise, and presented it to the Mission of the Scotch Free Church, in whose service it sank to the bottom. In 1875 Young appeared with the *Ilda*, named after the place where Livingstone died; it was the first steamer which circumnavigated Lake Nyassa, and now belongs to the African Commercial Lake Company, who in 1878 placed on the waters of the river Shire *Lady Nyassa II.*, a paddle-steamer. It was sunk by the hostile natives. The company built at Greenwich a new steamer,



MISSIONARY SHIPS.

the *James Stevenson*. The *Ilda* passed from the possession of the Free Church mission into the hands of the commercial company, which is on friendly terms with the mission. In 1884 the Universities' Mission in East Africa placed the steamer *Charles Janson* on the Nyassa Lake, to be, as it were, the headquarters of that branch of the mission.

In 1876 the Church Missionary Society sent out the *Highland Lassie* to run from Zanzibar to Mombasa, on the east coast of Africa, but it was not equal to the navigation at all seasons of the year. In 1883 the steamer *Henry Wright* supplied its place: at that time there was no line of commercial steamers running betwixt Mombasa and Zanzibar; as there is such convenience now, it may be questioned whether a mission-steamer is required. In 1875 the Church Missionary Society sent out to Zanzibar, and thence conveyed by a land journey, the little vessel *The Daisy* to the waters of the Victoria Nyanza, which it reached in 1877. It navigated the lake to Rubaga, the capital of U-Ganda in the northwest corner, but was wrecked in 1879. A sailing boat was then constructed by the missionaries on the lake, named the *Eleanor*, from the materials brought from England. It is a very serious matter indeed placing a vessel upon an inland sea many hundred miles from the ocean, as the expense of portage is enormous, and the hostile tribes on the shore may at any moment capture or destroy the vessel. A new boat adapted to machinery is now being constructed on the lake.

The London Missionary Society sent a boat in many hundred portions from Zanzibar to Ujiji, on Lake Tanganyika, in 1883, which was called the *Morning Star*. Soon after, they sent a steamer, the *Good News*, built in London, which was conveyed to Kilimani on the east coast of Africa, thence up the Zambezi river; it was then conveyed on board the steamer *Ilda* across the whole length of Lake Nyassa, and thence by porters along the new road, constructed at the expense of James Stevenson, to the southern shore of Lake Tanganyika, where it was put together and launched in 1884.

On the east coast of Africa the Livingstone Congo Mission in 1881 launched their small steamer the *Livingstone*, at Stanley Pool, on the Upper Congo; it experienced great disasters, and after the bursting of its boilers is used as a sailing boat. It was succeeded by a second boat, the *Moffat*, in 1882, and by a third, the *Henry Reed*, in 1883, which has accomplished a great deal of navigation of the Congo waters, and is now transferred with the whole mission to the North American Baptist Union.

The English Baptist Missionary Society, in 1882, sent out the steel boat, *Plymouth*, to Stanley Pool. To this followed in the same year the steamer *Peace*, which has accomplished marvellous voyages of discovery; it was launched at Stanley Pool in 1884.

Bishop William Taylor, of the Self-Supporting American Mission to the Portuguese Colony of Angola in West Africa, collected enough money in America to send out a steamer to navigate the river Coanza and Congo, which he named *Annie Taylor*, after his wife.

The American missionaries in the French Colony of the Gabon on West Africa have a schooner, the *Albert Bushnell*, which serves the mission on the Island of Corisco.

The Baptist Missionary Society, during its occupation of the Kamerun country, in West Africa, as a mission-field, in 1861 sent out a small schooner, the *Wanderer*, which sunk. In 1871 they had a small steamer to keep up the communication between their stations; this was succeeded by another steamer. The mission is now abandoned.

The United Presbyterian Missionary Society on the Old Calabar river has a small steamer to navigate the river named the *David Williamson*, to communicate with the out-stations.

On the river Niger, in 1857, appeared, for the double purpose of commerce and evangelization, the ship *Day Spring*, under Bishop Crowther, which ascended the stream as far as Rabba. In 1878 the steamer *Henry Venn I.* was placed by the Church Missionary Society on the Niger. It was worn out in the course of eight years. A second steamer of a different construction, *Henry Venn II.*, was sent out in 1885, solely for the navigation of the Niger river, and not to navigate the sea from the mouth of the Niger to the Island of Lagos. The mission is thus independent of the service of the African Company's commercial steamers. The steamer is furnished with steam launches to navigate the creeks.

The Wesleyan Missionary Society has supplied their missionary with a boat fitted with awning and curtains for the navigation of the river Ogan from the ocean to Abeokuta. It is named the *Alafia*, the Yoruba term for Peace.

The Basle Missionary Society on the Gold Coast in 1866 purchased the schooner *Palme* to carry its missionaries to the African field. It was got rid of, as the commercial steamers supplied regular and better means of communication. A small river steamer has been supplied for the navigation of the river Volta.

The North German Missionary Society, on the Slave Coast, since 1857 made use of a ship, the *Dakomcy*, which is now engaged in commerce, though formerly belonging to the mission. The commercial steamers have removed the necessity of this or other ships.

The "United Brethren in Christ," a missionary society from Ohio, in the United States, have a small steamer, the *John Brown*, to serve the stations of their Mende Mission, in West Africa.

In the American Province of Alaska the Moravians have a sailing boat, the *Bethel Star*, to navigate the rivers of that desolate region.

Following the American coast southward, we find ourselves in the interesting mission settlement of the Shimshi Indians at Metlakatla, belonging to the Church Missionary Society. The head of the Mission, Bishop Ridley, of New Caledonia, has a small two-masted steamer, the *Evangeline*, built in England. Still farther south, but belonging to the same mission, is the steam launch *Eirene*, for the navigation of the Frazer river.

In the Diocese of Algoma, in Canada, which skirts the northern shore of Lake Superior, the Bishop has started a steam-ship, the *Evangeline*, which enables him to visit his numerous stations lying at great distance, and establish new ones.

In the famous Labrador mission-field of the Moravian Mission, the mission-ships have a longer and more romantic pedigree, extending over one hundred and eighteen years. In 1770 the *Jersey Packet* led the way, but was superseded by a large vessel, the *Amity*. In 1777 followed the *Good Intent*, which was captured by a French vessel, and released by an English cruiser. In 1787 the *Amity*, which had done good service, was replaced by the *Harmony I*, a much larger vessel, which lasted till 1802. Like its predecessor, the *Resolution* had narrow escapes from capture by French cruisers, and worked on till 1808. Its successor, the *Hector*, after only two months, was replaced by the *Femina*. This vessel ran many risks from the icebergs and the perils of the North Sea, but went backwards and forwards from Labrador to England till 1817. *Harmony II*, was specially built for the work in 1818, and kept on till 1831, in which year *Harmony III* was launched, and had a wonderful career, till 1851, when she was replaced by *Harmony IV*, which was launched in 1861, and is still afloat. This vessel traverses the Atlantic, but for keeping up the communication in the mission-fields we hear of missions-boats, named *Meta*, *Union*, *Amity*, and the schooner *Cordelia*: this last was run down in the course of a voyage to Europe in 1881 by a steamer in the Thames, and was replaced by the *Gleaner*, which is still afloat, and carries freight. In the inhospitable clime of Labrador the missionaries and their flocks depend upon the arrival of the mission-ship for their provision and very subsistence. This places the service of these boats upon a distinct category from those of other societies.

The following lines from a Moravian source indicate the spirit with which the successive voyages of the *Harmony* are watched:

Thither, while to and fro she steers,
Lord, guide our annual bark
By night and day, through hopes and fears,
While lonely as the Ark,
Along her single track she braves
Gulls, whirlpools, icefields, winds, and waves,
To waft glad tidings to the shore
Of longing Labrador.

How welcome to the watcher's eye,
From morn to evening fixed,
The first faint speck, that shows her nigh,
Where surge and sky are mixed!
Till looming large, and larger yet,
With bounding prow, and sails full set,
She speeds to anchor on the shore
Of joyful Labrador.

In Newfoundland the Bishop since 1865 has had a church-ship called the *Hawk*, but this is used for pastoral rather than missionary purposes. The Bishop of Nassau

for the same purpose in 1885 had a ship, the *Messenger of Peace*: there is another ship, the *Red Cross*, and a third ship was sent out in 1880, the *Baynes*, by the Baptist Missionary Society, but its occupation is pastoral.

On the Mosquito Coast the Moravians have had for many years ships for their mission-work. In 1858, *Messenger of Peace I*, was launched, and lasted ten years, and was then replaced by *Messenger of Peace II*, which was lost in a storm in 1873. In 1875 the *Herald* was afloat. It is interesting to note that a large portion of the cost of these ships was collected from the children in Germany, Great Britain, and the United States.

In their mission stations in Dutch Guiana the Moravians are compelled to use boats, among which the *Dove* is worthy of special mention.

Passing downwards to the region of the Lone Star Mission in Tierra del Fuego, we find in 1854 *Allan Gardiner I*, which has made important geographical discoveries in the course of the prosecution of strictly missionary work. It has had the mournful honor of being plundered by the natives, but escaped burning. In 1884 *Allan Gardiner II*, replaced the old vessel, and was a steamer, but has since been converted into a sailing vessel, which sufficiently answers the requirements of the mission-field, and is much less expensive.

The Roman Catholic Missionaries are generally found among the steerage-passengers in the ordinary passenger steamer, after the manner of St. Paul in his famous voyage from Syria to Italy; he had no cabin accommodation like the Protestant missionary and his wife in modern times. Even the negro missionaries claim first-class accommodation, though travelling for their own pleasure. The Roman Catholic Missions appear to have a ship, the *Christopherus*, for the navigation of the river Amazon; on the Lake of Abitibi, in Upper Canada, they have a new boat. In Oceania the mission to the Paumotu Island has a boat with the name of the *Vatican*. The Mission of Bagamoyo near Zanzibar has a boat, and on the Nile above Khartum the Austrian missionaries once had a *Morning Star*, but their mission has ceased to exist, and the *Star* has disappeared. The missionaries are still prisoners.

A great many considerations arise from the review of this secular side of mission-work.

Let us consider the objections:

1. The dangerous encouragement given to men of enterprise to become geographical explorers, and get a repute as such to the neglect of their proper spiritual work.
2. The temptation offered to secular men, like Henry Stanley, to seize mission steamers for the transport of troops, weapons of war, gunpowder, etc.
3. The temptation on the part of the missionaries to use the steamers for the purpose of commerce.
4. The temptation on the part of the missionaries to make their ship the refuge of runaway slaves, or to oppose the slave-dealer in a way that may lead to bloody reprisals.

5. The danger which the ship, laden with valuable stores, runs of being boarded, captured, or sunk by armed bodies of natives; and the inexpediency of placing a missionary under the necessity of taking away life to protect his own and that of his companions.

6. The great expense of purchasing or building, of conveying it by sea or land to the mission-field, of repairing, replacing, and maintaining it. This last remark applies specially to steamers.

7. The danger of transgressing the customs or police regulations of a civilized country, and being suspected of being smugglers, or refuge of criminals, as in China.

The mission-ship may appear in several forms.

1. The sea-going steamer, or auxiliary steamer, as in the South Seas.

2. The river-going steamer, as on the Niger.

3. The sailing sea-going vessel, as in the South American Mission.

4. The steam-launch, as on the Niger.

5. The European boat adaptable to steam engines, as in preparation for the Victoria Nyanza.

6. The European boat with sails and oars, as the Wesleyan boat at Lagos.

7. The native boat, as at Port Said, for the Bible Society's agent.

It is clear that a missionary society should think three times before buying a steamer, and weigh the advantages and disadvantages, the profit and loss; it is not a simple problem, nor of universal application. In the South Seas the steam mission-ships have been an universal blessing: their course from island to island has been marked by a track of light on the waters. Without a mission-ship of some kind mission-work in the Northern Sea would be impossible. Independent of the risk from the dangers of the sea and fire, experience has shown that a steamship has a very short career. The *Henry Venn I.* steamer on the Niger lasted only eight years, owing to climate and local causes. But there is another contingency: after an expensive steam-ship has been placed on the water to connect certain places, commercial steamers may occupy the line and the mission-ship is no longer required. It is not expedient for a mission-ship to make profit by a carrying trade, even of legitimate merchandise, exclusive of liquor and materials of war. This opens out a great many serious questions. Our safest course is to keep our missionaries to the work of evangelizing, education, and healing, and try to relieve spiritual men, as much as possible, of secular work and cares. Perhaps, on Lake Nyassa, the happiest solution has been found, where a commercial company has undertaken the duty of navigation on terms of strict amity, but entire independence of the missionaries.

Money for Christ's Work.

BY REV. JAMES L. PHILLIPS, M.D., D.D.

One every side we are hearing the cry for more money. Our schools are calling for larger endowments, and our missionary enterprises at home and over the seas are

pleading most pathetically for funds for enlargement. From the human standpoint the very life of these enterprises seems to depend upon money, and it is but fair that we should look facts squarely in the face. The principals of our schools are in some cases devoted chiefly to money-seeking, and the treasures of our benevolent societies give their strength and time to begging for money. This is hardly creditable to the Christian Church so near the end of her nineteenth century. Must the consecration of property be postponed to the twentieth?

Amid much that is disheartening we find some tokens of cheer well worth our serious study. One is the growing tendency to invest money during one's lifetime instead of leaving it by will for heirs and lawyers to wrangle over. I say tendency advisedly, for we can hardly risk a stronger word yet in this place. There are a very few Christian men who are beginning to think that they might as well have the pleasure themselves of seeing their money do good, instead of leaving it all to those who come after them. May the number of such be increased a thousand-fold and more before the last decade of this nineteenth century is gone.

Another very cheering token is the increase of systematized giving. The other day I heard of a church that has just taken hold of the weekly offering and is delighted to find how well it works, how easily it gathers up the letters from the whole congregation, how much more it brings in than any of the old methods, how the money comes in steadily and is always on hand and how everybody likes it. May many other churches find this out, too, by actual experience!

Let us all learn the joy of self-sacrifice. During these winter days we may deny ourselves pleasures for the sake of helping on the work of Christ. Self-gratification yields no sweet satisfaction, like that any one may experience in giving up something held dear or counted precious, for the benefit of others less favored. We all need to pray and strive for that mind which was in Christ Jesus, and when that takes possession of us all, of the whole Church for whose redemption He freely gave His life, how abundantly and how cheerfully shall we bring our offerings to His temple.

Progress of Nations as Affected by Religions.

BY REV. JAMES JOHNSTON, F.S.S.

1. "Religion": how Understood.

We use the term "religion" in no narrow or exclusive sense. While firmly convinced that the Christian religion is the only true form of religious belief and worship, and personally attached to the strictest sect of Protestants, we gladly recognize elements of divine truth in all the great religions of the world. It would be not only a satire upon humanity but a censure on the Creator to suppose that any form of religion could generally, and for any length of time, be believed and practised, if there were not in it something which appealed to the higher part of the nature of man, and to some extent met its wants and

cravings. Not only so, but it is this element of truth in false systems of religion which makes men cling to the forms in which they have been born and educated, in preference to truer and purer forms when presented to them; so that the more of truth there is in a false system, the greater the difficulty in converting men to a higher and better religion.

We believe with the Apostle Paul that God "has not left Himself without a witness" in any nation, but that He has used means for preserving the religions of the world from the effects of that tendency to formalism and corruption to which every religion is liable. This truth applies not only to the purer forms of religion in Christendom, but to the heathen systems of Asia. The most remarkable proof of this is seen in that mysterious wave of religious revival in the sixth century B.C., which moved the minds of men from the extreme west and east of the then known world.

Four men were raised up almost simultaneously in China, India, Persia, and Greece, whose teaching and lives did much, not only to purify religion, but to preserve and perpetuate the human race. Not that they did this by mere personal effort. They were representative men and leaders, but there was a preparation in the sentiment infused into the men of the age they lived in, or their personal efforts would have failed. The beneficent influence of Confucius has only been exceeded by that of the founder of the Christian religion. That of Buddha, for a considerable period, arrested the destructive influence of Brahminical corruption and caste.

Zoroaster purified Babylonian idolatry, and Pythagoras raised a higher standard of religious thought and moral feeling in the degenerate Greek race, which lasted as a theory of morals, and to some extent helped to prepare for the introduction of the practical teaching of Christianity. It seems more philosophical to trace these movements, so beneficial to the human race, to the overruling influence of a superhuman power than to the fortuitous coincidence of simultaneous movements, or the undiscovered connection with a common origin, affecting as it did so many different minds and masses of population.

2. Religion and Race.

In giving the numbers of the population of the world under the different religious creeds, both in Christian and heathen lands, we shall be struck by the fact that creeds are, to a very large extent, coincident with the races of the human family. So much so, that it will be difficult to say, in regard to the increase or decrease of population, whether it was the religion or the race which had to do with the movement of population, or whether it was a combination of the two. We shall not here discuss this question, which, after all, is not so important as it seems at first sight to be. In fact it is not at all material to the subject, for either it was the religion that made the race what it is, developing those spiritual, moral, mental, and physical characteristics which distinguish it, or it was the race distinguished by such characteristics which chose that religion, because it preferred it as that

which commended itself to its higher instincts, and satisfied the cravings of its spiritual nature. It would not affect our inquiry even if we admitted that religion was the outcome of the natural working of the human mind, rather than, as we believe it is in its higher forms, an emanation from a superhuman source.

We do not treat of the question of comparative numbers to be classed under the different religious systems. That would be no test of their tendency to promote or retard the increase of population. It is not only where the religion is that of the government, and has a direct or indirect influence on its laws and administration that it can have any material influence on population.

We shall begin with those races which are under those forms of religion which we find to be the least progressive in population, and rise to those which are productive of the highest results in this respect.

1. FETICHISM* is unquestionably the least productive form of religion. Taken as a whole, the populations under its influence are probably stationary, or on the decrease.

In the Equatorial and Southern Africa they are on the decrease, although capable of rapid self-propagation if left free from intestine wars or taken under the protection of some civilized power; but left to themselves, having no restraints in morality or religion, they mutually destroy each other, and the contact of modern civilization, if not accompanied with its control, is apt to intensify the work of destruction, by the spread of new forms of disease, and the introduction of spirits and powder increases and intensifies their passions and powers of mutual destruction.

In Northern Africa they are on the increase, and as that probably includes two-thirds of the population of the continent, the increase in the one may be left to counterbalance the decrease of the other, especially when we take into account the arrest of the decrease and in some cases the positive increase under the protection of Britain and other European powers in the south and west of Africa.

Other races under this Fetich religion are not only decreasing, but are apparently in a state of hopeless decay. In the Pacific Islands, including Australia and New Zealand, and in both North and South America, they are dying out; but in the Straits of Malacca they are on the increase, under the protection or influence of Britain and Holland, but are rapidly adopting the monotheistic religion of Islam. Taken as a whole, therefore, we may regard this portion of the earth's inhabitants as on the decrease, especially those who are independent of the humanizing rule of some monotheistic government. These independent tribes of Fetich worshippers in all parts of the world may be roughly estimated at about 130 millions. None of the peoples who adhered to these forms of religion could be said to have risen to a state of

* We accept the word, though unscientific both in its origin and use. At first used by the Portuguese, it spread to France and Germany, and has come to be used as practically the accepted name for the lowest form of religious worship.

civilization, or to have formed a system of laws or a ritual of worship. Some of them show traces of having sunk from a state of semi-civilization, and hold traditions of a higher form of religion than that which they now practise.

II. POLYTHEISM is no longer the religion of any self-ruling independent power in any country.

Buddhism, though professed by a large number of people, is not the religion of any ruling race in the world worthy of being called a nation. The only apparent exceptions are such countries as Siam, Japan, Thibet, Korea, and the states on the southern peninsula of China. But these exceptions are only apparent. Japan, as a nation, is much more under the dominion of Shintoism than of Buddhism, and Korea is more under the influence of the Chinese Ancestral worship than that of Buddha, while the same could be said of the southern states which are now being brought under the protection of France, as formerly they were under that of China. In the case of Siam, we know so little of what it was before it came to a large extent under British influence (as seen not only in its commerce, but in the employment of many Englishmen in her service, especially in her army and navy), that we cannot tell what the effect of Buddhism is on the increase of the population. From the nature of the system, it is not likely to favor the increase of population. It discredits marriage, by treating it as an inferior state to that of the monk or nun; and though it treats life as sacred by attaching as much importance to that of an insect as of a man, it lowers the latter, rather raises that of the former, and life in any form being an evil only to be endured, its tendency is not favorable to the increase of the human race.

Brahmanism, the only other great religious system of Polytheism, is no longer the religion of any independent nation. The nationalities of India which still maintain a separate existence are not independent. They exist by sufferance, and the greatest of them have received their self-government from the hands of Great Britain. Education by the schools and press has given new ideas to both rulers and people. Sanitary rules as well as the administration of law are entirely remodelled on modern principles, under which the natural rate of increase is almost as high as it is in the British possessions in India; entirely different from what it was under the native rule, before British authority was established.

III. Of MONOTHEISTIC religions we find only two outside the Christian systems that claim our attention—those that bear the names of Mohammed and Confucius. The former takes the lower place—immeasurably lower as respects the increase of population.

Mohammedan powers are all on the decline. The principal of them, Turkey, Persia, and Afghanistan, have all lost both territory and population during the century. Turkey and Persia have suffered from the encroachment of Russia, the representative of the Greek Church, and Afghanistan has been hemmed in by Russia on the one side and by England on the other, while she has suffered

from the effects of war. In the present century, with the exception of the North of Africa, Mohammedanism has not increased except under the protection of Christian powers like Great Britain, the Netherlands, Russia, and France. Even Russia has improved the condition and increased the number of Mohammedans in her eastern possessions. Of Egypt with its joint protection we cannot speak as an independent power, and it is impossible to tell the movements of the population in Morocco. The estimates vary from a little over 2,000,000 to as many as 8,000,000, nor can the increase in the Soudan and neighboring territories under petty chiefs be accurately estimated. It is only known to be considerable. We shall therefore set down the population of the independent Mohammedan powers as stationary or retrograde.

The following is the nearest approximation to the present state of the independent powers now professing the Mohammedan religion:

ISLAM.	
Turkish Empire	43,000,000
Persia	7,600,000
Afghanistan and Smaller States	5,500,000
Morocco and Smaller States	9,000,000
For Soudan, &c., say	25,000,000
Total	90,100,000

Confucianism, the other great non-Christian system, is that which Confucius may be said to have petrified as a religion and perpetuated as a moral force, of which he was himself the impersonation, by which he moulded the social and political relations of society in the largest Empire in the world's history. The personality of Confucius not only dominates the millions of China; Japan and Korea have been moulded under his influence, and Cochin-China to a less extent, all these states being for the greater part of the hundred years tributary to the Emperor of China.

3. The Population of China.

From the earliest times the vast population of China has formed the subject of inquiry and speculation, and as might have been expected it has led all kinds of writers to theorize upon it, many of whom had no special qualification for such work. As many of these writers can plead that they have visited the country, or passed through it, or lived in it, they are supposed to be competent judges of the number of its inhabitants, and to speak with an authority which overawes the judgment of the multitude. One result of recent discussions of this subject is that it has become the fashion to set aside the census returns of the population of China as if they were of no more value than the thin paper on which they are written. The opinion of a man who has travelled 1,000 miles on some of the highways of a country which is about 2,000 miles long and nearly as many broad is set up in opposition to systematic census returns of the whole of China, made by tens of thousands of officials, who are less or more accustomed to the work from year

to year. For, be it understood, China has from a very early period made a frequent census of her people. Indeed, the theory is that a census should be made every year, and specially verified every five years. And yet we find able men attempting to settle the question by observation of a few districts, or by scientific methods, or by the inner consciousness of theorists in England.

But if the Chinese Government has been in the habit of making a census, why all this uncertainty? The reason is not far to seek. Most of those who have written on the subject have approached it with ideas derived from the scientific methods of recent times and a state of society similar to our own, in expectation of finding the census of China drawn up on the same model, and with as great accuracy as those of Europe or America. If they had approached the study of the question with a little experience of the difficulty of ascertaining the population of England in the days of the Conqueror, with nothing but Domesday-Book to guide them, they would have been more likely to arrive at a correct conclusion.* With a little experience of this line of inquiry, and some knowledge of China and other old-fashioned countries, let us see if we cannot get a fair conception of the population of that wonderful land. Absolute accuracy is, as a matter of course, not to be looked for.

To understand the census returns of China, we need to have a distinct idea of the objects for which the government have from time immemorial tried to ascertain the number of the people. These are, first, for purposes of taxation, as in all other countries; but a second object, and one highly honorable to the humanity of the government, was to ascertain the number of the people for whom provision was to be made in case of famine, by laying up store in each district according to the extent of its population. This was the theory of the ancient Emperors of China, unhappily little attended to of late. Another object, which was only aimed at occasionally, was to know the number of men capable of bearing arms, for which a census was made at irregular intervals of all the men over sixteen years of age. A fourth object was to enable the Emperor, as high-priest of the nation, to present the number of the people on the altar at the yearly sacrifice.

To carry out these four objects, the government has from time immemorial taken a census of the population. For the purposes of taxation they counted the *heads*, and for provision against famine they counted the *mouths*. The former meant only the *heads of families*; the latter was the whole population. The "*mouths*" were generally made out not by enumeration, but by calculating the number of persons in the family, and from this has arisen a great cause of uncertainty and a fruitful source of error. The census in China may be said to be an estimate based on a return of the heads of families. The

number of the family is an uncertain quantity.* It differs not only in the minds of different enumerators, but it differs in various provinces, so much so that you may find Chinamen employing any number from 3 to 8 as a numerator for finding the population from the family. But it is, we believe, the general rule to take 6 as the numerator. In earlier times it seems to have been 5.

It would be unreasonable to expect perfect accuracy in ascertaining even the exact number of families in a vast country like China, with an imperfect executive, corrupt officials, and a population ingenious in evasion; but it was in former times the interest of the official to make a correct return of the *heads* for the sake of keeping up the taxes of his province, and it was also his interest and that of the people to keep up the full return of the *mouths* for the sake of provision in times of famine when that provision was made, as it was more or less until a recent period.

Another source of difficulty in arriving at a correct knowledge of the population of China lies in the wars, and still more the rebellions, which have been so frequent in that country, generally supposed to have been so peaceful and monotonous in its history. It is said that *sixty successful rebellions* can be counted, and no man knows the number of the unsuccessful. These rebellions have affected the census in two ways—first, by the actual destruction of the people; and second, and to a much greater extent, by cutting off entire provinces from the possibility of enumeration, just as three provinces were left out of account in Domesday-Book.

That China is capable of and actually supports a population of 380 millions is quite within the range of probability when we consider the extent and nature of the country, its climate, and the character and habits of its inhabitants. This estimate is not only based on the most trustworthy statistics, but is supported by the testimony of the most reliable witnesses, and the highest authorities in Germany and this country. The following considerations will, we trust, satisfy any reasonable man that the land is fully able to support 250 or 260 on an average to the square mile. (a) The population live almost entirely on vegetable diet, so that the ground supports many more than it would do if they ate animal food. (b) The Chinese are perhaps the most skilful cultivators in the world, making the most advantageous use of all kinds of manures, which are collected with the greatest care, and applied with the utmost skill, as in a system of gardening, to every patch of ground on the hillside, or that can be made available by rude terraces. Sea-weeds are collected on the shore, and the sea is dredged for shells to be burned for liming the little fields. (c) The harvest of the sea is gathered with a diligence unknown in any other country. Rivers are fished by every method by which it is possible to catch the prey by fraud or force, and estuaries are turned into farms for pisciculture. (d)

* The census in China has no resemblance to Domesday-Book, except in so far as that document deals with *population*, and in this respect the Chinese census is the more simple and systematic.

* We are aware that an accurate list of the number of each family is supposed to be placed at the door of each house in China, but as this list is made by the parent, not by the enumerator by personal observation, its accuracy in a country like China is quite unreliable.

The only kinds of animal food in which they indulge is that of animals which feed on refuse or chance food, such as the pig, the dog, the duck, the fowl, and the goat. In fact they are a people to whom rats are a rarity, and "kitten cutlets" and "puppy pies" a luxury; even the fish is chiefly used as a flavor to the rice, which is the staff of life. (c) The climate of most parts of the country is such as to allow of two and in some cases three crops being gathered in the year by their admirable system of irrigation and farming, or rather gardening.

We do not count on any great increase in the dependencies of the empire. The form assumed by Buddhism in Thibet is unfavorable to increase, and the nomadic habits of the Mongols and Manchus are not favorable, though they are not so much under the blighting influence of Lamaism.

It would weary the general reader to go over the process of proof by which we arrive at the conclusion that the population of China is not far from the high figure which is claimed for it by the Government—a claim which is allowed by the highest authorities in this country and on the Continent and in America. It is vain to expect anything like absolute accuracy in such a case, or even such a measure of accuracy as we find in the recent returns of European countries.

4. *The Religion of China.*

The religion under which the population of China has grown up is that for which we can find no better designation than that of Monotheistic-Ancestral religion—a corrupted form of the Patriarchal religion of which we have examples in the earlier chapters of the Bible, in which the father of the family or the head of the tribe acts as both ruler and priest. In China this system never underwent the modification to which it was subjected under the Mosaic system, which provided for the separation of the priestly from the kingly offices, and introduced a body of Levites, or subordinate religious functionaries, who could act as the teachers of the people, and keep up religious worship throughout the country, as was eventually done in the synagogues of the Jews. The want of this modification of Ancestral worship has led to a twofold evil in China. First, it has spread throughout the empire the impression that no one has the right of direct approach to the Supreme Being by sacrificial rites or public worship except the emperor, as the head and high-priest of the nation, when, amongst other religious acts, he lays the census of the population on the altar; and second, it has prepared the way for the introduction of Buddhism, as a supplementary religion, suited to the wants of the people, who must have some form of external worship. It is only in this sense that Buddhism can be called the religion of any large number of the people of China. It has never supplanted to any appreciable extent the Old Ancestral worship, although it has partially modified and added to it. It is great injustice, and a gross misrepresentation of the Chinese people, to say that Buddhism is the religion of that country. So far as we know only one emperor

ever professed to believe in it, and even he dared not in the smallest degree interrupt the old form of worship in his official capacity. The number of Chinamen who have actually renounced the Ancestral for the Buddhist religion is not greater than that of professed atheists in Christian countries—only a fraction.

It is impossible to separate the Chinese into two or three definite sects. All are what is vulgarly called Confucianists, but probably more than two-thirds of the people practise Buddhism less or more, especially the women. So far as the subject under consideration is concerned, we may ignore both Buddhism and Laoutzism. Neither materially influence the government of the country or the increase of the population. Did time permit, we might show how well this Ancestral worship is fitted to promote the increase of a population.

The rate of increase in this, the only religion outside the Christian system which can be called the religion of a ruling race, is, as far as we can make out, about .60 per cent. per annum, reckoning over the whole period, and may be represented thus for the hundred years.*

Monotheistic Ancestral Worship.

Powers.	1786. Millions.	1886. Millions.	Increase. Millions.
China proper	230	368	138
Dependencies	16	20	4
	246	388	142
Japan	25	38	13
Korea	8	10.5	2.5
	279	436.5	157.5

5. *The Greek Church Powers.*

The changes which have taken place in the relations of Russia and Turkey to the populations of Southern Europe during the century, and the expansion of the former in Asia and the contraction of the latter in Europe, make a comparison extremely difficult, and we do not expect much unanimity in regard to the following numbers. They are the best we can frame in view of the past as well as of the present anomalous state of these powers.

Greek Church Powers.

	1786. Millions.	1886. Millions.	Increase. Millions.
Russia & Dependencies	30	109.5	...
Greece *	...	2.1	...
Roumania †	...	5.7	...
Smaller States *	...	3.1	...
		120.4	90.4

* In all the estimates for populations outside of Europe it must be understood that we do not pretend to absolute accuracy. Even those in Europe are liable to considerable errors; but I am not aware of having put down any without a reasonable ground for the estimate, and those for Europe are all based on the best returns. Sixty per cent is the rate of increase over the whole period, not the compound rate from year to year which would be greatly lower.

† Being all subject to Turkey, the representative of Islam.

6. Roman Catholic Powers.

The increase of the Roman Catholic powers of Europe we found to be about 30 per cent. per annum. To these we must add the Roman Catholic states of America. In these the increase seems to have been considerable since the establishment of their independence, but as that does not cover the period, and still more owing to the uncertainty of the census in successive years we cannot raise the rate of increase for the hundred years. They may fairly be put down thus :

Roman Catholic Powers.			
	1798. Millions.	1898 Millions.	Increase. Millions.
France	26	38	...
Colonies & Dependencies	2	25	...
	28	63	■
Austria and Hungary	31	87.8	56.8
Italy	17.5	30.2	14.7
Spain	10.5	17	...
Colonies	20	8	...
	30.5	25.2	5.5 less.
Portugal	2.3	4.9	...
Colonies	12	0.5	...
	14.8	11.4	2.9 less.
Belgium	3.5	5.9	2.4
American States	30	43	13
	154.8	217.5	72.9

N. B.—Political changes entirely alter the relation of this to former tables.

7. Protestantism.

The increase of the populations under the power of Protestant States is not *relatively* so great as under those of the Greek Church. This is owing not only to the rapid increase of Russia by conquest as well as by natural increase, but also to the emancipation of the Greek States from the dominion of the Mohammedan power of Turkey since the commencement of the hundred years. But for that, the increase of the Protestant and Greek powers would have been nearly equal in ratio, but the former vastly greater in extent, as we shall see from the following table. Here also territorial changes make accurate comparison with former tables impossible :

Protestant Church Powers.			
Powers.	1798. Millions.	1898. Millions.	Increase. Millions.
Great Britain & Ireland	14	37.5	...
Colonies	1.5	16.5	...
India	70.0	208.5	...
Protected States	10.0	57.8	...
	115.5	320.3	204.8
German Empire	7.5	48	...
Colonies . . . . .	...	1	...
	7.5	49	41.5
Holland	2.7	4.5	...
Colonies	20.0	29.0	...
	22.7	33.5	10.8
Sweden and Norway	6.0	6.5	.5
Denmark	2.4	2.8	.4
United States of America	3.5	57.5	54
	157.8	469.1	311.7

IV. It is impossible to separate our view of the increase of these religions from their connection with race. The Mongolian, the Slav, and the Saxon are the three most clearly marked of the races which are progressive in respect of population. The professors of the Roman Catholic religion are more mixed, though the Latin and Celtic races predominate. The Slav has a great advantage in respect of territory, which gives encouragement to increase, but the Saxons are making up for this defect by emigration, which will give the advantage in the long run.

The effect of the increase of population in giving increase of power leads us to consider the important question of the bearing of the conquests of these growing powers on the increase of population in the countries conquered. This is most clearly brought out in the connection of England with India. We have seen that the effect of this conquest has been to add greatly to the population of that country—even although the exact figures we have given may not be accepted, the fact cannot be denied. The same may be said on a limited area of the Dutch possessions in the East. The rule of France in Algeria has increased the population not only in their own territory, but has influenced the surrounding tribes to some extent, and the semi-warlike propaganda of Islam in the Soudan has led to more of peace and prosperity among the uncivilized tribes, and a consequent increase of population.

The populations of the world, in so far as they can be classed under the heads of the principal religions, are fairly represented in the following table, from which, however, we exclude the following :

FETICHISM.—The estimates of numbers now, and still more a century ago, are too uncertain to form a basis of comparison, the only certainty being that the numbers are, taken as a whole, slowly on the decrease where not protected by some power professing a higher form of religion.

BUDDHISM, which is not now the prevailing religion of any really independent power, unless Siam be reckoned one.

BRAHMANISM, which only exists and increases under the protection of Great Britain.

A Comparative View of the Population of the Ruling Powers under the Different Dominant Religions (in millions).

Religions.		1798.	1898.	Increase in 100 Years.	Decrease in 100 Years.
Monotheistic	Christian.	30	120	90	...
	{ Roman Catholic	154	217	63	...
	{ Protestant	157	468	311	...
	Non-Christian.	279	436	157	...
	{ Confucian & Shinto	89	89	none	...
Polytheism		70	none	...	70
Fetichism		175	130	...	45

If to these we add 15 million which we have not been able to classify under any of the above heads, such as Siam and some smaller states in Asia and Switzerland in Europe, we shall make the population of the world at

the present time about 1,437 millions, which may be represented thus :

The Population of the World under the Ruling Powers representing the Principal Religions, with the increase during the century (in millions).

		1786	1886	Increase.	Decrease
Monotheistic	Christian	341	805	464	...
	Non-Christian	363	487	124	...
Polytheistic		70	none	...	70
Fetich		175	130	...	45

N. B.—None of these figures give the numbers belonging to the different religions. That is a different question, and gives very different results.

8. Effect of British Rule.

The effect of British rule on the population of the whole world is a most important factor in the future of the world's history. Not only does her influence extend over the peoples directly governed, but over the tribes bordering on her colonies and dependencies. The following figures will give an idea of the extent of this influence in its different forms at the end of 1886, calculated at the rate of increase from the last and the preceding census :

Great Britain and Ireland	37,500,000
Colonial Possessions	16,500,000
Indian Possessions	208,500,000
Native States	57,800,000
Total	320,300,000

If this enormous aggregate of human beings under one powerful government were congregated in one compact region of the earth it would be something to be feared—a power that might dominate and enslave the world ; but scattered as it is over the whole habitable globe, its power to benefit the human race is much greater than its power to oppress. Peace is the condition of its prosperity, freedom and liberty are essential to its development, and beneficence or philanthropy the justification of its existence.

If we merge the distinctions which separate the three divisions of the Christian Church, there are only three religions in the world which are the dominant belief of the ruling race in any country which has any pretension to civilization even in its most crude form. Leaving out of account savage tribes, with their unformulated beliefs, all the rest of the human race, with a few exceptions, which are more apparent than real, are governed by races which believe in Christianity, Mohammedanism, or Confucianism, AND ALL THE THREE ARE MONOTHEISTIC. The other systems are dethroned. The reins of government are taken from the hands of all idolatrous religions by races holding the higher and purer faith. Hinduism, an indefinite expression for the countless forms assumed by the Brahminical religion, has lost all rule in India. About four-fifths of its professors are under the direct government of our Christian queen, and those under the administration of native princes are influenced and controlled by the Imperial Government of India.

Buddhism is not the religion of any really independent State. All its votaries are directly or indirectly under the sway of Christian or Confucian governments. Ceylon, Burma, Assam, the Malay Peninsula, and even such a State as Nepal, ruled by the Hindu race, has its British resident. The apparent exceptions, like Siam, Annam, Tonquin, and others, are less or more under the influence of England or France. The Buddhists of China and the dependent states to the north and west are entirely subordinate to the Ancestral religion of the country, which is not only the religion of the ruling and educated classes, but in one sense the religion of the mass of the people. Throughout the length and breadth of China, with the exception of its dependencies, there will not be found more than a few millions, including Jews and Mohammedans, who do not profess and practise the Confucian or Ancestral system of worship, even though a large proportion of them take advantage of the rites and prayers of the Buddhist ceremonial on important occasions in domestic and social life. The three religions of China are mutually supplementary of one another : the system of Confucius is based on human reason and history, that of Laoutze appeals to the imagination and the superstitious elements in our nature, while Buddhism rests on the emotions and sentiments of the man. But while in some degree suited by their combination to meet the wants of humanity, they fail to satisfy it, and thus tend respectively to scepticism, mysticism, and ritualism. You will often find a Chinaman practising all three without any sense of impropriety, but usually he gives a precedence to that which appeals most to the prevailing tendency of his natural disposition, and will give a preference to the religion of Confucius, Laoutze, or Buddha as reason, imagination, or feeling predominate in his nature.

There are two things which give an overwhelming preponderance to the Ancestral worship of China. First, the Chinaman is essentially conservative, and to relinquish the faith of his fathers is contrary to his nature. Second, reason or common sense is the basis of his character ; in imagination and emotion he is essentially weak. Hence the mass of Chinamen are Confucianists. The other more modern systems are only subordinate, and are not so used as to interfere with the old creed. Japan is no exception, for there, though Buddhism is more potent than it is in China, yet even there the Shinto religion occupies somewhat the same place that Confucianism does in China, but has not the same firm hold of the less conservative and more versatile race. Buddhism, as modified by the Shinto and Confucian systems, may be allowed to be the dominant religion of Japan ; but having so limited a sphere of direct control as it exerts in Japan, Siam, and the neighboring state of that southern peninsula, it cannot be classed as one of the principal religions of the world in so far as our present inquiry is concerned. It has exerted and does still exert an influence on other religions, and thereby on the country in which it exists, and to that extent affects population. A very small sect

may in this way exert a powerful influence. No student of English history can doubt that the Quakers have exerted an influence on the moral tone and on the legislation of our country far beyond that which their limited numbers would have led a mere statistician to expect.

We have not time to draw the many lessons suggested by the facts brought before us in this chapter. We would only call attention to the responsibility in the position now held by the Christian states of the world, and especially that of Protestant states to which Providence has assigned such a large preponderance of power and influence. A third part of the population of the entire world is under the dominion of Protestant powers. How different from the condition of the world a hundred years ago. How much more does it differ from that before or even after the Reformation.

We may add what a hope it is fitted to inspire in the Protestant Church. The natural law increase of population is in her favor. If only true to her family religion she will make rapid way as compared with other religions, whether in the unreformed churches or in heathen and Mohammedan systems while the conquests of Protestant nations have added vastly to the influence they may exert, if only true to God and their own profession. But everything depends on this, and this is the great source of anxiety. There is, however, much ground for hope. With all our faults there is much that is good and true in our social, political, and religious life, and with the vast amount of light now filling the world, and with the Bible as a hand-book in every land, it needs only the descent of the Spirit of God in His quickening power to turn the streams of moral culture and religious knowledge into the good wine of the Kingdom of God.—*A Century of Christian Progress.*

The Religious Condition of the World.

BY REV. EDWARD STORROW.

The human race is estimated by the most competent authorities to number 1,430 millions, and the forms of religion most prevalent are Christianity, Mohammedanism, Buddhism, and Hinduism. An analysis of these will show what an immense proportion of our race is without any satisfactory form of religion, and reveal clearly this principle, that under the influence of pure Scriptural Christianity mankind has reached its highest point of civilization, power, and hopefulness; and that precisely to the degree by which Christianity is corrupted or forsaken is the civilization lowered, the state of society more defective, and the outlook less hopeful.

The following analysis will illustrate this principle, and it could be sustained by the amplest evidence:

Protestantism is professed by 130 millions of our race, and is the prevalent faith of England, Scotland, Holland, Prussia, Denmark, Sweden, Norway, British North America, the United States, and the Colonies of South Africa, Australia, and New Zealand. It divides with Roman Catholicism the cantons of Switzerland and the

minor states of Germany. All its oldest possessions lie, as will be observed, in regions not most favored by nature; nevertheless these are the seats of the highest civilization, the noblest forms of political and social life, and the most extended commerce the world has ever seen. Defects and evils there are among these states, but if their general condition be compared with that of all others, it will be seen how far they have advanced beyond them. The progress they have made in discovery, science, art, civilization, wealth, power, freedom, during the past 150 years—since their position was fairly established—has never been attained by any other states in twice the time.

If we attempt to define what principles, institutions, and habits of life are good for individuals, for families, and for society, we find these in their highest perfection in Protestant countries. If there is hope anywhere for the world's welfare and elevation surely it is in these.

Roman Catholicism is the religion of 190 millions of our race, chiefly in France, Spain, Portugal, Italy, Austria, Belgium, Ireland, and South America. The political, social, and moral condition of these nations is lower than that of their Protestant neighbors. Their civilization is inferior, their governments are less stable, their resources are more limited and less varied, and their progress is far slower. The two have been now side by side for 300 years, and the advance of the former over the latter in all that constitutes human progress, at the close of each fifty years, and that, too, with accelerated speed, sufficiently proves that where the pure teaching of God's Word is forsaken, the deviation brings its own curse and punishment. The poverty and factiousness of Ireland; the political unrest and social laxity of France; the manner in which Spain and Portugal, once so splendid and powerful at home and abroad, have sunk to abject weakness; and the low, unhappy condition of the South American States when contrasted with the strength, progress, and hopefulness of those in North America, clearly prove this.*

The Greek Church has seventy-five million adherents in Russia and Turkey; and the related *Abyssinian, Coptic, Syrian, Nestorian, and Armenian Churches* have about ten millions more. The errors of these Churches are almost as great and pernicious as those of the Church of Rome. The ritual of the first-named and most important of these is imposing and gorgeous, but intensely formal and lifeless. Ignorance, superstition, and apathy prevail under all these forms of Oriental Christianity. They answer but too truly to the Saviour's description of the Church at Sardis: "I know thy works, that thou hast a name that thou livest, and art dead."

Mohammedanism has 185 million adherents. It is the dominant faith of Arabia, Persia, Turkey, the states of Central Asia, and Northern Africa; it is widely diffused throughout the other portions of Africa, and less influen-

* This was conclusively proved some years ago in a book too little known, "Catholic and Protestant Nations compared in their threefold relations to Wealth, Knowledge, and Morality," by Napoleon Roussel. See also "La Question Romaine," by Edmond About.

tially to the eastern borders of China and the southern limits of the splendid, populous, and fertile islands of the Indian Archipelago. In India alone there are fifty millions, being one-fifth of the entire population.

No Mohammedan country has ever risen above semi-barbarism. There is not one which has a form of government under which Englishmen would be satisfied to live. Nor are reforms and progress possible, without violence being done to its principles and traditions, since it petrifies whatever it touches. Its intolerance far exceeds even that of the Papacy; and, beyond ancient Mosaism, it is political as well as religious. The Koran is its statutes of the realm, as well as its theological and spiritual guide-book. Hence arises the danger and difficulty of introducing reforms into such Mohammedan countries as Turkey and Egypt. Not only does it cling with wonderful tenacity to political power, and hate and resent change and progress; it has also marvellous power to mould the disposition and character of its adherents into likeness to Mohammed himself—an evil type, the most intolerant, sensual, unamiable, and hostile to Christianity which the world anywhere presents.

Buddhism is the prevalent superstition of Ceylon, Siam, Burmah, Thibet, China, and Japan, and numbers not less than 420 million adherents. The whole of south-east Asia, with its teeming population, accepts this religion; and the history of its rise and diffusion constitutes one of the most remarkable and suggestive episodes in the religious history of mankind. In these it is in striking contrast to Mohammedanism, and in accord with the peaceful principles and most consistent incidents of Christian propagandism.

But its leading features and general influence only can now engage our attention. It has been the most powerful religious factor for more than 1,200 years among gifted races, dwelling compactly in regions of the earth most favored by nature—yet with what results? It has a certain amount of civilizing, elevating power, which, however, seems incapable of expansion; for no Buddhist race has advanced beyond semi-barbarism, nor, until roused into life by contact with Western civilization, has exhibited any desire for progress for hundreds of years.

If no Buddhist race is barbarous, none is civilized. It is the vaguest and loosest of all systems of religion; for scholars have not decided whether, fundamentally, it is monotheistic or atheistic, and whether its *Nirvana* be a future conscious existence for the soul, or annihilation. Its moral teachings are singularly pure, but it has very little power over the heart and life. No religion has ever so pliantly lent itself to the idiosyncrasies of humanity, for wherever it has gone it has adopted the pre-existing superstitions, rather than subverted them,—like the ivy, taking the form of whatever it covers.*

* In Thibet it takes the form of Lamalism, with a supposed incarnation of the Doly. In Japan it coalesces with Shintoism, in China, with demon and idol worship on the one hand, and rationalism and ancestral worship on the other, in Nepal and Ceylon, with Hinduism; and in Burma, Siam, and Annam, with the idolatries which preceded it. If, therefore, its numerical strength be closely analyzed, it will be diminished by some tens of million Chinese Confucianists and Taoists, and a large, though indefinable, multitude of Japanese Shintoists.

Hinduism is the profession of 190 millions of our fellow-men, who are, for the most part, also our fellow-subjects. Of all the superstitions which have ever held sway over great masses of mankind, this is the most incongruous, strange, and tyrannical, and exercises a singular power over the imagination and the life. Intellectually, it leans toward pantheism; popularly, it is a gross system of polytheism, but transcendental monotheism, tritheism, and atheism also find in it a home. It has myriads of temples and shrines for one or other of the 335 million divinities it recognizes, but only one in all the vast empire for the supreme Bramho, "the one without a second." It is without those traits of grace and beauty which characterized the superstitions of Greece and Rome; yet it treats the people of every race but its own with grotesque and supercilious contempt. The state of opinion and society it has fostered are among the most extraordinary that have ever prevailed among a numerous race. A typical Hindu supposes that his caste-rank is the consequence of something done in a previous state of existence, perhaps thousands of years ago, and that in consequence of what he does in this life he may become at death a reptile, a quadruped, or a bird. He believes that this may turn on the quality of a single meal, or the caste of the person with whom he eats, or the trade he follows, or the place where he resides. He supposes that women are intellectually and morally inferior to men, and that, therefore, very early marriages, the seclusion of women from general society, the inability to read or write, their absolute subjugation to their husbands, or other male relations, and the strict prohibition of widow marriage, are customs not only wise but necessary. He supposes that his destiny depends on caste laws far more than on theological belief or moral conduct; so that, while he will allow himself without compunction to violate almost every moral law, he will starve or die rather than eat with the man who is as superior to him socially as the earl is to the day-laborer, but who has no caste, or one lower than his own.

In addition to these great religious systems, there are about 230 million other idolaters, scattered almost exclusively throughout Asia and Africa, whose superstitions are too rude and vague to be systematized. They are all barbarians, though in various degrees of degradation and ignorance.

It is not necessary to do more than indicate the other religions of mankind however interesting they are.

Judaism, the oldest faith in the world, older even than Hinduism, is the profession of seven millions.

Parseism, the purest and most elevated form of idolatry—if indeed it may so be called—has not a million adherents, found exclusively in Persia and on the western coast of India.

Shintoism in Japan, and *Confucianism* and *Taoism* in China, are closely associated with Buddhism, and subtract greatly, in any careful analysis, from its numerical force. The same remark holds good of Deism, which prevails so extensively in some Roman Catholic countries, and, in a

strict analysis, so materially diminishes the numerical strength of the Papacy.

Comparing these religions with each other, we find the following startling and suggestive results:

Protestantism is the profession of only 1 in 11 of our race; Romanism of 1 in 7 2-3; the Eastern Church of 1 in 17; Mohammedanism of 1 in 7 1-2; Buddhism of 1 in 3 1-2; Hinduism of 1 in 7 5-6; other Polytheists are 1 in 5 3-4. Thus it appears that Roman Catholicism, Mohammedanism, and Hinduism are each numerically stronger than Protestantism. Buddhism has three times as many adherents, and the unsystematized polytheisms of barbaric races almost twice as many. Buddhism numbers as many disciples as all forms of Christianity united. The latter is received by less than one-third of the human family. Thus 1,035 millions of our race are without a true Revelation, ignorant of the Supreme Being and of His purpose of redemption through Christ. This heathen and Mohammedan population is forty times that of England and Wales, or twenty-nine times that of Great Britain and Ireland! If, then, we are moved to effort when we hear of a village or some district of a large town destitute of the Gospel, what should be our emotions, as we survey this inconceivably large mass of our fellow-men without a true knowledge of God and of a Saviour? The highest reason for seeking their evangelization is found in this great fact; but there are certain aspects of their state, even in this life, which prove how greatly they are in need of Christianity as a purifying and elevating power.

1st. For instance, if the state of man be carefully surveyed, this fact will be seen: wherever there is Christianity, there is civilization and progress; and the civilization is high, and the progress great, in proportion to the purity of the Christianity. But beyond the bounds of Christendom we meet with no state of society that strictly can be described as civilized. And they are without it just to the extent that they deviate from the fundamental principles of the Bible.

2d. We discover, if we carefully study history, and the mental and moral qualities of various races, that these varieties of civilization and barbarism, of progress and of retrocession, are not the results of geographical position, of natural advantages, or of intellectual force, but mainly of religious belief. This might be proved by a great variety of facts, from which take the following: Syria and the neighboring regions are among the fairest and most fertile on the earth. They were once the seats of civilization, peopled by races of great intellectual power; but for more than 1,000 years, under the blighting dominion of Islam, they have made no advance. Again, the Chinese have, in some directions, great mental gifts as well as much practical skill and force of character, through which in former ages they made great progress; but it is questionable if they have made any real advance during several hundred years. The Indo-Aryan race is one of the most gifted, and, when Christianized, will probably be one of the saintliest and most illustrious; but

for 3,000 years it has almost been as quiescent as its supreme divinity Bramho during one of the great cycles of his imagined being.

Thus Islamism, Buddhism, Hinduism, alike prove how deadening false religion is; and, to complete the illustration, reference may be made to another capable polytheistic race. Madagascar is no sooner touched and inspired by Christianity than it wakes out of the nightmare of ages, and rapidly advances on the pathway of civilization.

3d. False religion not only checks the nobler aspirations of mankind, it also degrades, demoralizes, and impoverishes. The least advanced Protestant race, for instance, is far higher than the most advanced pagan one. That is, the people are better housed, clothed, fed, educated, live longer and more securely, have more wealth, and are less likely to lose it by fraud, violence, or national reverse.

4th. There are operative, all over heathendom, evil principles, usages, and customs, which produce a frightful amount of misery. Turn, for instance, to Central Africa. There are to be seen races, greedy, mean, and degraded to an unspeakable degree, whose pastimes are slave-hunting, the burning of villages, and the slaughter of human beings. The states of Northern Africa are chiefly known to us by their despotism and piratical proclivities. They, and all other Mohammedan States, recognize slavery, polygamy, and forms of government so despotic and corrupt that no body of Englishmen could live under them. Among the states of Central Asia the bigotry and lawlessness are such that no Christian dare venture to dwell there. In India caste, female degradation, and perpetual widowhood, produce more misery year by year than slavery ever produced in the British colonies. In China infanticide is common. In all Buddhist lands human life is imperilled by great outbreaks of violence, and unnatural, as well as natural vice is common. In the island world of Asia, theft, violence, and ignorance are almost as general as they can be, whilst infanticide, cannibalism, and human sacrifice have been customary in many parts. And through all these vast and varied regions, truthfulness, honesty, and honor are rarely to be found. Who can estimate the unhappiness and unrest which all this engenders? for the Psalmist's words are as true now as they were 2,800 years ago: "Their sorrows shall be multiplied that hasten after another God."

5th. It is a striking and pathetic feature of heathenism that it is far more fruitful of evil than of good, and seems generally impotent even to encounter the abuses and evils from which its victims suffer. This arises from its very general lack of moral principle; and since its adherents are usually without moral indignation, they have little revulsion from crime, and neither motive nor courage sufficient to attack it. In England, if a great crime be perpetrated, or a great evil be brought fairly before the public view, the moral indignation is so sensitive and strong, that numbers willingly incur expense, trouble,

and danger to detect the perpetrator of the former, or unite for the suppression of the latter. But it is not so in any heathen community. Thus slavery, polygamy, infanticide, suttee, perpetual widowhood, and analogous evils exist here and there as great national institutions for hundreds of years, with only a timid voice now and again lifted in protest against them. Everywhere heathenism presents a low, hopeless, and joyless level of humanity, in strong contrast to the hopeful, elevating, and beneficent qualities of evangelical Christianity. The instances in which, during the past thousand years, it has waged war on vice and crime; subverted evil, unless by the introduction of other evils; reformed and regenerated any large proportion of society; inspired men with noble and beneficent impulses; striven to mitigate the misery produced by such calamities as famine, pestilence, and war; erected hospitals for the diseased, and schools for the young; asylums and refuges for the forsaken, the unfortunate, and the helpless—have been rare indeed. The Psalmist's words have been true of almost every age since they were penned, because of reasons inherent in human nature, "The dark places of the earth are full of the habitations of cruelty."

This is a dark picture, but it is a strictly accurate one. Heathenism is of all human evils the most offensive to God, and the most injurious to mankind, and the marvel is that we can read what the Bible says about idolatry, and have a general idea of the poverty, ignorance, vice, and misery common in all heathen lands, and yet view it with such indifference?

The Sources and Cultivation of the Missionary Spirit.

BY REV. EDWARD STORROW.

Missions have strong claims on the aid and sympathy of philanthropists, merchants, and statesmen; on all, indeed, who are interested in human progress. They further the legitimate aims and the highest aspirations of such classes. They aim at the repression of every form of cruelty and wrong. Their success always creates or develops trade and commerce. Good government and peaceful aspirations follow where they prevail, and their triumph is as surely followed by a rapid growth of civilization, as spring is by warmth and fruitfulness. The principles which underlie missions necessarily lead in these directions, and their history offers a continuous series of facts illustrative of human progress in the repression of evil, and the growth of true civilization.

It is surprising, therefore, and only to be explained on the ground of want of acquaintance with the facts, that the classes in question, unless imbued with the Christian spirit, regard missions with indifference or prejudice. It is religious people only who originate and sustain missions with any vigor. Obviously great resources of faith, hope, love, and zeal are required, as well as of money; and the former are found among Evangelical Christians to a greater degree than elsewhere. It is a fact, illustrated

in every age of the Church of Christ, that where apostolic, pietist, or evangelical views, as they have been variously named, have prevailed, missionary ardor has been inflamed, and where these have died down or been absent, the missionary spirit has declined. In a few instances in which it has been otherwise, the exception admits of explanation; but the fact, and the rule, cause all deeply interested in missions, to be anxious for the conservation and spread of this earnest, spiritual form of Christianity, and to view with apprehension any essential deviation from it.

Even when it is recognized, the missionary spirit is not as prevalent and powerful as it should be. We joyfully hail its fuller diffusion throughout Protestant Christendom, with all the liberality it evokes and the agencies, both at home and abroad, that it sustains; and we are persuaded that the cause is a growing and not a declining one. But, when we think of the empires, kingdoms, and tribes still pagan; of more than one thousand million souls outside all forms of Christianity, the vast majority of whom have never once had the great truths of the Gospel respecting God and Christ, and sin and salvation, presented to them; and when, on the other hand, we think of the immense resources of the Church of Christ, in men, and wealth, and influence; of her freedom from any such stress and strain as have in past ages taxed the energies and absorbed the resources of the true servants of God, and the marvellous facilities now afforded of preaching the Gospel to every creature; the truth is forced on our minds that the want is not so much in the means as in the will to enter on this work, stupendous as it is, in a fitting manner.

Three things are requisite. Two of these constitute our part, the third is with God; and if we fulfilled ours, which are after all only true features of the genuine ideal Christian character, the third would be given. These are—

I. A true conception of the work which is yet needing to be accomplished.

II. Wise, strenuous, and adequate endeavors to accomplish that work.

III. The outpouring of the Spirit of God to give effect to human endeavors.

Here we have sketched the outlines of such a book on the philosophy of missions as is greatly wanted. Only a partial contribution to so noble a subject can now be given.

I. Christians, generally, utterly fail in forming a conception alike of the magnitude and the importance of the aims contemplated by the missionary enterprise. No one indeed can adequately comprehend what it signifies; but through want of imagination, knowledge, thought, and sympathy with the mind and purposes of God, our conceptions are far lower and weaker than they should be.

Who, for instance, understands, or even tries to understand, what the attempt to convert a million, or a hundred million, or a thousand million Pagans involves; or to understand what is meant by the evangelization of

Central Africa, or New Guinea, or India, or China? How few have any adequate idea, or feeling, relative to the ignorance of all heathen races of essential religious truth, of the crimes and sufferings engendered by this heathenism, or of the vice and immorality prevalent among them.

How few Christians even seem to understand what a misfortune, or calamity, or loss, it must be to be a heathen, and to be without the beliefs and hopes which irradiate our own lives and destinies. How few sympathize with what must be the thought of God, as He surveys the dishonor done to Himself, and the evils inflicted on mankind, by the prevalence of heathenism and its attendant crimes and vices; or the purposes of love and beneficence which the Saviour cherishes toward our race, and which He died and reigns to accomplish. How few, again, in their comfortable and even selfish enjoyment of Christian ordinances, and in their efforts to give the Gospel to those, who, with rare exceptions, have had it offered to them, and have turned from it a hundred, nay a thousand times, think of the multitudes of the heathen who are perishing with hunger whilst they have bread enough and to spare. Our selfish neglect of those most needing our aid, and the fallacy of one of our excuses for neglect,—that we have heathen enough at our doors to absorb our efforts,—is forcibly and admirably put in the following extract. Will the reader give it the attention it merits?

"Among the members of the various sections into which the Evangelical Protestant Church in America is divided, there are at the present time laboring in word and doctrine, no less than 78,853 ordained ministers. In the fifteen principal denominations of Great Britain and Ireland there are 39,746 more, making a total of 118,599 ministers set apart, who are, week by week, preaching Christ to a small section of the human family constituting not one-twentieth part of the whole—say seventy millions, out of the world's population of more than fourteen hundred millions.

"On the other hand, these countries have 2,900 ordained missionaries witnessing for Christ in heathendom. So that in these two countries there are considerably more than a hundred thousand ministers engaged in instructing seventy millions of intelligent, educated Protestant Christians, while they send less than three thousand missionaries to evangelize the rest of the world, including the thousand millions of heathendom! To reduce the numbers so as to make this state of things more conceivable, a hundred ministers are set to teach seventy thousand Christians, and three missionaries are sent to instruct a thousand thousand utter heathen—a whole million of Pagans!

"But the case is really far worse. America has, in addition to these ordained ministers, 35,000 local preachers, and probably quite as many more lay-agents of other kinds, including Sunday-school teachers; and England has, at the lowest computation, as many more. The total number of Christian laborers in the home field in these two countries, it would be hard in these days to

estimate, so numerous are the volunteer forces. Three hundred thousand Christian workers, however, is far nearer the fact than one; while if we count not only the lay-agents, but the female missionaries in heathendom, the total is only 4,533. The proportion of Christian workers absorbed by the home field is therefore more than ninety-nine per cent. Not one out of a hundred of the ministers and lay-workers of the Christian Church is laboring in heathendom, though it contains ten times more souls than Protestant Christendom, and though it is in such an unspeakably needy condition! Two groups are before us. Seventy fat and well-fed people in the one, and a thousand starving creatures in the other. To the former we give a fine batch of large loaves, and to the latter we accord one crumb to divide between them. Do then those who know the Gospel perfectly well already, whether they obey it or not, need instructing or evangelizing a thousand times more than those who have never even heard of God or Christ? Ought the agency available for the world's evangelization to be thus unequally distributed? Are the Protestants of England and America so dark and ignorant that they really require more than ninety per cent. of the preachers of the truth for their own enlightenment and salvation? Is it the genius of Christianity to look every man on his own things, and forget the interests of others? In the natural world some roll in luxury, while others die of starvation; but can it be pleasing to God that the bread of life should be thus unfairly distributed—God, who would have all men to be saved, and come to a knowledge of the truth?

"And the tardiness of the Church in sending her fishers to launch forth into the deep, and let down their nets for a draught, is all the more strange when we note how much better mission work pays—to use a familiar word—than the ministry at home."* It is clear evidence of this that, whilst the average increase of members throughout the Protestant Churches of the United States was last year but 3.10 per cent., in the Foreign Mission Churches it was 7.75. The average mission contributions of the former was only thirty-two cents—one shilling and fourpence. But if the sums contributed be apportioned among the attendants on public worship, or the adult Protestant population, the average amount is not half this small amount.

If in any adequate degree we realized the state of the world, and what the Church of Christ is giving and doing for its conversion, surely the measure of our zeal and liberality would be immensely augmented.

II. How are appropriate thoughts, purposes, and resolves to be more generally formed in Christians? They will come wherever the Spirit of God comes in power. But there are certain means which, if conducted wisely, vigorously, and devoutly, will receive the blessing of God. Let me indicate at least some of these. They relate—

* "The Wide World and our Work in It." By Mrs. Gratian Guinness. Hodder & Stoughton.

1st. To Missionary Societies.

2d. To churches and individuals at home.

3d. To missionaries and individuals abroad.

1st. Where the missionary spirit is deep and true, agents, money, and whatever is requisite for the vigorous prosecution of the enterprise, will be given. But it is not generally so strong as to be independent of much care for its nurture. Too often it is so sensitive as to be easily depressed, and therefore it is of the first importance that all associated with the management of societies sustain and strengthen the missionary spirit where it already exists, develop it where it is not, yet ought to be, and avoid whatever would create prejudice, which is only too ready to spring into being. Are not the following suggestions important? and it would be but too easy to give abundant evidence that the want of thought, or courtesy, or good sense, or a careless or proud indifference, if not contempt for the opinions of the outside world, has brought much detriment to the good cause, and given its detractors, and even its friends, but too much occasion to withhold from it their support:

1. The affairs of a society should be conducted with the most rigid economy; and this should be seen in home management as well as in foreign affairs.

2. It should provide or encourage the production of literature, suited to the young, the intelligent, and the general mass of Christian people.

3. Care should be taken that the pecuniary features of the society do not prevail over its spiritual aims—that the desire to manage its affairs on "sound business principles" does not cause the diminution of religious fervor and enthusiasm, which after all is its life and soul.

4. Care, too, should be taken that regulations and rules do not strangle free, fresh, and spiritual impulse and movement. A mission board has to administer affairs, perhaps in countries as diverse as China and Kaffraria; among races varied as Hindus and Fingoes; in states of society as extreme as those of Japan and Patagonia; and among races as far apart and unsympathetic as Arab Mohammedans, Mahratta Hindus, Siamese Buddhists, and New Guinea fetich worshippers. It has to select men for these various spheres; to co-operate with them in their general work, and in the very peculiar circumstances into which they may be thrown. It has to reinforce their number, to supply them with the means of prosecuting their enterprise in very various directions, and generally to advise them as to the policy they should adopt, and the methods they should pursue. Clearly all this, and a great deal more, requires much wisdom, experience, sympathy, considerable respect and deference for the opinions and wishes of those on the spot, and an elasticity of administration which, judging from the history of many missionary societies, has been by no means common.

5. Missionaries should be very carefully selected. Their spheres should be as carefully chosen. A due amount of freedom should be accorded to them, and especially to those of proved temper and ability, and to

such as are in new or peculiar spheres. And respect and honor should be accorded, not only to the office of a missionary, but to every one who is or has been a missionary, if they have borne themselves even fairly and honorably well in the good fight.

6. All associated in administering the affairs of a society need ever to remember that they are trustees only, representatives of the Christian community appointed for a special purpose, the friends and fellow-helpers of the men who do the actual work, not their superiors and masters; and that the popularity of a society, the enlargement or diminution of its funds, and the happiness and efficiency of its agents abroad, depends greatly on their wisdom, impartiality, courtesy, and Christ-like zeal.

7. Organization is important, and, perhaps, expresses better than any other word what should be aimed at in the conduct of a society. But it should be organizing for purposes beyond merely collecting money. It should see to the formation of new auxiliaries, the best arrangement of annual services, the circulation of literature, the appointment of suitable collectors, and the cultivation generally of confidence, enthusiasm, and devotion toward the sacred cause. Next to the one or two secretaries of a society, ministers, carefully selected, can most efficiently and economically do this around their own spheres.

2d. Christian societies, however organized, may well be urged to give Foreign Missions a very high place in their aims. Their place in relation to other objects we will not attempt further to define, than to say it is second to none. If Sunday-schools, mission halls, and Home Missions, to say nothing of other wise and holy agencies, can claim a large share in the zeal and liberality of Churches, surely Foreign Missions can claim a larger. Their field of action is most vast and varied, and it is given up to unspeakable ignorance, vice, crime, and misery. It is helpless and hopeless in itself. Yet it is also the most remunerative and reproductive in converts, agents, and pecuniary resources. It is not unreasonable, then, to ask that it have a far higher place in the thoughts, prayers, energies, and gifts of almost every Church than it now has. Instead of this, is it not, in most Christian societies, feebly supported, little heard of, and soon set aside? May we offer an ideal of what is fitting to represent missions in every Church?

1. A missionary committee appointed by those in authority, and made as nearly as possible representative.

Its work should be definite, and inclusive of such details as the following—

The cultivation of the missionary spirit.

The diffusion of missionary information.

The collection of missionary funds.

The arrangement for missionary services.

2. A monthly missionary prayer meeting, at which a brief address should be given, to direct the prayers offered to a devout and intelligent appreciation of the missionary problem, and to special cases where prayer may bring the blessing most needed. Pains also should

be taken that the meeting may be made stimulative of prayer for the same great objects through the month.

3. A minister may well be expected frequently to refer, in public prayer and in preaching, to missionary topics. But at least once a year missionary services should be held.

4. A missionary anniversary should be held in every place of worship; and it should be made much of by adequate advertisement and notice, by private invitation, by the presence of neighboring ministers, and, wherever practicable, by more than one service. A week-night sermon, a breakfast, a tea, a meeting for ladies, a service for the young, or a lecture, may well be added to what is usually called the public meeting. Whenever practicable the services of a missionary should be secured, but if not, a meeting should still be held. The importance of the enterprise demands this, and it would be a grave reflection on the intelligence and zeal of any minister if, on the subject so vast, varied, and interesting, he could not, with a very moderate expenditure of time, prepare an address which for half-an hour or more should interest and inform any kind of audience. Sermons that are missionary in either their principles or facts, and not merely in name, should be preached, and whilst at a meeting the missionary should have the larger measure of time, it adds to its importance and interest if both laymen and ministers take a part in the proceedings.

5. At least one collector should be appointed, who, from social position and age, will give weight and authority to all applications for subscriptions and donations. If others are appointed to collect smaller subscriptions, weekly, monthly, and quarterly, to suit the convenience of donors, equal regard should be paid to suitability, punctuality, and reliability.

6. Care should be taken, by circulars and announcements, to foster a true idea of the importance of mission services. The majority of those even who attend places of worship form their estimate of the relative importance of an object from the manner in which it is announced, by ministers and office-bearers. Too often, such announcements are as brief, bare, and cold as it is possible to make them. The missionary anniversary should be certainly the second, if not the first, event in the annual history of every Church, and should be treated accordingly.

7. Endeavors should be made to interest Sabbath-school scholars and others in this enterprise.

(a) A box should belong to each class, and be handed round once each Sabbath.

(b) The lessons now and then should be of a missionary character.

(c) Some missionary magazine should be circulated as widely as possible.

(d) A missionary address should be given at least once a quarter.

(e) Once a year the whole service should be missionary—*i.e.*, the school should have its missionary meeting as well as the congregation.

The importance of these suggestions will be endorsed by all really acquainted with the history of missions and the biographies of missionaries. A very large proportion of the latter, and the best home helpers, come out of schools where Foreign Missions are made prominent.

8. Every Christian family, and every person claiming to be a Christian, may reasonably be expected to take an interest in missions. Our ideal of how that interest should be shown, is—

(a) A missionary box in every house, which, beside being privately used, should be placed on the table once a week.

(b) A subscription weekly, quarterly, or annually, from every professing Christian.

(c) A missionary magazine in every family.

3d. Missionaries, more than any class of persons, elevate or depress the missionary spirit in the Church of Christ.

They are responsible for methods of evangelization, and for the public opinion of Christianity, as a religion and a life, that is gradually formed in their spheres of labor. They gather the converts, and are to them what shepherds are to sheep. They affect the degree to which native Christian communities become strong, self-reliant, self-supporting and aggressive. They select and train all native agency. They disburse the funds of the society which they represent. The influential Europeans, who as traders, merchants, travellers, and civil servants, are found in almost all Pagan lands, derive their ideas of missions from a close, and too frequently unfriendly, observation of missionaries themselves. The letters, reports, and books which missionaries write, and the addresses they deliver, when at home, shape public opinion, not only respecting themselves but of the cause they represent. How much the interest, the ardor and the liberality of a Christian society depend for a whole year, nay for many years, on a sermon or an address at a missionary anniversary! Who can measure or describe the widespread and abiding influence of an Egede, a Schwartz, a Carey, a Williams, and a Moffat? Such men are greatly wanted now. Never were so many, wide, open, and promising spheres of labor ready for men of the highest ability, in the various directions of genius, eloquence, and zeal!

But splendid work awaits the willingness of men less richly endowed. Two classes of such may be indicated—the wealthy and the enterprising.

There are a few—some associated with societies, others not—who give gratuitous service; a noble example, worthy of wider imitation, and calculated to tell powerfully, not only in favor of missions, but Christianity itself, both at home and abroad.

Respect and confidence are due to the general policy of our missionary societies; but through them, or as entirely independent agents, it would be interesting to see a large class of free, self-denying missionaries, acting somewhat on the methods of the New Testament evangelists, or the Mohammedan missionaries in Africa, of

whom we hear so much and know so little. We do not forget that both these classes have moved among races with whom they have had affinities, such as no European or American can have among Asiatics or Africans, and that in some cases the attempt would prove unwise and disastrous. But since some missions are conducted with elaborate and burdensome expensiveness, it would be an interesting experiment to see other methods tried that were more economical, primitive, and direct. African and Asiatic converts might, in many cases ought, thus to act, for the method is quite in harmony with native precedents; but converts are not likely thus to act, unless stimulated by European example.

III. But apart from methods, that which is wanted is men of power, full of the Spirit of God. Should we not pray that God would make such men? One such in Central Africa, in Japan, China, Burma, or one of our splendid Indian provinces, might turn the current of popular thought and sympathy in favor of Christianity. This is no mere dream. Oriental gregariousness justifies the thought. Events are preparing for such a revolution of religion; and if Sidharta-Sackya Muni in India, Confucius in China, Choitunya in Bengal, Mohammed in Arabia, and Luther in Germany, profoundly affected the beliefs of millions even whilst they lived, and have permanently formed the religious thoughts and feelings of vast empires, nations, and tribes, it is surely within the reach of probability that some one proclaiming the true message of God in the method of St. Paul, and with the love and power of the Saviour of mankind, may be honored to produce revolutions as widespread, but far more important and blessed.

The great need—that which would give whatever is lacking—is the power of the Spirit of God, as it was promised by Christ, as it may be had by holy living and ardent desire, and as it has influenced a few here and there. This would make all Churches possessing it intensely missionary in spirit and aim; would constrain the gift of whatever wealth was required, and lead far more to offer their services than could even be accepted. This would elevate and direct the motives and aims of all who received this power from on high; would indefinitely add to the wisdom, love, and energy of Mission Boards; would go out to create in pagan minds a desire for something higher, better, truer than their superstitions, and awaken an eagerness to welcome the Gospel when it was offered to them. This would give power to increase a thousand-fold the converts to Christianity, and would make them individually, as zealous, as holy, and as Christ-like, as were Apollos, Aquila, Priscilla, and Polycarp, and our churches as pure as those at Philippi and Philadelphia. Then the highest flights of prophecy shall be realized, "and the wilderness be turned into a fruitful field, and the fruitful field be counted a forest" (Isa. xxxii., 15-20; xxxv).

"Come, blessed Lord, bid every shore
And answering island sing
The praises of Thy royal name,
And own Thee as their king."

The What and Why of Christian Missions.

BY REV. JAMES MUDGE, B.D.

Christian Missions need defining as well as defending. The word missions has come to be ambiguous because used in two senses. There is a use which makes it substantially synonymous with all Christian work, and which makes every Christian disciple worthy of the name a Christian missionary. Is he not one sent forth, it is said, to spread the Christian religion, sent forth, not necessarily into a foreign land or to a great distance, perhaps only from his own town or home? He may be sent, it is added, not only to Christianize those in utter ignorance of or antagonism to our system of faith, but to get men to accept practically what they already accept in theory, to turn them from nominal Christians into real ones. In this sense every Sunday-school teacher, every colporteur, every earnest, living, witnessing disciple, whatever be his sphere or method of activity is a true missionary going about to tell the good news to those in some sense unacquainted with it.

But this treatment of the word too greatly broadens its meaning, and renders it really worthless for any practical purposes. It becomes emptied of all special significance and destroyed by the throwing down of its barriers just as a river is destroyed when its banks are removed and all its waters are spread over the plain. It is no definition of a flower garden to say simply that it is a piece of cultivated ground. So it is no definition of a Christian missionary to say that he is one who, somehow, somewhere, is actively engaged in promoting the Christian religion. This includes too much. If a missionary is made everybody in general, he becomes nobody in particular.

An attempt has been made to mend matters by putting before missions thus broadly taken the qualifying words "home" and "foreign," apparently with the hope to limit in this way the too widely diffused term, and at the same time extend to labors for the upbuilding of the Church in Christian countries the same prestige which pertains to the more heroic enterprise of establishing Christianity among the heathen. But this is very unsatisfactory and insufficient. It can hardly be regarded as either legitimate or logical. If all Christian work is mission work, then foreign missions are simply Christian labors in a foreign land, and an American who goes to England and accepts the pastorate of a church there becomes a foreign missionary. In like manner an evangelist, like Mr. Moody, remaining in his own land is a home missionary, but if he goes either for a season or permanently to other Christian lands he becomes a foreign missionary. Evidently, this will not do.

Nor can these terms, home and foreign, be given any fitting or permanent place in the vocabulary of Christ's kingdom. They do not touch any vital or essential points. They do not help us in getting at fundamental distinctions. Arbitrary national lines do not rule Christian duty nor define Christian work. What important difference is there between working for Jesus among the

Spanish-speaking Roman Catholics of New Mexico just north of our national boundary, and working among precisely the same class of people in old Mexico just south of that boundary? What is gained by calling the work among pagan Indian tribes in Alaska on one side of a boundary line home missions, and exactly the same work among pagan Indian tribes, in British America on the other side of that line, foreign missions? It is not simply or chiefly the place where work is done, whether in some part of our immensely extended country, or in an adjacent country, or in a country across the sea that best classifies it. Rather is it the kind of people that are worked upon that should differentiate our nomenclature.

There is a difference very plain, important, and scriptural, between the planting of a self-supporting Church in a country and the indefinitely extended processes by which that Church takes more and more complete possession of every village and family and person in it. The former has been from the beginning and by common consent called missionary work in distinction from the general Christian work which has the latter for its object.

By Christian Missions, then, we should understand the attempt of the Christian Church to plant Christianity in all non-Christian lands, or the measures used to disciple those nations not already disciplined. It is the labor which culminates in the overthrow of idolatry and of all faiths opposed to the true faith. A country ceases to be a mission field when a living Church has been so thoroughly established therein, that its own people who are already Christians can cope with the task of enlightening and instructing such of their neighbors as are still without knowledge of our Saviour.

The perfecting and polishing of communities or nations already in the main Christian is a work which, apparently, will never be completely done. But the totally different work of destroying non-Christian systems and making Christ lord of every land we firmly believe will one day come to an end. Then will the work of missions properly so-called, the work to which William Carey summoned the slumbering millions of Protestant Christendom, the work of rescuing the perishing heathen and overturning the idol temples, be gloriously accomplished.

Taking missions in this more accurate and restricted sense, it becomes a matter of interest to inquire what is their true rank, what place ought they to have in our thought and expenditure? The least that we can say is that they constitute the *chief* work of the Church, its most comprehensive and fundamental, its most inspiring and attractive department. Beside it all other things are small. * For moral dignity and grandeur it is unsurpassed. Among the glories of the present century there is none so great. It is truly an enormous undertaking, a task of unparalleled boldness and gigantic sweep. It combines within itself the elements of all that is sublime in human achievement and reaches the loftiest level of human purpose. The very contemplation of it kindles enthusiasm, enlarges the mind, and strengthens the spir-

itual powers. Its prosecution calls out whatever is heroic in man. It requires the mightiest faith, the largest love, the most unwearied patience, supreme wisdom, extremest self-denial, and dauntless courage. It has no equal for simplicity of means, arduousness of execution, and magnitude of result aimed at. It proposes to transform the whole world by preaching Christ crucified. Out across the continents and down through the centuries it rushes with words that burn up sin in the purifying fires of unselfish affection. From an insignificant beginning that awakened only contemptuous indifference less than a hundred years ago, it has become one of the great ruling ideas of the age so pervasive and powerful that it stands in the front rank of the agencies that are changing the face of the earth. It is the true crusade of the 19th and 20th centuries, not for the rescue of an empty tomb but for the universal enthronement of an all-conquering Christ.

The local or home work, to which so many mistakenly restrict their sympathies and exertions, should be regarded as important mainly *for the sake* of the larger undertaking, deriving its authorization from such principles and commands as make it impossible to stop with the home work or consider that chief. Labor in the local parishes, among those already more or less acquainted with Christ, is needed to give a strong base of supplies, and to keep the ranks full at the front. It was not Christ's design that His Church should conduct a defensive war, massing her forces at her fireside. He calls her to an aggressive campaign in which the line of battle against the organized foe far in advance is the principal thing, and the homes in the rear are expected primarily to see that the line is strongly, constantly reinforced.

Alas, how far in practice has she departed from this ideal. She will never reach it unless some of our present customs are reversed, and a very much greater, if not indeed the larger, share of our expenditure of God's work is devoted to non-Christian peoples. The nations will not learn of their Messiah, the heathen will not be saved until the Church gets ready to rise in her might and make the conquest of paganism her ruling passion, until she hurls herself upon the foe *en masse* instead of sending so paltry a detachment. The captains of the little squad who constitute the storming column, finding themselves confronted with the vast hosts of heathendom in solid ranks cry back in agonized entreaty to the commanders at the rear, "Bring on the whole army." But that army lolls in its entrenchments or saunters idly by the way, and most of its officers seem quite content to have it so, wholly indifferent whether the enemy be vanquished or not. Great God, what a spectacle! How long, O Lord, how long!

Proceeding now from the What to the Why we pass to consider the motives which urge us to missionary activity. First should come those derived from God, next those derived from our fellows, and last those derived from self. We offer the following classification: I. The command of Christ direct; II. The command of Christ indi-

rect; III. The needs of our fellow-men, spiritual; IV. The needs of our fellow-men, temporal; V. Our own profit, both spiritual and temporal.

I. The direct command. This is put in such a way as to leave room for no honest difference of opinion as to what was meant. Prominent in position, filling the final verses of the first Gospel, unutterably solemn as to time of announcement, being the last words of the Lord before He went to Heaven, most emphatic and affecting in mode of statement, and reiterated with variety of form by all the evangelists,—nothing seems to have been omitted by the Master for producing upon His followers the most profound impression, and their subsequent conduct abundantly shows how thoroughly He succeeded. Matt. xxviii., 18-20, Mark xvi., 15, Luke xxiv., 47, John xvii., 18, and Acts I., 8, all contain this great, farewell commission, couched in such language as to make it entirely clear that it applies not only to those to whom it was first delivered but also to all who should receive through them the tidings of salvation. The provision is at all points complete. His authority is declared to be paramount and perfect, precluding all thought of deficiency in their prerogatives, and they are assured of His abiding presence so that no one need ever be deterred by difficulties in the execution of the precept. In the face of such unmistakable orders and such ample equipment with power we are relieved from all concern about the results.

Whether these should be satisfactory to us or not would make no particle of difference with our duty. In such a case simple implicit obedience, not learned discussion, is demanded. There is no option. The question is closed. "Go" does not mean stay, nor does "preach the Gospel to the whole creation" mean keep repeating it over and over to a few while the most have never heard it. Nor is it possible that direct disobedience to so clear a command can be lightly condoned. Condemnation rests surely and heavily on him who, by calling himself a Christian, says, "I go, sir," and then goes not. Whoever refuses to obey this word, so plain, so pathetic, so peremptory, so simple in its terms, so solemn in its associations, shuts himself outside the pale of Christ's flock. Nothing can excuse him but unavoidable ignorance. And however this may avail for the past, when the Bible was a sealed book and when the eyes of even good men seemed to be holden as to much of its contents, it is difficult to see how such a plea can possibly be received now in these days of open vision. Love and loyalty admit of no other response but immediate compliance.

This then, is our simple impregnable position. The whole matter is decided here. Did this command stand entirely alone as a motive for missions it would be quite enough. All else is secondary and subsidiary. This lifts the whole subject to the highest possible platform. It shows that missions are not simply a scheme of man's devising for the amelioration of suffering and the civilization of savages, but a divine arrangement for the salva-

tion of the race. By all our love to Christ, by all our respect for His authority, by all our hope of receiving at last His "Well done," we are pledged to render accessible to all men this treasure committed to our trust.

II. The indirect command. Christ's general teachings, His example and spirit, are scarcely less significant expressions of His will than the explicit orders. The life Jesus led, were this all He left us, would compel us to the missionary enterprise, for we could not otherwise be true to Him. Ministry in the broadest sense filled His entire career. He stretched a gracious hand of help to all that were in need, and perpetually went about doing good. He was emphatically the model Christian missionary, even as He was the first, filled with soul-consuming zeal for souls, intent on doing all the Father's will.

The example of His apostles, who were deputed to carry on the work from the point where He left it, powerfully confirms His own. They went into all parts of the then known world, amid circumstances of greatest hardship and danger, to preach and teach the good news of the kingdom. In this fact alone there is a strong command for us, especially in the life of Paul, the man who next to Jesus Himself represents the true spirit of our holy religion. The whole Christian Church indeed was evidently designed to be an embodiment and expansion of Christ, doing in all parts of the earth what He personally could no longer accomplish. This makes it of necessity missionary, pledged to the diffusion of the blessings of the Gospel. It has for mottoes such words of the Master as "Freely ye received, freely give," "Ye are the salt of the earth, the light of the world," "The kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened."

The prophecies also both in the Old Testament and in the New, together with the promises and prayers pertaining to the world-wide extension of the Gospel, too numerous to be quoted here, constitute of themselves a virtual command. So does the New Testament view of man. This view is wholly different from anything seen in the world before. It makes all men brothers, equally children of the one Father who is no respecter of persons but gave His Son "a ransom for all." Hence comes the obligation to seek all, as well the distant as the near, to love our neighbors, that is all who need us, as ourselves, and to give to others such treatment as we would like to receive from them were we in their place and they in ours. We are bidden to do good unto all men, to honor all men, as made in God's image and purchased with the blood of His Son. It is written, "We that are strong ought to bear the infirmities of the weak," thus making it impossible for us to treat inferior races with the haughty scorn so common among those more enlightened and powerful.

The Christian view puts the strong under bonds to the weak and gives them a debt of kindness and help to discharge, which cannot stop short of the importation of the good news. Thus, were there no direct command of Christ at all we should have enough and more than

enough in these thoughts, in the principles He laid down, the prayers He offered, the prophecies and promises He uttered, and the life He led, to make an obligation, to evangelize the world, of most binding force upon every follower of Jesus.

III. The spiritual needs of the heathen. It must be admitted that injustice has sometimes been done by statements concerning the moral and religious condition of pagan peoples that have not been sufficiently temperate or cognizant of all the facts. A very bad case can be made out for any person or nation by taking its worst elements or features and dwelling chiefly, if not exclusively, on them. But this is manifestly unfair, as we ourselves are quick to maintain when America is thus treated by English travellers.

The people who from remote antiquity have filled the regions of the East are certainly not fiends in human form, as might be supposed from some overdrawn one-sided descriptions, nor yet grovelling beasts from which, all distinctive traces of humanity have been effaced. They are not, as a rule destitute of all natural affection and natural piety, nor are they without many admirable qualities and virtuous traits. For industry, frugality, temperance, hospitality, politeness, peaceableness, obedience to authority and respect for elders, they stand high even in comparison with the best nations of the West. It should not for a moment be supposed that the terrible portraiture of heathen morals in the first chapter of *Romans* applies equally without mitigation to all races, all classes, and all individuals in non-Christian lands, or is to be regarded as a sufficient description of the greater part of the human family. This would be to turn earth into pandemonium, to ignore the restraints of conscience and the presence of the Holy Spirit, and to make national or social prosperity, if not existence, impossible.

On the other hand, starting with the postulate that selfishness is universally prevalent and that human nature apart from the regenerating grace of God is everywhere substantially the same, remembering also the deprivations as well as the depravations of the heathen, we can but see that their condition must be very bad. They are without the Bible, without the Sabbath, without the revelation of divine love, without the example of Jesus Christ, without the disclosure of future happiness, of assurance of reward for virtue; nay more, religion itself, so potent a factor with us in helping toward goodness, is in their case a hindrance, a minister to vice. Judging from what the state of communities here would speedily be if these good influences were entirely wanting or turned into evil, we can form an idea what it must be there, where for thousands of years the bent has been wholly the wrong way.

The state of the heathen world, though not so black as it is sometimes painted, is black enough to appeal very strongly to the sympathies of all who know the facts, and to fill their souls with sorrow. Even those who take the most favorable view of it are obliged to concede that ly-

ing and licentiousness are fearfully prevalent in the eastern and southern nations, that the standard of morals is frightfully low, that public opinion does not greatly reprobate but rather winks at many outrageous practices, that things which would be forced to sink into obscurity there flaunt themselves with impunity, that lewdness, cruelty, and crime are even counted means of securing the divine favor, and that natural depravity unchecked for centuries by the many ameliorating influences which operate both directly and indirectly in Christian lands has attained a breadth and depth of development most deplorable and portentous.

And how little aid they have to stem this terrible torrent. They have either no god or a god worse than none so far as comfort and help are concerned. Prayer is practically a thing unknown. They have no Christ in heart or home. The light which comes from the cross has not reached them. Their dwellings are darkness; all is dark when they are smitten with a sense of the hard conditions of their days, dark when pierced by the pangs of poverty and famine, dark in the hour of swift bereavement, dark in the valley of death. Words can but faintly indicate the soreness of their need. Only the stoniest souls can remain, in view of it, unmoved.

And if it were that in this life only they had no hope, while they would be indeed of all men most miserable, one could endure the thought with comparative calmness. But it is not till we take into account the future life also that the full measure of their wretched lot bursts upon our view. Not that all who have never heard of Christ are necessarily swept into hell. It seems probable that some, we know not how many, because of their large loyalty to the highest truth they have learned and their steadfast resistance to the temptations around them, through the blood of Christ to them personally unknown, and by the action of the everywhere present Holy Spirit, in spite of their scanty degree of outward conformity to what for us would be the standard of righteousness, are accepted of God, with whom is no respect of persons, and when Jesus is revealed to them in another state of being will adoringly ascribe to Him the glory of their salvation.

But, granting this, the sad fact remains that the vast mass of the heathen are perishing. It may be replied that the same affirmation must be made of the great majority in Christian lands, and this we cannot deny. But we should state the difference to be that there, where the light and help are so much less, a much larger proportion throng the broad way, and it is there that the world's population is mainly centred. There are ten hundred millions of non-Christians. And so far as we can see, nearly all of them habitually do those very things against which has been pronounced the severest sentence of God's wrath, things which they themselves acknowledge to be wrong. They are grossly wicked. They are not sorry for their sins. They cling to them, and run riot in their evil pleasures. If the heathen are not lost the human race is not lost and our faith is vain. They

must forsake their iniquities or reap the fearful harvest of eternal death.

And there is every probability that many more can be induced to turn to God by our sending them the preached and printed Word. It is on this principle that we always operate with reference to our friends and neighbors. We hold that by increasing their light, and strengthening or multiplying the good influences around them we increase their chances of being saved. So will it be with the heathen. Surely this is enough for us to know, enough to indicate our duty. We should not turn aside for speculation when the path of action is so plain. Mystery may hang over some parts of the problem, but the Judge of all the earth will do right, and our part is to exert our influence to the utmost, as widely as possible, in swelling the number of the redeemed.

IV. The Temporal Needs of the Heathen. No one who realizes the vast difference which the Gospel makes even in the temporal condition of a land can lack interest in its diffusion. It is probably impossible for any one to fully realize this who has not been an eye witness of the facts. The poverty of the East can scarcely be described. It is habitual and hopeless, due to no personal faults, avoidable by no industry. It keeps scores of millions on the close grip of hunger nearly all the time and with starvation hovering just at hand, while other hundreds of millions are only a trifle better off. It is only the few who are in comfortable circumstances. The ignorance of the masses is dense, and leaves them a helpless prey to every species of spoliation and extortion. Unscrupulous officials rob and oppress without mercy. Extravagant social customs compel the squandering of their paltry earnings and plunge them hopelessly into debt at exorbitant interest. Epidemic diseases sweep them off in myriads, famines are frequent, and wretchedness, with little to alleviate, rules.

To roll back this tide of human misery one agency, and one alone, avails. It is the Christian religion. In all ages and countries wherever this religion of Christ has gone, with its new conceptions of God and man, its new conceptions also of man's duty to his fellows, it has gradually transformed and eventually revolutionized the previous, low, inhuman condition of affairs. From the first it has done it. In apostolic times as well as in medieval and modern days this has been the uniform result.

In our own age, both in Africa and in all the South Seas, Christianity has been the pioneer of commerce and trade, an instructor in agriculture, a dignifier and ennobler of every kind of honest work. And on all shores, with its handbook of truest culture, the Bible, it has proved a powerful refinement society. The purely secular influence of commerce and civilization, so far from having any power or tendency to uplift the lowly, have operated for the most part in just the contrary direction because animated by avarice and selfishness. They have been maleficent instead of beneficent in their effects. But the mission has been everywhere the mother of the school, the founder of hospitals, the ameliorator of suffering, the

promoter of liberty. It has not wasted its efforts in the production of any mere external change without permanent value, but has put into the nation a new life from which abundant streams of blessings have spontaneously sprung.

Therefore they whose hearts are touched by the temporal needs of the non-Christian nations, which must mean all who have any drop of the milk of human kindness, will make haste to send them the Gospel. Looking only at the temporal benefits that must accrue from its diffusion, our outlay of men and money, time and strength, is repaid tenfold. Leaving out of the account the future state altogether, very many missionaries have been free to say, and all true missionaries, we think, must feel, that they would gladly devote their lives to the work of preaching Christ to the heathen simply for the sake of the unspeakable gain to them in this present life.

V. Our own Spiritual and Temporal Profit. The vast temporal profit accruing to Christian nations, in the directions of trade and commerce, literature and science, and also political affairs, from the prosecution of missions, is well known to all who have investigated the matter. At least two goodly volumes, the Ely volume on "Missions and Science" and "These for Those, or What we Get for What we Give," are occupied with the details which the brief space here at our disposal forbids us to set forth even in the most summary manner. Suffice it to say that, judged from the standpoint only of this world, missions have made a most magnificent return for the funds expended upon them, and the outlay, instead of being a useless folly and waste, as ignorant scoffers are fond of saying, is one of the very best paying investments, temporally speaking, that has ever been made.

Yet this, of course, is only incidental. The spiritual gain to Christian people and churches from what they do to extend the Gospel is far more vital and central. It has become fully evident to those examining the subject that all the qualities essential to vigorous spiritual life are included in and best developed by devotion to missions. What more quickly strengthens faith, arouses hope, and kindles love than labor in this cause? There is no mightier foe to selfishness than missions, no enterprise surer to bring us into close contact with the loftiest, purest principles, and stimulate us to absolute reliance on the power of the Holy Ghost.

To act upon the maxim "Charity begins and ends at home," to devote all strength and time and interest to local conveniences and adornments, is to choke the channels of benevolence and shrivel up pity without fail. It is they who bless others that are blessed; they who water are themselves watered. To export religion is the best way to increase the amount on hand. An army held within its entrenchments and kept at spading, loses heart. The sword itself well wielded is the most efficient shield. History shows that the Church has flourished in proportion as it has been true to the farewell command of its Master. When it has lost sight of this it has lost ground. When-

ever it has gone forward aggressively in obedience to this, His Spirit has been with it, and all has been well.

Missions form the grandest possible protest against the world's unbelief, and are by far the best reply to the assaults of infidelity. This bitter, subtle foe is disheartened and silenced by nothing so effectually as by vigorous, successful efforts to spread Christianity. Missions are the most unanswerable apologetics. The story of their success makes the sceptic and the scoffer to gnash his teeth, and drives him to the invention of wholesale falsehoods concerning them. He realizes that there is no hope whatever for his side unless this thing can be stopped.

If, while he can only detach a paltry dozen from their allegiance to Christ, missionaries can bring a thousand to bow at the cross, his case is desperate. New nations and tribes swinging into line and keeping step to the music of redemption's song, carry consternation of the deepest sort to all opponents of our faith. Infidelity would utterly disappear did the Christian Churches do in the way of world evangelization what their avowed beliefs logically compel. A religion which is changing the face of the world and making the wilderness to blossom as the rose, is giving unanswerable, overwhelming evidence not only of its right to be, but of its universal prevalence in the not distant future.

Nor is there anything which does more to increase unity among Christians and lower denominational barriers than hearty engagement in the salvation of the heathen. The various churches easily forget their unimportant differences when face to face with the gigantic foe that threatens them all with destruction. Minor variations sink out of sight in comparison with the great truths in which they all agree. The work of missions has certainly a direct tendency to broaden the sympathies of the laborers, and to simplify systems of doctrine. There comes to be a wider range of interest, a larger grasp of truth, and an inclination to fix the thought on the great essentials. Surely this is a service of no small magnitude.

Of other service rendered by the missionary enterprise to the Church—such as supplying it with most inspiring examples of Christian devotion and sacrifice in the persons of its heroes and martyrs, and also furnishing it with an illustrious opportunity to pay its debt of gratitude both to God the primal giver and to men of past ages who evangelized our pagan ancestors—of all this and much more, there is here no space to treat. Nor is it perhaps needful even to sum up the motives which have here been summarily set forth as constituting the Why of Christian Missions. When all are united, those derived from divine command and human sympathy and reflex personal benefit, they form an argument of overwhelming force before which it would seem that every candid mind must obediently bow. Be it then our part as pastors to get filled with these thoughts ourselves and press them home upon the hearts of our hearers, so that if the churches continue in their present apathy to this momentous cause, no part of the heavy guilt for such criminal indifference shall rest at our doors.

How to Raise Two Millions for Missions.

BY REV. FRANK W. WARNE, OF INDIA.

The writer began his ministry in the Canadian Methodist Episcopal Church, then was five years in the United States; now, is pastor of the Methodist Episcopal Church (English-speaking) in Calcutta. In all three places different methods are used for raising missionary money. By selecting and combining the best from each, we can approach the ideal.

The distinctive features in Canada were a week-night platform meeting, with visiting ministers giving addresses, taking a subscription, appointing lady collectors, with authority to increase the subscription from absentees, which they often doubled.

In the United States I found the missionary collection usually taken on a Sunday, after a sermon on the subject, but sometimes without even the sermon, and sometimes in the rush of making up local and benevolent deficiencies just before Conference. In Calcutta I find a subscription taken to be paid monthly, and an annual missionary collection as in America.

What are the results in Calcutta? Take the year 1887; the collections have been larger some years, but this will show the principle. There was raised at the regular annual collection Rs. 88. The Sunday-school gave Rs. 27. Total Rs. 115. (A rupee is the largest silver coin, and though not worth as much, still it represents to the people about the same as the American silver dollar.) If the American custom of one collection a year for missions were in effect here, Rs. 115 would have been the total and a good average one for a church of two hundred members. But what are the facts? The total given by this church for missions in 1887 was Rs. 1,383. What is the philosophy? From people who have a regular monthly income, the annual collection is often just what can be given out of the month in which it is taken. The annual missionary subscription system, from many, only secures the gift of the month in which it is given, and the eleven months are lost to the Missionary Society.

The following is the selected method suggested:

1. From INDIA, take the suggestion of there being a monthly subscription instead of an annual one only. But take your annual collection also and "Gather up the fragments that remain, that nothing be lost."

2. From the United States, take this monthly subscription the first month of the Conference year, and the annual one, at the best time during the year. Take both on the Sabbath day after a sermon on the subject of Missions.

3. From Canada: Appoint in every congregation carefully selected lady collectors with special reference to their interest in missions and ability to make the monthly collections.

How can this be worked?

1. Let the pastor the first month of the Conference year, or the new year, or any month, preach on the subject and take from his people a subscription to be paid monthly.

2. Appoint his lady collectors with authority to increase the number of subscribers, and to collect monthly.

3. Take a monthly collection in the Sabbath-schools.

4. Have it all go into the Conference minutes as the annual contribution of the Church.

5. Let every pastor take his regular annual collection and many will find there are many comparatively poor in their congregations, who have given twelve dollars or six dollars, who in former years only gave one-twelfth of it. That the richer members will be ashamed to give less than the poorer, and the annual collection will exceed other years—besides, many who gave good annual subscriptions will make the same monthly.

The writer hopes many presiding elders and pastors will introduce this. For

1. It can do harm, as it does not interfere with any method now in operation.

2. It is working admirably now in India and is equally suited to America.

3. It is nearer scriptural.

4. It systematizes the giving for the people, and is a prophecy of the golden age of missions, when the Church shall give as much monthly as it does now annually. What pastor in Methodism would receive his salary from an annual collection only? How much more shall not the heathen nations be Christianized by an annual collection only?

If the Bishops, Missionary Secretaries, Editors, Presiding Elders and Pastors, will accept this humble suggestion as coming from the Lord *via* India, and get as fast as possible all our people giving monthly subscriptions, we believe that, when all due allowance is made for those whose methods are "immutable," the gain from having twelve collections each year, instead of one, will soon swell our missionary income to two millions per annum, and later go far beyond it.

The American Bible Society.

BY REV. E. W. GILMAN, D.D.

This Society was formed in New York in the year 1816, and has occupied for thirty-six years the spacious premises known as the Bible House, situated on 4th Avenue, New York, at the corner of Astor Place.

Its officers are Hon. Enoch L. Fancher, LL.D., President; Rev. Edward W. Gilman, D.D., Rev. Alexander McLean, D.D., Rev. Albert S. Hunt, D.D. Corresponding Secretaries; William Foulke, Treasurer; Caleb T. Rowe, General Agent.

Its total issues at home and in foreign lands have been more than fifty million Bibles, Testaments, and Portions of the Bible, in about eighty different languages.

Issues for the year ending March 31, 1888, 1,504,647, of which 535,807 were circulated in foreign lands.

Force of laborers: 20 District Superintendents and 126 colporteurs in the United States and Territories, in connection with the officers of about 2,000 auxiliary societies. Results reported last year: families visited, 533,350;

found without the Scriptures, 59,885; of these 42,422 were supplied, and 26,503 destitute persons in addition.

In foreign lands three hundred and eighty-seven persons were employed in 1887, for a longer or shorter period, in distributing the Scriptures, the average term of service being somewhat more than seven months. Besides these Bible distributors, the following Agents are in the employ of the Society:

Levant, Rev. Isaac G. Bliss, D.D., Constantinople, since 1857; Levant, Rev. Marcellus Bowen, Constantinople, since 1888; La Plata, Rev. Andrew M. Milne, Buenos Ayres, 1864; China, Rev. Luther H. Gulick, M.D., Shanghai, 1875; Mexico, Rev. H. P. Hamilton, Mexico, 1879; Persia, Rev. Wm. L. Whipple, Tabreez, 1880; Japan, Rev. Henry Loomis, Yokohama, 1881; Cuba, Rev. Andrew J. McKim, 1884; Brazil, Rev. H. C. Tucker, Rio de Janeiro, 1887; Peru, Rev. F. Penzotti, Lima, 1887; Venezuela, Rev. Wm. M. Patterson, D.D., Caracas, 1888.

Assistance in circulating the Scriptures is also cheerfully given to missionaries in various parts of America, Europe, Asia, Africa, and the Islands of the North Pacific Ocean.

Some account of the foreign agencies of the Society is given in the following paragraphs, and for further information about the Society's work reference is made to the "Bible Society Record," published monthly at 30 cents a year.

Donations intended for the Society may be sent to Mr. Wm. Foulke, Treasurer, Bible House, Fourth Avenue, New York.

CUBA.

Special organized effort for the circulation of the Scriptures began in the winter of 1882-83.

The Rev. Thomas L. Gulick made a tour of exploration in 1883, and another in 1884, and Bible colporteurs have been constantly employed since that time. Beginning in December, 1884, Rev. A. J. McKim has been to the extreme parts of the island, with house to house visitation, offering the Scriptures in Spanish for sale. About 30,000 Bibles, Testaments and Portions have been sold since January, 1883. The circulation of the Bible was immediately followed by the opening of Sunday-schools in Havana and Matanzas, and by organizations for Protestant worship, and several churches have since been formed in different parts of the islands.

MEXICO.

The attention of the American Bible Society was turned toward Mexico as early as 1826, at which time Mr. J. C. Brigham expressed the opinion that in the whole republic, comprehending a population of seven millions of people, not more than 2,000 Bibles had ever been distributed. In 1829 a gentleman, who had travelled extensively in Chihuahua, was convinced that among the 121,000 people in that State, there could not be found eight copies of the Bible in Spanish.

Frequent grants and consignments of Scriptures were sent to both eastern and western ports and to the interior

of Mexico from 1826 onwards. In 1834 Mr. Sumner Bacon was appointed agent for what was then the Province of Texas. In 1848 Rev. W. H. Norris was sent as a special agent to the capital, then occupied by United States troops. Miss Melinda Rankin's labors on the border, from 1852 onwards, led to the introduction of many Bibles into Mexico, and were followed in 1860 by the appointment of Rev. R. P. Thompson as agent. Rev. James Hickey succeeded him in 1863, and after his death in 1866 Mr. Thomas M. Westrup held the same office for three years. No agent had a permanent residence in the capital until Dr. Arthur Gore went there in 1878. He was followed the next year by Rev. H. P. Hamilton, during whose agency about 130,000 volumes of Scripture have been put in circulation; and it is estimated that since 1861 no less than 300,000 Bibles, Testaments and Portions (including those sent directly from London and Madrid) have found their way into the hands of the people. Bible colporteurs have been employed in every state of the Republic.

REPUBLICS OF CENTRAL AND SOUTH AMERICA.

Interest in the Spanish colonies of America led the Society as early as 1818 to procure plates and print the New Testament in Spanish, and in subsequent years large numbers of books were sent to various correspondents in South America. They were received with such favor that the demand often exceeded the supply; merchants bought for their customers, and statesmen and officials favored the circulation of the Bible and its use in common schools. After a time revolution, political dissension and the exclusion of the apocryphal books caused this welcome to abate.

Between 1833 and 1836 Mr. Isaac W. Wheelwright visited the principal towns along the western coast of South America, as the agent of the Society. From 1854 to 1857 Rev. R. Montsalvatge served the Society in Venezuela and Granada. Rev. David H. Wheeler was sent to Nicaragua in 1856, but unfortunately soon lost his life. In 1857 Rev. D. V. Collins visited the southern part of South America, but became discouraged after a few months. In 1876 Rev. J. de Palma made a tour of exploration in Venezuela.

In 1864 Mr. Andrew M. Milne became agent for Uruguay and the Argentine Republic, and the field under his charge has been extended to include Paraguay, Bolivia and the South of Brazil. In 1866 he visited the other republics and sold 7,812 volumes of Scripture (of which 1,628 were complete Bibles) in Venezuela, Colombia, Ecuador, and Peru. Since June, 1864, Mr. Milne has distributed, chiefly by sale, more than 300,000 volumes.

As one result of his journey around the continent, the Rev. F. Penzotti who was his companion in travel, has been stationed at Lima to look after the West coast; and the Rev. Wm. M. Patterson, D.D., long a devoted missionary in Mexico, having been appointed agent for Venezuela, has taken up his residence at Caracas.

BRAZIL.

Though Scriptures were freely sent to Brazil, no agent was commissioned for the Empire until 1855, when Rev. J. C. Fletcher, who had been a resident of the country, was deputed to visit several of the provinces. After circulating many volumes of the Scriptures in Portuguese, he resigned the next year and was succeeded by Mr. Robert Nesbit, who spent several months at Para, where he found the people eager to buy his entire stock. From there he went up the Amazon, intending to go as far as Peru, but died of fever before his purpose was accomplished.

Rev. A. L. Blackford was appointed agent for Brazil in 1876, and Rev. Wm. M. Brown in 1880. The latter resigned in 1887 and was succeeded by the Rev. H. C. Tucker. The total circulation of Scriptures during the last ten years exceeds 60,000 copies.

THE TURKISH EMPIRE.

The operations of the American Bible Society in Turkey and adjacent lands are directed by the Levant Agency, which was established in 1836 by the appointment of the Rev. Simeon H. Calhoun. He resigned his post in 1884, reporting that during his eight years of service 55,000 volumes of Scripture in seventeen languages had been circulated, and calling special attention to the Armeno-Turkish Bible, and the Hebrew-Spanish Old Testament, which had been printed for the Bible Society. The Rev. Chester N. Righter was appointed to succeed him in 1854. In the course of his short term of service he visited Greece, Turkey, the Crimea, Egypt, Palestine and Mesopotamia. He was taken ill on a journey from Mosul, and died at Diarbekir in December, 1856. He was succeeded by the Rev. Isaac G. Bliss, who has been in charge of the work since January, 1858. Rev. Edwin M. Bliss was associated with him from 1877 till 1888, and the Rev. Marcellus Bowen has taken his place.

The last half century has been one of great activity in all the departments of Bible work, in translating, printing and circulating the Scriptures. Old translations have been revised and new ones made; the completion of versions in Arabic, Armenian, Turkish and Bulgarian has brought the light of the Gospel to nations that sat in darkness; Jews, Mohammedans and nominal Christians have been supplied with our sacred books in their own vernaculars; and colporteurs have carried the Gospel along the coast and into the interior to innumerable homes where the Bible was a book unknown.

The field of the Levant Agency at the present time includes Roumelia, Syria, and Egypt, as well as Turkey proper. Persia is under a separate agent, and Greece and the Greek islands are left to the British Society. About 50,000 volumes are annually circulated in this field by the American Bible Society, and it is estimated that the combined work of both Societies from the beginning makes an aggregate circulation of more than two and a quarter millions of books in thirty different languages.

PERSIA.

The Syriac, as spoken around Lake Oroomiah, was an unwritten language when American missionaries went to labor among the Nestorians in 1833, and no complete Bible in ancient Syriac could be found in the province. The reduction of the language to writing and the translation of the Scriptures into it, were achievements which prepared the way for the Bible Society to print the entire Bible in both ancient and modern Syriac.

This remote field formed part of the Levant Agency until Rev. William L. Whipple was appointed Agent in 1880. More than 30,000 copies of the Scriptures, principally Syriac, Armenian, Persian and Turkish, had then been circulated, and 30,000 have been disposed of since, about thirty colporteurs being employed, with the earnest co-operation of the missions at Oroomiah, Tabreez, Teheran, and Hamadan.

The Gospels in Azerbijan Turkish are among the issues from this agency.

CHINA AND SIAM.

Until 1876 the work of the American Bible Society in China was done entirely through the various missionary societies, to which grants of money in large amounts were made from time to time to promote the publication and distribution of the Scriptures. Of late years more discrimination has been observed, and sales at nominal prices have taken the place of gifts. The publications in Siam include the whole Bible, and in China, Bibles, Testaments or Portions are furnished not only in the Classical, but in the Mandarin and seven other colloquial dialects.

Rev. Luther H. Gulick, M.D., became agent for China in 1876. His field then included Japan, which has since been detached, while Siam has been added. In 1887 he had 76 colporteurs employed, who reported the sale of 205,918 volumes. The actual circulation for the year was more than a quarter of million copies. The printing in that year and the preceding amounted to 585,955 volumes or more than sixty million pages.

JAPAN AND KOREA.

On receiving information in 1872 that a Japanese version of some of the Gospels was nearly complete, the Society promptly made a grant to promote its publication. It subsequently assumed the support of Drs. S. R. Brown and D. C. Greene, and bore a considerable part of the expense of translating the New Testament, which appeared in parts and was completed in 1880. That same year it published also an edition of the New Testament in Roman letter, having issued a bi-lingual edition of the Gospel of John seven years before. In 1878 the Gospels, in 1880 the New Testament and Psalms, and in 1883 the entire Bible, were issued in *kunten* or Chino-Japanese. In 1875, by request of native Japanese, a part of the Gospel of John was issued experimentally in raised Roman letter. The Old Testament has been printed in instalments in connection with other Societies, and the

first edition of the complete Bible appeared in 1888. Another edition with full references is now in the printer's hands.

Rev. Henry Loomis was appointed agent in 1881, succeeding Dr. Gulick, who started for Japan in 1875. He employed 115 colporteurs in 1887, and the circulation that year was 72,926 copies. In fourteen years the Agency has circulated 474,531 volumes of Scripture, amounting to 125,925,000 pages.

The Methodist Episcopal Hindustani Mission, in Hyderabad.

BY REV. JAMES LYON.

The State of Hyderabad is the largest, wealthiest and most influential of all the native states of India, and this city, Hyderabad, is the stronghold of Islamism in India, and is situated on the right hand of the river Musi, surrounded by a stone wall six miles in circumference. The street architecture of Hyderabad is not imposing, for, with the exception of some buildings, there are few which have pretensions to much merit. The palaces of some of the nobles are an exception. Many of them are very handsome buildings, and are furnished with everything that luxury can suggest.

But it is not the city, or the public buildings, or bazaars and public thoroughfares of Hyderabad that present so many attractions as the people who throng them.

The city is famed for having the most warlike population of any town in India. In past years it was the custom with many to go about armed to the teeth. This was simply the result of the unsettled state of the place when street fights and disturbances were the rule. All this has now changed, and Hyderabad has had a quarter of a century of peace and prosperity, such as it never before experienced.

Still the custom of carrying weapons has not altogether died out, but is now confined to the watchman class and the military, and when otherwise is a mere matter of form or ceremony. To show the peaceable state of the city now in comparison with past years, I may mention that we can walk through the city distributing or selling tracts or Gospels unmolested. This was an impossibility a few years ago.

Another striking peculiarity about Hyderabad is the mixed nature of the population. There is probably no other city in India which contains so many varieties of the human race.

Here we find the Arab, the Sikh, the Rohilla, the Pathan, the Afghan, the Rajpoot, the Persian, the Turk, and even the Chinaman, and of course the European. Here flock the ambitious Mohammedan politician from the northwest, the intellectual and learned Bengali from Bengal, and learned Moulvies from all parts of this vast empire seeking to distinguish themselves in this wealthy capital of the Deccan.

Two years ago our mission opened a school in this city in order that it might become a basis for evangelistic

work. We opened with twenty or twenty-five boys and have now one hundred and seven. The school has all along been self-supporting, and is much appreciated both by Brahmins and Mohammedans who freely send their boys to be educated. The Bible in this school is not taught as a class-book, but is taught by the missionary in charge occasionally by way of short lecture or Bible story.

We have also a second school in a populous suburb of the city which has ninety-seven boys attending, making a total of 204. The head-master in this school is a Christian who teaches the Bible daily as a class-book. This school is also self-supporting. During this year I have raised for the schools no less than 2,560 rupees, five-sixths of which have come from Mohammedans and Hindus, the remainder from Christians of all denominations.

We hold on an average two services each week in a populous bazaar in a suburb of the city, the average attendance at which has been one hundred. The interest is good and this work very encouraging. At the close of one of these services in April last a Hindu "Habrim," or physician, followed and told us that he had for some time back been attending our services regularly and was much impressed with the simple story of the Gospel.

He became a candidate for baptism, professed faith in Christ and was baptized in our mission house on May 6, 1888, and received at his own request the name of Moses. His heathen name was Parthasarthy Vaidon and he was professedly a worshipper of Vishnu. Previous to his coming to Hyderabad he travelled from south to north and from east to west, visiting all the sacred shrines and bathing in all the sacred rivers, seeking rest and finding none, trying to get rid of his burden of sin, but the burden became greater. During these many pilgrimages he spent his all, namely, Rs. 500, which, to the ordinary Hindu, may be regarded as a fortune, as many of them live on less than the interest of this amount.

He, also, like the woman mentioned in the Gospel, "touched the hem of Jesus' garment and was made whole," finding peace, rest and joy. He worked with us earnestly and faithfully for three months, impressing all with the genuineness of his conversion and boldly testified in presence of both Europeans and natives to the saving power of Jesus.

Two months ago, much to our sorrow, he suddenly left for parts unknown. We were all much grieved and disappointed, and pray that whether he return to our mission or not, he may be kept by the power of God through faith, faithful unto death.

On another occasion after our bazaar service, we were followed by a young Mohammedan named Ahmed Ali, son of the late Hyder Ali, a Munshie of Hyderabad. He also was impressed with the truth and became a candidate for baptism. At the end of one month, seeing his changed life, and feeling we could no longer deny him the privilege of being baptized, he received baptism on

the 17th June, 1888, in the presence of the congregation, in our English church. This man is now in the employment of a native Christian as a general servant, who speaks highly of his faithfulness and obedience as a servant.

Shortly after the baptism of Ahmed Ali the news reached his friends in Hyderabad City, and they sent three or four armed Arabs to take him away by force, giving out as their reason for so doing that he had been stealing (this is a common trick). The native Christian, in whose employment he was, seeing they were determined to take him, had to let him go, but took the precaution of sending to the superintendent of police giving particulars and becoming surety for the convert, if, as alleged, he had stolen, and hinting that if any evil befell him, he, the superintendent, would be held responsible.

The police superintendent took the hint, and evidently exerted himself, for after an absence of twelve hours he, Ahmed Ali, turned up all safe, and we rejoiced greatly. They threatened him and coaxed him to come back to Islamism but he stood fast.

Last Sunday morning we met at the mission-house for prayer as usual previous to our bazaar service, and then went forth in Jesus' name to preach His Gospel. After singing a bhajan I began to preach Jesus, His death and resurrection. This stirred the Mohammedans, and one of them cried out that what I said about Jesus Christ being crucified was not true, and not in the Gospel. (The Quran teaches that Jesus did not die, but that God took Him up to heaven and substituted some one like Him whom the Jews crucified.)

I very promptly handed him my Hindustani New Testament and requested him to show me what was not true. After muttering a little, he said, "How can I? I am not learned." I then suggested the propriety of his keeping quiet, which he had the good sense to do, and I continued preaching. But the Mohammedans did not relish being quieted in this way and brought forward another champion.

I was holding up Jesus as the living water and living bread, and showing the necessity of eating and drinking, when this would be champion cried out, "In what special place is God? and how can Jesus Christ be the Son of God? how can God have a Son?" I looked him fully in the face, and without noticing his questions, said: "There is but one God, and just as repentance is obligatory on me so is it on you. You are a great sinner; Repent! If you do not repent quickly God will call you to judgment."

The word was with power; he kept quiet, and in a little while walked away and no one after that durst ask us any questions.

My native assistant, Rev. Antone Dutt, always accompanies me to these services, and frequently has done the greater part of the preaching, and preaches very effectively and acceptably, and is an able worker. Besides his work in the bazaar services he goes daily into the bazaars with tracts to distribute and sell and to preach

the Gospel by the wayside in conversation with any one willing to listen or talk.

We have sold or given away during this year about 3,000 tracts or Gospels, and have had a fair number of enquirers. We have not found Sunday-school work among the Mohammedans a practicable thing on account of their bigotry, and because the Hindus here are Telugu and Marathi people, and our mission is Hindustani. Consequently the little work we did attempt in this line had to be given up.

On the whole the outlook is encouraging both in regard to our day schools and bazaar preaching. The latter is full of encouragement and hope. Regarding the former there is some doubt, although they have been highly successful as schools up to the present time. Unless we can send a Marathi-speaking missionary, not much can be done to bring the power of the Gospel to bear upon the pupils, as the schools are Marathi and our work and mission as previously stated, Hindustani.

We require mission property here immediately as we are paying high rents for mission-house, native assistant's house, and two school-houses, which makes a constant and heavy drain upon our limited resources. In addition to this we must also rent at once a hall for preaching and sales of Bibles and tracts.

The field here is wide. Hyderabad contains 300,000 inhabitants, 75,000 of whom are Mohammedans.

The field is needy. There is no more needy field in all India than Hyderabad. And we are the only mission working among the Mohammedans and the only mission that has gained an entrance into the city proper. Let the Church at home continue to hold us up in prayer before God and by His grace we will be faithful unto death.

Hyderabad, Oct. 3d, 1888.

Bishop Fowler in Korea.

BY REV. GEORGE H. JONES.

The visit of Bishop Fowler to Korea has done much to strengthen and encourage the missionaries there at work. The timely admonitions, the valuable suggestions, and words of encouragement and commendation have greatly refreshed and cheered all hearts.

The present period is one of "first things" in Korea, and so, the morning after the Bishop arrived, we inaugurated "Chapel Services" in the new chapel in "College Hall," which has now reached completion. Immediately following this the Mission met in annual session. Dr. W. B. Scranton was re-elected Secretary; Geo. H. Jones was elected Statistical Secretary; and F. Ohlinger Auditor. The different sessions were occupied largely in listening to and discussing the various reports presented. These need no comment, for they speak for themselves.

Superintendent Appenzeller told how, one year ago, a house was purchased in Seoul for Church purposes; and here in a room eight feet square and six feet in height

was held the first formal service of Methodism in Korea. In this same room, on October 9, 1887, we baptized the first woman to receive that ordinance from the hands of Protestantism in the Hermit Nation. Soon we had to find a larger place, and the house next door was purchased and services held in it until May when we were ordered to stop.

During the year we have sent a number of colporteurs into the country, where they have done noble service for the Master. Their trials were many, but not one flinched. One was robbed by highwaymen; one was cast into prison and another was beaten by proxy, his host being seized because of his escape. They were mobbed in some places, "but fleeing thence, they were found in another city" teaching and preaching the Lord Jesus.

Brother Appenzeller then spoke of his own trip into the interior with Rev. H. G. Underwood of the Presbyterian Mission. Everywhere they were received with marked attention and cordiality; so that when the trouble arose in Seoul, and Minister Dinsmore was compelled to issue a recall, it was received with great surprise.

Last June our Seoul colporteur visited the ex-regent. The old warrior, patriot, ruler, persecutor, his fiery spirit softened by age, received from this Methodist colporteur a Christian book, and after reading it exclaimed, "Why! what is this? This is good doctrine! Such reports about this religion never before reached me."

The visit lasted long, and he has since manifested great interest in us. This Saul of '66 may not have reached Damascus yet, but God is working on his heart.

In the school sixty-three students have been enrolled. College Hall is nearing completion, and is an ornament to our work and the city. This fall we open a printing establishment which will provide work for needy students. Brother Ohlinger began teaching in January, 1888; Brother Jones, in May. We must not forget that also, the first Christian marriage among Protestant converts was performed this year. Seventeen souls have been baptized and ten received into full membership in the Church.

Dr. Scranton's report was equally encouraging.

The medical work has been instrumental in God's hands in paving the way for, and giving a prestige to the other departments of our work which otherwise they might not have had. The medical work is established upon lasting foundations among the Koreans, and is sure to hold its own through all opposition and trial. We have just passed the third year of our history; the first year we had no hospital, but 800 patients were treated; the next year the hospital was opened, and at the end of the year the record showed 1,970 sick ones attended to.

In October, 1887, Miss Dr. Howard arrived, and the medical work among women passed to her care; but this resulted in no decrease to us, and at the end of this, our third year in Korea, the record shows a grand total of 5,500 patients. At the present time openings are visible on every hand for the extension of our medical work,

and should reinforcements arrive soon, our power for good will be increased many fold.

Mrs. M. F. Scranton in her report of the Woman's Work, said: "The Girl's Home and school has accommodations for thirty-five girls and is so arranged that with very little additional outlay, room can be made for double that number. The first pupil came to us May 31, 1886, since then twenty others have been enrolled. For various causes five have been called from our care, and the sixteen who remain are making good progress in their studies. When they first came, not one knew even a letter of their own language; this can be said no longer, and besides they are acquainted with the Chinese and English, and are beginning to write. Miss Rothweiler came to us October 29, 1887, and this work has been almost entirely in her hands since.

"Each Sunday they gather for Bible study, and the truth sinks deep into their hearts and minds. They have learned to pray, and in the privacy of their rooms many a petition goes up to the God of nations, from these first fruits of Korea's women.

"Formal work among women was organized last February, and regular Sunday evening services carried on. These were necessarily discontinued during the excitement, but were resumed September 1. They have been largely attended, and on two occasions fifty were present.

"During the summer two native Bible women were continually at work among their sisters. By the kindness of Mrs. C. A. Miller of Joliet, Ill., we were able to purchase a house and place it in charge of one of these women. Here during the summer while the missionaries were compelled to hold their peace, a few women gathered each Sunday evening to listen to God's Word and received such instruction as this woman could give. Recently three have been baptized and others will soon follow.

"Our medical work has opened well. Dr. Howard arrived October 29, 1887, and commenced practice at once. On September 5, she reports 1,385 patients treated. She has made quite a number of visits in the homes, and appears to be winning the favor and confidence of the people."

Such are the salient points of last year's work.

The check mentioned in the reports was a request from the King to refrain from Christian teaching, because it was objectionable to the government and not authorized by the treaty.

We rejoice that though a King's mandate may interfere with human agents, it cannot reach the work of the ever-present Spirit, who is working on many hearts with wonderful power.

Already we see a thousand encouraging features, and feel assured the increase this year will be a hundred-fold.

The following appointments were made by the Bishop:

Rev. H. G. Appenzeller, Superintendent of Mission, Principal of school.

Dr. W. B. Scranton, Superintendent of Hospital.

Rev. F. Ohlinger, Superintendent Mission Press, Teacher in school.

Rev. Geo. H. Jones, Teacher in school.

Mrs. M. F. Scranton, Superintendent Woman's Bible Work, Principal Girls' school.

Miss Dr. Meta Howard, Superintendent Woman's Hospital.

Miss Louisa C. Rothweiler, Teacher in Girl's school.

Assistant Missionaries, Mrs. H. G. Appenzeller, Mrs. F. Ohlinger.

Assistant in Hospital, Mrs. W. B. Scranton.

Seoul, Korea, October 9th, 1888.

Methodist Mission in Singapore.

BY REV. N. F. OLDHAM.

We read with so much profit of other fields from time to time, doubtless others will be interested in our field of work. The Mission at Singapore progresses visibly and though the times of ingathering from heathendom and Islamism may yet be far off, I rejoice to know that the track is being fast laid for the gospel car.

The first missionary on the field has been so absorbed in ministering to the needs of the English-speaking and in the upbuilding of what is now the largest Chinese school in Methodism, and the second in all the Methodist schools among the heathen, that he has attained to but a fair acquaintance with the colloquial. The younger missionaries, however, though teaching in the school, are making the acquisition of the language their chief pursuit, and in consequence of this I rejoice to report the beginnings of street preaching in the Malay quarters of Singapore.

A party of three ladies, headed by sister Blackmore (W. F. M. S.), and three men, Dr. West, Bro. Munson and Captain Shellaheare, a godly officer of the British Army, proceed to "Kampong Rochore" or "Telok Blanyoh" and commence to sing "Kita belayer, etc." "Through the Ocean we are Sailing." A crowd gathers, the Captain reads a portion of Scripture, the natives listening in great admiration of the "Orang pootay's" (white man's) correct accent (a very rare accomplishment). He then addresses them: Dr. West, who progresses grandly, follows. Sister Munson, a born linguist, adds a few sentences. "Nyanyi lagi" (sing again), cries the crowd, and another hymn is sung in the dusk, the broad, tawny faces exhibiting keen enjoyment of this unwonted spectacle.

"They'll pass the hat for money now," whispers one. "No, no; they're 'Orang halus' (men of refinement) says another, "they're come to teach us the 'injl' (gospel)." A few concluding remarks from the Captain. Meanwhile the ladies are invited into the neighboring houses where endless questions are poured into them. Who are you? What do you want? Which is your husband? And which yours? "O poor thing, you're not married and you're so grown up!" (this to Miss Blackmore, who is 5 feet 8 inches tall). And with difficulty the party gets away from the hospitable hearers.

Pray for Singapore. As they get the language better these missionaries will make it hotter for their audience and we may expect the Holy Ghost to convince these poor, darkened ones. Do *you* pray while *we* preach.

The Growth of the Church.

No one who is familiar with the facts, questions that the Evangelical Church is making most encouraging progress in the United States. We now have 107,200 churches, 82,723 ministers and 11,869,000 members, distributed as follows:

	Churches	Ministers	Members
Methodists,	32,000	30,400	4,600,000
Baptists,	42,700	28,255	3,800,000
Presbyterians,	15,000	11,500	1,500,000
Lutherans,	8,100	4,217	1,023,000
Congregationalists,	5,000	4,500	500,000
Episcopalians,	4,700	3,860	446,000

The increase is shown according to the following table. The membership of the Church was in

1800, one in 15	of the population.
1850, one in 7	of the population.
1870, one in 6	of the population.
1880, one in 5	of the population.
1888, one in 4.5	of the population.

According to this rate of growth we may reasonably expect it to stand in 1900, one in three of the population. Of course, this growth is made to depend largely upon the activity of the existing Church, according to the teachings of God's Word.

The Evangelical Protestant Churches of the United States since 1800, have contributed to

Foreign Missions,	\$ 75,000,000
Home Missions,	100,000,000
Religious Publishing Houses,	150,000,000

They build ten new churches every working day.

In their colleges in 1884 they had 79 per cent. of all the college students.

They have a church for every one thousand of the population.

Sabbath-school scholars in United States,	9,156,739
Sabbath school scholars in the world,	18,419,961

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

No. in United States,	1,240
No. of Members,	180,000
Buildings, etc. (value),	\$7,262,000

These statistics are taken from the exhibit made in the Cincinnati Centennial Exposition, and are, we presume, approximately correct. Surely such figures should encourage the Church to more zeal and effort for the up-building of Christ's kingdom in our beloved land.—*Herald and Presbyterian*.

The Religious Outlook of the World.

BY A MISSIONARY.

Gross darkness is everywhere save among the nations of Christendom, and there the prevailing tint is sombre enough. The heavy pall of papal darkness covers entire kingdoms, and is spreading into lands where "the true light shineth," like the rolling clouds of an on-coming thunder-storm.

As smoke from the pit, the infidelity of France has crossed the Channel, and the Rationalism of Germany has passed over the North Sea, and from England has been carried westward and southward to the other Anglo-Saxon peoples. From the mouth of the dragon have come forth the frogs of modern Spiritualism for the masses, and Theosophy for the cultured.

In that which bears the name of Christ the outlook is dark.

In the Church of England the tide sets Romeward. Among Dissenters "modern thought" comes in like a tidal wave. "Science, falsely so called," builds its nests in the very seats of Christian science, and teaches, as the truth of God, the germ errors of that apostasy that will soon say of God and His Christ, "Let us break their bands asunder, and cast away their cords from us."

More alarming than all else is the worldly conformity that not only rules the nominal, but that obtains all but universally among the true. The maxims of earth, the rules of human expediency, have everywhere displaced the simple and fearless obedience of faith, so that all religious institutions, including that of foreign missions, are largely founded and conducted on the principle of prudential foresight rather than living faith.

When the eye is turned abroad, a vast column of ten hundred and fifty millions of souls is seen moving steadily, blindfold, into the pit. The head of the column is ever disappearing, irrevocably lost. They have not yet heard of Christ or seen the face of one of His witnesses. How overwhelming!

Of these, something like one hundred and eighty millions are not heathen but Mohammedans, adherents of that false faith which God permitted to come as a scourge upon Eastern Christendom, as the Papacy came upon the West. While through the centuries the Church has been sleeping, her vocation forgotten, this formidable power has been spreading itself by its armies and its missionaries, until now its blight is upon those lands where the Gospel once triumphed.

Not only much of Asia, but in Africa all the northern countries are solidly Moslem, while its white mosques gird the entire continent on the coast, and the vast interior is rapidly yielding to its propagators. It finds its apologists among the dignitaries of the Church of England, even as Buddhism has its growing societies of avowed converts in Christian lands.

Mohammedanism is Christianity's greatest foe. Let us not be deceived by the thin coating this pill of poison wears. It is one of Satan's masterpieces. It was in such trances and fits as come upon modern mediums, that Mohammed received from time to time the Koran. It is little wonder that it degrades Christ to the level of an ordinary prophet, and far beneath Mohammed, and denies both His deity and His death.

The regions over which the fire of its fanaticism has passed, to all human appearance, yield no promise of fruit to the messenger of the Cross. But faith looks not at the outward appearance, nor sits down, like Hagar, in

supine hopelessness, saying of Ishmael's seed, "Let me not see the death of the lad," but perceives the spring of the water of life, and would lift even these seemingly hopeless ones in her arms and give them to drink.

The Loyalty Islands.

BY HON. N. F. GRAVES.

The Loyalty Islands consist of a group in the South Pacific ocean, about sixty miles east of New Caledonia. They are of coral formation, and are said to be of quite recent formation. Lifu, one of the group, is about fifty miles long and twenty-five broad, being much larger than any of the other islands of the group.

Mare is about twenty-five miles long and ten broad. There are a large number of small islands, and they all together make about 850 square miles, and have a population of about fifteen thousand. These islands have no harbors. They rise in some places, and quite generally about two hundred and fifty feet above the water, and are thickly wooded. The soil is very thin, but very productive.

A large quantity of yams, bananas and many other kinds of fruit are raised in great abundance. The cotton plant does well, and is cultivated to a considerable extent.

There are some large caverns on these islands, and what is quite singular the water in them is fresh and good to drink, and rises and falls with the tide. An abundance of good fresh water is found on all the islands by sinking wells to the surface of the water of the sea.

The inhabitants of these islands are classed as Melanesians, but the inhabitants of the different islands have a separate language. The tribes living on the island of Unea use the Samoan language, and some others the New Hebrides language. These different languages have to be acquired to accomplish any successful work among the different tribes. These islands belong to the French, and the French authorities have at several times interfered with the English missions, and violence was used to drive them away. It created great indignation in England and also in America. A strong protest was made by Lord Shaftsbury and others, and the Emperor Napoleon granted free liberty of worship to the Protestant missions. In 1875 further persecutions of the native churches was begun, but a strong protest of the English government was again effectual.

The London Missionary society began work at Mare in 1854, in Lifu in 1859, and on Unea in 1865, and prosecuted the work with vigilance and success until the people were evangelized, and now there is not a single idolater on these islands. They are all Protestants except about a thousand, who are Roman Catholics. The gifts of the Protestants in ten years have been over \$30,000, beside more than \$3,000 expended for Christian Scriptures.

At the beginning of the work of the missionaries the people were a wild race of cannibals; now they are civil-

ized, and worship in comfortable churches, and are self-sustaining. Something more should be said of the Christianity of the people of these islands. When the Christian missions were begun in New Guinea, the native Christians from Mare and Lifu went to aid the work among the cannibals of New Guinea, and two of them were among the first that were murdered, but the native Christians were not disheartened by the murders, but others volunteered to take the place of the martyrs, and they did it several times. They were brave men and did not hesitate to lay down their lives for the Master.

The native ministers are indispensable, and some of them occupy positions as preachers and pastors equal to any of the missionaries. They are very acceptable to their own people, and are ready to go to any of the islands. Some of them have a good knowledge of the Scriptures, and are earnest, devoted men. They are invaluable to send to the small islands, and on many of them the work has been done almost entirely by these devoted natives. They preach the Gospel with great force.

These native teachers and preachers meet once or twice a year in council presided over by a missionary, and discuss the manner and effect of the work in the various villages, but the natives have proved so faithful and so efficient that the control of the missionaries has been relaxed, and in many cases entirely given up. These meetings of the workers produce harmony of action among all the pastors.

The plan has been adopted of sending the more promising youths in the schools of the islands, of the school at Norfolk Island for a few months in the year, to receive religious instruction. The great want here is, as it is in most of the heathen countries, more natives highly educated to occupy the more important stations that are generally filled by the missionaries. When schools of that character are established and the native educated, the whole field can be left to them and the work will be entirely self-sustaining.

It is quite remarkable to notice the advance of commerce and its great increase when the people become civilized. The natives who receive the Gospel seem to be taking on a new life, and their wants are increased, and they are willing to labor to supply them.

There is a very noticeable change in the clothing and appearance of the natives within a few years, and since they have generally received the Gospel. They wear clothing and live in houses. They are becoming more and more self-sustaining every year, and it is believed there that if the missionaries should all retire the work would be carried on by the natives.

There are now only four ordained foreign missionaries on the group of islands. There are fifteen ordained native ministers and forty-two lay workers. There are fifty-eight day schools and more than two thousand scholars.

It is estimated that in March, 1887, the population of India was 268,137,044.

Annual Meeting of the South America Methodist Episcopal Mission.

BY C. W. DREES, D.D.

The Seventh Annual Meeting of this Mission, just closed, will be memorable as the occasion of a wonderful and glorious outpouring of the Divine Spirit upon its members and the Church in Montevideo.

The meeting opened in this city (Montevideo) on the fourth of October and continued in session until the eleventh. All the missionaries and ministers connected with the Mission were present with the exceptions of Misses Chapin and Denning, Mrs. Wood, Mrs. Thomson and Mrs. Robinson, who were unable to attend.

From the opening Communion service, in which we were joined by a large congregation composed of the membership of our Montevideo churches, it was manifest that there was in those present a common spirit of consecration and faith.

The presentation of reports of the work was attended with great interest. There have been many genuine conversions and a notable growth of spirituality during the year. Four of our pastoral charges are entirely self-supporting. The funds contributed by our people and friends to different departments of the work during the year, will reach an aggregate of not less than \$25,000.

The rising tide of spiritual power in our meeting became most manifest when on the third day of the session, in the midst of our business, the Holy Ghost came upon us in melting, refining and, we trust, empowering, influence. This baptism came suddenly and seemed to fill every heart with unutterable emotion. The rumor of this manifestation of grace went forth among our people and greatly stimulated their desires and anticipations in connection with the Sabbath services.

The preaching both in English and Spanish on the Lord's Day was characterized by unction and power. The Love Feast held in the afternoon will be remembered by many, if not by all, present as a most wonderful season of blessing. Every heart was moved and it seemed that every tongue was loosed to speak the praise of our Saviour. Within the brief hour and a quarter, scores of testimonies were given. The people said: "We have never seen anything like this before." Those longest connected with the mission declared it the best meeting ever held in the history of our Church in South America.

This divine influence pervaded all the proceedings of the meeting to its close.

Special interest was awakened on behalf of the Freedmen of Brazil, many thousands of whom dwell within the limits of our field in the southern province of that Empire. They are in great ignorance and degradation, exposed, almost without restraint, to the evil tendencies certain to manifest themselves. They have no such moral and religious influences within and about them as those which have largely saved the freed race in our own land from the dangers and excesses incident to sudden emancipation. At the same time it is to be said that social and race prejudice will offer less barriers to the elevation of the black man in Brazil than in North America.

A gift of money for work among the Brazilian Freedmen was placed at the disposal of our mission. It comes from the venerable and beloved mother of Dr. Thomas B. Wood, so long Superintendent of this mission. Who will add to this little fund until it shall be sufficient to provide for efficient work?

Romanism has been the foe of emancipation in Brazil, the Encyclical of Leo XIII. to the contrary notwithstanding, and the Roman priesthood will do little for the elevation of the ex-slaves.

Our attention was also called to the needs of the Indians of our great interior plains and forests. Here is another field of the greatest interest and importance.

During the year our work has spread to the West Coast in Northern Chile and Peru under the earnest labors of our Brother Penzotti.

Bolivia waits for the Gospel at our hands.

Under a very manifest feeling of solemn responsibility to God and the Church, our meeting entered upon the consideration of the attitude which should be assumed, in view of the action of the late General Conference authorizing the organization of this mission with that in Chile into an Annual Conference.

All views and interests were subordinate to the one desire to know and do the will of God. After careful discussion and with perfect unanimity, it was resolved to petition the Board of Bishops to provide for an episcopal visit at the earliest possible moment, and to request the immediate execution of the plan authorized by the General Conference.

We feel that the plan referred to, and which was adopted without solicitation or suggestion on our part, is providential and opportune. Put into practice it will greatly stimulate the progress of our work.

Our meeting closed in the midst of great rejoicing, and its members have gone forth into this continent-wide field with victorious faith and hope.

Let the whole Church rejoice in the era of blessing which, long waited and prayed and labored for, has come to the South America Mission.

The appointments for the South America Mission for 1888-1889 were as follows:

C. W. Drees, Superintendent.
First Church of Buenos Ayres: T. H. Stockton. (S. Triggs.)
Buenos Ayres Circuit: J. F. Thomson, J. G. Froggatt. (W. T. Robinson, R. Blanco, S. Espindola, L. Ferrarini, A. M. Hudson, R. Vasquez, J. Añon.)
Rosario and Carcarana: J. M. Spangler. (B. A. Richard, G. H. C. Viney.)
Rosario Circuit: (J. Robles, I. Poza y Merino.)
Central Santa Fe Circuit: R. Gerber.
San Carlos Circuit: R. Wehmlöcher.
Mendoza: (J. Dominguez.)
Entre Rios Circuit: I. Abeledo. (C. Lastrico.)
Montevideo Circuit: G. P. Howard. (J. Cubiló, J. Escande.)
Montevideo Second Church: C. W. Miller.
Aguada Circuit: A. Gueff.
Canelones Circuit: To be supplied.
Colonia Circuit: To be supplied.
Central Uruguay Circuit: W. Tullon.
Tacuarembó Circuit: F. J. de Lemos.
Paraguay Circuit: J. Villanueva.
Rio Grande do Sul Circuit: J. C. Correa.
Theological School: T. B. Wood, President.
General Agent of American Bible Society: A. M. Milne.
Agent of American Bible Society in Peru, etc.: F. Penzotti.
Book Committee: T. B. Wood, J. F. Thomson, G. P. Howard, A. M. Milne, J. M. Spangler.
Book Agent: W. T. Robinson.
Woman's Foreign Missionary Society:
Buenos Ayres: Eleanora Le Huray.
Rosario: Jennie M. Chapin, Louisa B. Denning, Mary E. Bowen.
Montevideo: Minnie J. Hyde.

The statistics reported 6 United States missionaries, 6 assistant missionaries, 5 United States missionaries of the Woman's Foreign Missionary Society, 42 native preachers, 29 native teachers, 6 foreign teachers, 717 members, 616 probationers, 1 theological school with 2 teachers and 12 students, 30 day schools with 2,299 scholars, 33 Sunday-schools with 1,416 scholars, 11 churches valued at \$137,000. There were reported 176 conversions during the year and the collections were \$558 for Missionary Society, \$998 for other Benevolent Societies, \$13,775 for self-support, \$4,848 for church building, \$3,019 for other local purposes.

PROTESTANT FOREIGN MISSION ORGANIZATIONS OF GREAT BRITAIN AND IRELAND.

Compiled by REV. JOHN MITCHELL, B.D.

NOTE.—By Individual Mission is meant a Mission having no responsible executive Council or Committee. The term General specifies Organizations that send out and support Missionaries in different Quarters of the Globe. The term Special specifies Organizations that send out and support Missionaries in a particular place. The term Aid specifies Organizations that do not send out Missionaries, but give aid to some General or Special Missionary Organization, either (a) Financial (Grants of Money); (b) Literary (Bibles, Books, Tracts, Translations); (c) Educational (Medical or Ministerial); or (d) Philanthropic (Strong Moral Support). Those marked with an asterisk (*) are high Church or ultra-ritualistic, though professedly Protestant.

Division I.—Denominational.

EPISCOPALIAN.

IN ENGLAND AND WALES.

General.

- 1701 *Society for the Propagation of the Gospel: Sec., Rev. H. W. Tucker, M.A., 19 Delahay Street, Westminster, London, S.W.
- 1866 *Ladies' Association in connection with S.P.G.: Sec., Miss Louisa Bullock, 19 Delahay Street, Westminster, London, S.W.
- 1799 Church Missionary Society: The Secretaries, Church Mission House, Salisbury Square, Fleet Street, London, E.C.
- 1880 Church of England Zenana Missionary Society: Sec., Mr. James Stuart, 9 Salisbury Square, London, E.C.
- 1809 London Society for Promoting Christianity among the Jews: Sec., Rev. W. Fleming, LL.B., 16 Lincoln's-inn-fields, London, W.C.
- 1851 Colonial and Continental Church Society: Sec., Rev. D. L. McAnally, M.A., 9 Serjeants'-inn, Fleet Street, London, E.C.
- 1876 *Parochial Mission to the Jews Fund: Sec., Rev. John Schor, Arundel House, Victoria Embankment, London, W.C.

Special.

- 1844 South American Missionary Society: Sec., Capt. E. Poulden, R.N., 1 Clifford's Inn, Fleet Street, London, E.C.
- 1890 *Universities' Mission to Central Africa: Sec., Rev. W. H. Penney, M.A., 14 Delahay Street, Westminster, London, S.W.
- 1866 *Delhi Female Medical Mission: Sec., Mr. Robert L. Hunter, 51, St. George's Square, London, S.W.
- 1874 *Cowley Brotherhood: Sec., Rev. Father Superior, Cowley St John, Oxford.
- 1878 *Missionary Guild of St. John, in Aid of the Mission Work at Poona, India: Sec., Miss H. M. Wylde, Cowley St. John, Oxford.
- 1880 *All Saints' Bombay Missionary Association: Sec., Mrs. F. Dundas, 10 Chester Terrace, Eaton Square, London, S.W.
- 1879 *Oxford Mission to Calcutta: Sec.,

- Rev. J. O. Johnstone, Principal of St. Stephen's House, Oxford.
- 1881 *St. Denys' Punjab Mission Association: Sec., Hon. Margaret A'Court, Heytesbury, Bath.
- 1885 *Association for the Furtherance of Christianity in Egypt: Sec., Rev. R.M. Blakiston, M.A., F.R.G.S., 3 Dean's Yard, Westminster, London, S.W.
- 1886 *The Archbishop's Mission to the Assyrian Christians: Sec., Same as preceding.
- Church Army: Sec., Rev. W. Carile, 128 Edgware Road, London, W.

Aid: (a) Financial.

- 1691 Christian Faith Society: Sec., Rev. H. Bailey, D.D., West Tarring Rectory, Worthing, Sussex.
- 1835 Ladies' Society for Promoting Education in the West Indies: Sec., Miss A. M. Barney, 16 Lupus Street, St. George's Square, London, S.W.
- 1848 Coral Missionary Fund: Sec., Editor of *The Coral Missionary Magazine*, 2 Paternoster Buildings, London, E.C.
- 1854 *Anglo-Continental Society: Sec., Rev. F. Meyrick, M.A., Blickling, Aylsham, Norfolk.
- 1866 *The Net" Collections: Treas., Miss Eliza Wigram, Moor Place, Hordham, Herts.
- 1869 "Missionary Leaves" Association: Sec., Mr. H. G. Malabar, 20 Compton Terrace, Upper Street, Islington, London, N.
- 1869 Spanish, Portuguese, and Mexican Church Aid Society: Sec., Rev. L. S. Tigwell, 8 Adam Street, Strand, London, W.C.
- 1874 *Warminster Missionary Union: Sec., Miss M. E. Cruse, St. Denys' Home, Warminster, Wilts.
- 1888 *Central Agency for Foreign Missions: Sec., Mr. G. Haynes, 54 Gresham Street, London, E.C.

- 1884 Board of Missions of the Province of Canterbury: Sec., Gen. MacLagan, 4 West Cromwell Road, Kensington, London, S.W.

Diocesan Missions.

Of the twelve Missionary Bishops, the following have organizations in England for collecting aid. These are independent organizations and the aid

received is distinct from that which is furnished by any of the foregoing Societies:

- 1861 Melanesia.
- 1861 *Honolulu.
- 1872 Mid-China Fund.
- 1874 *Madagascar.
- 1880 North China.
- 1888 Japan.

Of the sixty-five Bishops in India and the Colonies, a considerable proportion have independent organizations in England.

Colonial Bishops' Fund: Sec., Office of the S.P.G.

[The names and addresses of the Commissioners of all the Missionary and Colonial Bishops are to be found in the S.P.G. Report, or in any Diocesan Calendar or in the Year Book of the Church of England.]

Aid: (b) Educational.

Missionary Colleges:

- 1825 Church Missionary College, Islington: Rev. T. W. Drury, M.A., Principal.
- 1848 *St. Augustine's College, Canterbury: Rev. G. F. Maclear, D.D., Warden.
- 1860 *St. Boniface, Warminster: Rev. Sir J. E. Philipps, Bart., Warden.
- 1876 *St. Paul's, Burgh, Lincolnshire: Rev. W. A. Brameld, M.A., Principal.
- 1876 *St. Stephen's House, Oxford: Rev. Chas. Meyers, M.A., Principal.
- 1877 *St. Alphege, Southwark: Rev. A. B. Goulden, B.A., Warden.
- 1878 *Dorchester, Oxon: Rev. H. P. Currie, M.A., Principal.

Missionary Studentships Associations:—Twenty-five Dioceses have these. See Year Book.

Aid: (c) Literary.

- 1699 Society for Promoting Christian Knowledge: Sec., Rev. W. H. Grove, M.A., Northumberland Avenue, Charing Cross, London, S.W.
- 1880 Church of England Book Society: Sec., Mr. John Shrimpton, 11 Adam Street, Strand, London, W.C.

IN SCOTLAND.

General.

- 1872 *Scottish Episcopal Church Central Board of Foreign Missions: Sec., Rev. C. R. Teape, D.D., Findhorn Place, Grange, Edinburgh.

- 1875 *Church Women's Association of the Scottish Episcopal Church: Sec., Miss E. M. Hope, 7 Torphichan Street, Edinburgh.

Several English Societies have Auxiliaries and collect funds in Scotland.

IN IRELAND.

Seven English Societies have Auxiliaries and collect funds in Ireland.

PRESBYTERIAN.

IN ENGLAND AND WALES.

General.

- 1841 Welsh Calvinistic Methodist Foreign Missions: Sec., Dr. J. Thomas, 28 Brickfield Road, S. Liverpool.
- 1847 Presbyterian Church of England Foreign Missions: Sec., Mr. John Bell, 13 Fenchurch Avenue, London, E.C.
- 1867 Jewish Mission of the Presbyterian Church of England: Sec., Rev. John Edmond, D.D., 60 Beresford Road, Highbury, London, N.
- 1879 Women's Missionary Association of the Presbyterian Church of England: Sec., Mrs. A. Stevenson, 58 Ladbroke Grove, London, W.

Aid: Financial.

- 1847 Continental Evangelization Committee of the Presbyterian Church of England: Sec., Rev. R. H. Lundie, 6 Beech Street, Liverpool.
- 1879 Students' Missionary Society of the Presbyterian Church of England: Sec., Mr. R. C. Gillie, M.A., Presbyterian College, Guildford Street, Russell Square, London, W. C.

IN SCOTLAND.

General.

- 1829 Church of Scotland Committee for the Propagation of Gospel in Foreign Parts: Sec., Mr. J. T. MacLagan, 6 N. St. David's Street, Edinburgh.
- 1838 Church of Scotland Ladies' Association for Foreign Missions: Sec., Miss Reid, 22 Queen Street, Edinburgh.
- 1842 Church of Scotland Committee for Conversion of the Jews: Sec., Mr. John Tawse, W.S., 21 St. Andrew's Square, Edinburgh.
- 1843 Free Church of Scotland Foreign Missions: Sec., Mr. Geo. Smith, LL.D., C.I.E., 15 N. Bank Street, Edinburgh.
- 1843 Free Church of Scotland Ladies' Society for Female Education in India and South Africa: Sec., Rev. Wm. Stevenson, M.A., Free Church Offices, Edinburgh.

- 1843 Free Church of Scotland Committee for Conversion of Jews: Sec., Rev. Wm. Affleck, B.D., Auchtermuchty, N.B.

- 1846 Church of Scotland Ladies' Association for the Christian Education of Jewish Females: Sec., Mr. John Tawse, W.S., 21 St. Andrew's Square, Edinburgh.

- 1847 United Presbyterian Church of Scotland Foreign Missions: Sec., Rev. Jas. Buchanan, College Buildings, Castle Terrace, Edinburgh.

- 1860 United Presbyterian Church of Scotland Zenana Mission: Sec., Same as preceding.

Special.

- 1842 The Reformed Presbyterian Church of Scotland Syrian Mission: Sec., Rev. Robert Dunlop, Blackhall, Paisley, N.B.

- 1871 United Original Secession Church South Indian Mission: Sec., Rev. Wm. B. Gardiner, Pollokshaws, Glasgow.

Aid: (a) Financial.

- 1709 Society in Scotland for Propagating Christian Knowledge: Sec., *pro tem*, Mr. C. Nisbet, 23 York Place, Edinburgh.

- 1821 Glasgow University Missionary Society: Sec., Mr. R. Kilgour, M.A., 1 Osborne Place, Govan, Glasgow.

- 1821 Glasgow Free Church Students' Missionary Society: Sec., Mr. Charles R. Ramsay, M.A., Free Church College, Glasgow.

- 1823 St. Andrew's University Missionary Society: Sec., Mr. Alfred Macfarlane, University, St. Andrew's, N.B.

- 1823 Edinburgh University Missionary Association: Sec., Mr. D. J. Moir-Porteous, M.A., North Mansion-house Road, Edinburgh.

- 1825 New College Missionary Society (Free Church of Scotland): Sec., Mr. R. S. Anderson, M.A., New College, Edinburgh.

- 1835 United Presbyterian College Missionary Society: Sec., Mr. David Christie, M.A., United Presbyterian Hall, Castle Terrace, Edinburgh.

- 1836 Aberdeen University Missionary Association: Sec., Mr. William Thomson, M.A., University, Aberdeen.

- 1844 Free Church of Scotland Continental Committee: Sec., Rev. James G. Mackintosh, M.A., Free Church Offices, Edinburgh.

- 1847 United Presbyterian Church of Scotland Continental Committee: Sec., Rev. James Buchanan, United Presbyterian Church

Offices, Castle Terrace, Edinburgh.

- 1855 The China Mission in connection with the Presbyterian Church of England: Sec., Mr. R. R. Simpson, W.S., 32 Hill Street, Edinburgh.

- 1859 Church of Scotland Continental Committee: Sec., Mr. A. T. Niven, C.A., 16 Young Street, Edinburgh.

- 1867 United Presbyterian Church of Scotland Aid to the Jewish Mission of the Presbyterian Church of England: Sec., Rev. James Buchanan, United Presbyterian Church Offices, Castle Terrace, Edinburgh.

Aid: (b) Educational.

Free Church of Scotland Bursaries Scholarships and Grants for Students preparing for Foreign Mission Work.

United Presbyterian Church of Scotland Bursaries Scholarships and Grants for Students preparing for Foreign Mission Work.

Medical and other Bursaries for Students preparing for Foreign Mission Work.

IN IRELAND.

General.

- 1840 Presbyterian Church of Ireland Foreign Missions: Sec., Rev. George McFarland, 12 May Street, Belfast.

- 1874 Presbyterian Church of Ireland Female Association for Promoting Christianity among the Women of the East: Sec., Mrs. Park, Fortwilliam Park, Belfast.

- 1842 Presbyterian Church of Ireland Jewish Mission: Sec., Rev. George McFarland, 12 May Street, Belfast.

Special.

- 1856 Presbyterian Church of Ireland Continental Mission: Sec., Rev. George McFarland, 12 May Street, Belfast.

Reformed Presbyterian Synod of Ireland Syrian Mission act with Scotch Synod: Sec., Rev. J. D. Houston, B.A., Coleraine.

Original Secession Congregations in Ireland act with the Scotch Synod in the South Indian Mission.

Students' Theological Society of the Belfast College: Sec., Theological Society, The College, Belfast.

- 1873 Students' Missionary Association of Magee College, Londonderry: Sec., Mr. James Keers, Magee College, Londonderry.

METHODIST.

IN ENGLAND AND WALES.

General.

- 1814 Wesleyan Methodist Missionary Society: The Secretaries, Centenary Hall, Bishopsgate Street Within, London, E.C.
- 1859 Ladies' Auxiliary of the Wesleyan Methodist Missionary Society: Sec., Mrs. Wiseman, 2 Belitha Villas, Barnsbury, London, N.
- 1858 United Methodist Free Churches Foreign Mission: Sec., Rev. J. Adcock, 448 Glossop Road, Sheffield.

Special.

- 1859 Methodist New Connexion Missionary Society: Sec., Rev. W. J. Townsend, Richmond Hill, Ashton-under-Lyne.
- 1862 Central China Wesleyan Lay Mission: Sec., Rev. W. F. Moulton, D.D., The Leys School, Cambridge.
- 1870 Primitive Methodist Missionary Society: Sec., Rev. John Atkinson, 71 Freegrove Road, Holloway, London, N.
- 1885 Bible Christian Foreign Missionary Society: Sec., Rev. I. B. Vanstone, 78 Herbert Road, Plumstead, Kent.

IN SCOTLAND.

The Wesleyan Methodists have Auxiliaries.

IN IRELAND.

The Wesleyan Methodists have Auxiliaries.

The New Connexion Methodists have Auxiliaries.

BAPTIST.

IN ENGLAND AND WALES.

General.

- 1793 Baptist Missionary Society: Sec., Mr. Alfred H. Baynes, F.R.A.S., 29 Fumival Street, Holborn, London, E.C.
- 1867 Ladies' Association for the Support of Zenana Work and Bible women in India in connection with the Baptist Missionary Society: Sec., Mrs. Angus, The College, Regent's Park, London, N.W.
- 1816 General Baptist Missionary Society: Sec., Rev. William Hill, Mission House, 60 Wilson Street, Derby.

Special.

- 1861 Strict Baptist Mission: Sec., Mr. Josiah Briscoe, 17 Arlington Square, Islington, London, N.

Aid: (a) Financial.

- 1834 German Baptist Mission: Sec., Rev. F. Horace Newton, 11 Bismarck Road, Highgate Hill, London, N.

- 1848 Young Men's Association in Aid of the Baptist Missionary Society: Sec., Mr. C. Holliday, Mission House, 19 Fumival Street, Holborn, London, E.C.

Aid: (b) Literary.

- 1840 Bible Translation Society: Sec., Rev. J. Trafford, M.A., 83 Lordship Park, Stoke Newington, London, N.
- 1841 Baptist Tract and Book Society: Sec., Rev. George Simmons, Malden Villa, Granville Road, Sidcup, Kent.

IN SCOTLAND.

The Baptist Missionary Society have Auxiliaries.

IN IRELAND.

The Baptist Missionary Society have Auxiliaries.

CONGREGATIONAL.

IN ENGLAND AND WALES.

Aid: Financial.

- 1836 Colonial Missionary Society: Sec., Rev. W. S. H. Fielden, Memorial Hall, Farringdon Street, London, E.C.

EVANGELICAL UNION.

IN SCOTLAND.

Aid: Financial.

- 1884 Evangelical Union Aid to the London Missionary Society: Sec., Rev. George Gladstone, 4 Ann Street, Hillhead, Glasgow.

FRIENDS.

IN ENGLAND AND WALES.

General.

- 1867 Friends' Foreign Mission Association: Sec., Mr. Charles Linney, Hitchin, Herts.

Special.

- 1869 Friends' Mission to Syria and Palestine: Sec., Mr. R. Hingston Fox, 43 Finsbury Circus, London, E.C.
- 1877 Friends' Women's Committee on Christian Work in France: Sec., Miss M. S. Pace, 5 Warwick Road, Upper Clapton, London, E.
- 1881 Medical Mission, among the Armenians: Sec., Mrs. W. C. Braithwaite, 312 Camden Road, London, N.

Aid: Literary.

- 1874 Depot Central, Paris, and Free Circulation of *L'Ami de la Maison*, etc.: Sec., Mr. J. B. Braithwaite, 312 Camden Road, London.

IN IRELAND.

The Friends' Foreign Mission has Auxiliaries.

The Friends' Mission to Syria and Palestine has Auxiliaries.

COUNTESS OF HUNTINGDON'S CONNEXION AND THE FREE CHURCH OF ENGLAND.

IN ENGLAND AND WALES.

Aid: Financial.

- 1792 Sierra Leone Mission Society for the Spread of the Gospel at Home and Abroad: Sec., Rev. Thomas Dodd, Worcester.

MORAVIANS.

IN ENGLAND AND WALES.

Aid: Financial.

- 1816 London Association in Aid of the Moravian Mission: Sec., Mr. George E. Roberts, 29 Ely Place, Holborn, London, E.C.

IN SCOTLAND.

London Association has an Auxiliary.

IN IRELAND.

London Association has an Auxiliary.

Division II.—Undenominational.

IN ENGLAND AND WALES.

General.

- 1795 The London Missionary Society: Sec., Rev. Edward H. Jones, London Mission House, Blomfield Street, London, E.C.
- 1875 Ladies' Committee of the London Missionary Society: Sec., Miss Bennett, 22 Cavendish Square, London, W.
- 1803 British and Foreign Sailors' Society: Sec., Rev. Edward W. Matthews, Sailors' Institute, Mercer Street, Shadwell, London, E.
- 1804 British and Foreign Bible Society: The Secretaries, Bible House, 146 Queen Victoria Street, London, E.C.
- 1834 Society for Promoting Female Education in the East: Sec., Miss Webb, 267 Vauxhall Bridge Road, London, S.W.
- 1842 The British Society for the Propagation of the Gospel among the Jews: Sec., Rev. John Dunlop, 96 Great Russell Street, Bloomsbury, London, W.C.

Special.

- 1649 New England Company: Sec., Mr. Wm. M. Fenning, D.C.L., M.A., 1 Fumival's Inn, Holborn, London, E.C.
- 1835 Lady Mico Charity: Sec., Rev. G. W. Gedge, 1A St. Helen's Place, Bishopsgate Street Within, London, E.C.
- 1852 Indian Female Normal School and Instruction Society, or Zenana Bible and Medical Mission: The Secretaries, 2 Adelphi Terrace, Strand, London, W.C., and 1 Erskine Place, Edinburgh.

- 1858 Christian Vernacular Education Society, for India: Sec., Mr. Henry Morris, 7 Adam Street, Adelphi, London, W.C.
- 1860 British Syrian School and Bible Mission: Sec., Miss A. Poulton, 18 Homefield Road, Wimbledon, Surrey.
- 1864 Sunday-school Union Continental Mission: Sec., Mr. W. H. Millar, 56 Old Bailey, London, E.C.
- 1876 Birmingham Young Men's Foreign Missionary Society: Sec., Mr. W. H. Silk, Y.M.C.A., Needle Alley, New Street, Birmingham.
- 1881 North Africa Mission: Sec., Mr. E. H. Glenny, 21 Linton Road, Barking, Essex.
- Aid: (a) Financial.*
- 1889 Foreign Aid Society: Sec., Rev. H. Joy Browne, M.A., vicar of Christ Church, Barnet, Herts.
- 1848 Evangelical Continental Society: Sec., Rev. R. Stone Ashton, B.A., 13 Blomfield Street, London Wall, London, E.C.
- 1855 Turkish Missions Aid Society: Sec., Rev. T. W. Brown, D.D., 32 The Avenue, Bedford Park, Chiswick, London.
- 1857 The London Bible and Domestic Female Mission: Sec., Mrs. Selie Leonard, 2 Adelphi Terrace, Strand, London, W.C.
- 1868 Waldensian Church Missions in Italy: Sec., Major M. Frobisher, 118 Pall Mall, London, S.W.
- 1890 The Italian Missionary Society in aid of the Free Italian Church: Sec., Rev. R. S. Ashton, B.A., 13 Blomfield Street, London Wall, London, E.C.
- 1871 Evangelistic Mission in France, known as The McAll Mission: Sec., Rev. Robert McAll, 17 Tressillian Crescent, St John's London, S.E.
- 1873 Foreign Evangelization Society: Hon. Sec., Rev. Horace Noel, Woking, Surrey.
- 1874 Children's Medical Mission: Sec., Miss Annie R. Butler, 104 Petherton Road, London, N.
- 1878 Medical Missionary Association: Sec., Dr. James L. Maxwell, M.A., 104 Petherton Road, London, N.
- 1870 Freedmen's Missions Aid Society: Sec., Rev. J. Gwynne Jones, D.D., 18 Adam Street, Strand, London, W.C.
- 1888 Helping Hands Zenana Mission: Sec., Miss Beynon, 25 Ashburn Place, London, S.W.
- 1885 Breton Evangelical Mission: Sec., Mr. J. Wates, 4 Princes' Road, Lewisham, Kent.
- 1888 Rabinowitch Council in London: Sec., Mr. James E. Mathieson, Conference Hall, Mildmay Park, London, N.
- Aid: (b) Educational.*
- 1838 Institution for the Education of the Daughters of Missionaries: Sec., Mrs. Pye-Smith, St. Katherine's, Sevenoaks, Kent.
- 1842 Home and School for the Sons and Orphans of Missionaries: Sec., Rev. R. W. Thompson, London Mission House, 14 Blomfield Street, London Wall, London, E.C.
- 1880 The Zenana Medical College: Sec., Dr. G. de G. Griffith, 58 St. George's Road, London, S.W.
- 1883 Young Men's Foreign Missionary Society: Sec., Mr. John H. Putterill, Y.M.C.A., 188 Aldersgate Street, London, E.C.
- 1884 Missionary Training College, Puerto Santa Maria, Spain: Sec., Mr. Donald Matheon, 130 Queen's Gate, London, S.W.
- Aid: (c) Literary.*
- 1799 Religious Tract Society: The Secretaries, 56 Paternoster Row, London, E.C.
- 1830 Trinitarian Bible Society: Sec., Rev. E. W. Bullinger, D.D., 7 St. Paul's Churchyard, London, E.C.
- 1854 Pure Literature Society: Sec., Mr. Richard Turner, 11 Buckingham Street, Adelphi, London, W.C.
- 1862 Bible Stand, Crystal Palace: Sec., Mr. W. Hawke, Bible Stand, Crystal Palace, Sydenham, London, S.E.
- 1866 Children's Special Service Mission: Sec., Mr. Henry Hankinson, 13 Warwick Lane, Paternoster Row, London, E.C.
- 1874 Association for the Free Distribution of the Scriptures: Sec., Mrs. A. E. Robertson, 1 Oak Hill Park, Hampstead, London, N.W.
- Aid: (d) Philanthropic.*
- 1836 Aborigines Protection Society: Sec., *pro tem.*, Mr. H. H. Idle, 6 Broadway Chambers, Westminster, London, S.W.
- 1839 British and Foreign Anti-Slavery Society: Sec., Mr. Charles H. Allen, F.R.G.S., 55 New Broad Street, London, E.C.
- 1846 Evangelical Alliance (British Organization): Sec., Lieut-Gen. Field, C.B., 7 Adam Street, Strand, London, W.C.
- 1875 Society for the Suppression of the Opium Trade: Sec., Mr. Edwin Arthur Williams, B.A., Broadway Chambers, Westminster, London, S.W.
- 1878 The African Lakes Company (limited): Sec., Mr. William Ewing, 7 Royal Bank Place, Glasgow.
- 1882 Society for Relief of Persecuted Jews ("Syrian Colonization Fund"): Sec., Mrs. E. A. Finn, 41 Parliament Street, Westminster, London, S.W.
- 1882 Anti-Opium Prayer Union: Sec., Miss Mary S. Whiting, Regent Villas, Headingley, Leeds.
- 1883 Jewish Refugees Aid Society: Sec., *pro tem.*, Rev. Herbert A. Birks, M.A., Bowls, Chigwell, Essex.
- 1887 United Committee for the Prevention of the Demoralization of Native Races by the Liquor Traffic: Sec., Rev. J. Grant Mills, M.A., 139 Palace Chambers, Westminster, London, S.W.
- 1886 Missionary and Evangelistic Bureau: Sec., Mr. John M. Pamment, 186 Aldersgate Street, London, E.C.
- 1887 Movement for Educating and Stirring up Public Opinion against our National Opium Trade: Sec., Rev. Goodeve Mabbs, F.S.S., 73 Godolphin Road, Shepherd's Bush, London, W.
- 1888 The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic: Sec., Dr. J. L. Maxwell, M.A., 104 Petherton Road, London, N.
- The Mission to Lepers in India has an Auxiliary in England.
- IN SCOTLAND.
- General.*
- 1840 Edinburgh Medical Missionary Society: Sec., Rev. John Lowe, F.R.C.S.E., 56 George Square, Edinburgh.
- Special.*
- 1868 Tabetha Mission at Jaffa, Palestine: Sec., Miss E. Walker-Arnott, 24 St. Bernard's Crescent, Edinburgh.
- 1872 The Lebanon Schools for Children of Mohammedans, Druses, Maronites, and Greeks: Sec., Mr. Andrew Scott, C.A., 2 York Buildings, Edinburgh.
- 1887 Missions to the Chinese Blind: Sec., Mr. William J. Sloman, 224 West George Street, Glasgow.
- Aid: (a) Financial.*
- 1826 Glasgow and West of Scotland Continental Society: Sec., Rev. William Boyd, LL.D., 8 Windsor Terrace, W., Glasgow.
- 1866 Indian Home Mission to the Santhals: Sec., Dr. Archibald Graham, 1 Chamberlain Road, Edinburgh.
- 1874 Mission to Lepers in India: Sec., Mr. Wellesley O. Bailey, 17 Glengyle Terrace, Edinburgh.
- 1877 Evangelical Mission to the Upper Zambesi: Sec., Mr. Richard H.

Hunter, 27 Jamaica Street, Glasgow.

1884 Book and Tract Society of China: Sec., Mr. A. Cuthbert, 14 Newton Terrace, Glasgow.

Aid: (b) Literary.

1798 Religious Tract and Book Society of Scotland: Sec., Rev. George Douglas, 99 George Street, Edinburgh.

1860 National Bible Society of Scotland: Sec., Mr. W. J. Sloman, 224 West George Street, Glasgow.

The following Societies have Auxiliaries in Scotland:

London Missionary Society and the Ladies' Society of same.

British and Foreign Sailors' Society. Society for Promoting Female Education in the East.

British Society for the Propagation of the Gospel among the Jews.

Indian Female Normal School and Instruction Society.

Christian Vernacular Education Society for India.

British Syrian Schools.

Turkish Missions Aid Society.

Waldensian Church Missions in Italy.

Free Church of Italy.

Evangelistic Mission in France (McAll).

Sons and Orphans of Missionaries' Institution.

Society for Relief of Persecuted Jews.

IN IRELAND.

The following Societies have Auxiliaries in Ireland:

London Missionary Society.

Society for Promoting Female Education in the East.

Indian Female Normal School and Instruction Society.

Turkish Missions Aid Society.

Waldensian Church Missions in Italy.

Missions to Lepers in India.

Sons and Orphans of Missionaries' Institution.

Division III.—Individual.

IN ENGLAND.

General.

1852 Mildmay Mission to the Jews: Sec., Rev. J. Wilkinson, 79 Mildmay Road, London, N.

1890 The Salvation Army: International Headquarters, 101 Queen Victoria Street, London, E.C.

1887 Evangelical Mission to Israel: Sec., Mr. D. C. Joseph, care of Mr. R. Morgan, 138 Clifden Road, Clapton, London, E.

1897 "Joyful News" Foreign Missions: Sec., Rev. Thomas Champness, "Joyful News" Home, Rochdale.

Special.

1858 Portsmouth and Gosport Seamen's Miss. (French Mission Schooner): Sec., Mr. Henry Cook, Gosport.

1856 Mission to Jews in Paris: Sec., Mr. Alex. Donaldson, 6 Rue Malher, Paris, France.

1862 English Egyptian Mission, Cairo (Miss M. L. Whately): Sec., Miss Jourdan, 21 Westbourne Park Villas, London, W.

1865 China Inland Mission: Sec., Mr. B. Broomhall, 2 Pyrland Road, Mildmay, London, N.

1866 Spezia Mission for Italy and the Levant (Rev. Edward Clarke): Sec., Mr. Eliot Howard, J.P., Walthamstow, Essex.

1871 Belleville Mission, Paris: Sec., Miss de Broën 3 Rue Clavel, Belleville, Paris.

1871 Evangelical Mission known as Mr. Pascoe's Work in Mexico: Sec., Mr. John Mercer, 29 Queen's Road, Southport.

1871 Mission to the Italian Soldiers: Sec., Miss Annie M. Stoddart, 38 Dennington Park, West Hampstead, London, N.W.

1875 Bethel Santhal Mission: Sec., Miss M. C. Gurney, Granville-road, Eastbourne.

1875 Highways and Hedges Mission, Cuddalore, India: Sec., Miss C. M. S. Lowe, 12 Dafforne Road, Upper Tooting, London, S.W.

1876 Pastor Lopez Rodriguez's Mission in Figueras (North East Spain): Sec., Rev. J. C. S. Matthias, Aldringham Vicarage, Saxmundham, Suffolk.

1876 The Kolar Mission, Mysore, India (Miss Anstey): Sec., Miss Helen James, Fair View, Sevenoaks, Kent.

1877 Jaffa Medical Mission: Sec., Miss Cooke, 68 Mildmay Park, London, N.

1879 Mission to Kaffirs at Rock Fountain, Ixopo, Natal (Mr. Elbert S. Clarke): Sec., Mrs. E. Fothergill, Pierremont Crescent, Darlington.

1881 Church of England Women's Missionary Association: Sec., Miss M. A. Lloyd, 143 Clapham Road, London, S.W.

1883 Methodist Mission to Palestine: Mr. W. Lethaby, Kerak, Kir-Monab: Sec., Rev. G. Piercy, 278 Burdett Road, London, E.

1885 Normandy Protestant Evangelistic Mission (Rev. A. Monchatre, director, Montauze, France): Sec., Rev. Randolph E. Healy, B.A., Lower Crumpsall Rectory, Manchester.

1887 Tonjoroff's Cottage Hospital and Mission at Philippopolis: Sec.,

Mr. M. Braithwaite, 812 Camden Road, London, N.

Aid: (a) Financial.

1820 George Müller's Scripture Knowledge Institution for Home and Abroad: Sec., Mr. George Müller, The New Orphan House, 3 Ashley Down, Bristol.

1876 Dr. Comandi's Orphanage and Work, North Italy: Sec., Dr. Comandi, 6, Via Aretina, Florence, Italy.

1880 Nestorian Orphanage (Dracon Abraham): Sec., Mr. Henry Tasker, Brookside, Andover, Hants.

Aid: (b) Educational.

1860 Missionary training Home: "The Willows," Sec., Mrs. Pennefather, 68 Mildmay Park, London, N.

1869 Mrs. Boyce's Work at Bordighera (Italy): Sec., Miss Kennedy, 4 Onslow Crescent, London, S.W.

IN SCOTLAND.

Special.

1834 Spanish Evangelization Society: Sec., Mrs. Maria D. Peddie, 8 Granville Terrace, Edinburgh.

Aid: (a) Financial.

1868 Association for the Support of Miss Taylor's Moslem Girls' School (Beyrout): Sec., Mr. Wm. Ferguson, Kinmudy House, Mintlaw, Aberdeen, N.B.

1880 Soul-Winning and Prayer Union: Sec., Mr. J. C. Smith, Newport-on-Tay, N.B.

Aid: (b) Literary.

1881 Stirling Tract Enterprise: Sec., Mr. John Macfarlane, Drummond's Tract Dépôt, Stirling, N.B.

The Spezia Mission has an Auxiliary in Scotland. — *The Christian.*

How are we to increase our interest in Missions? We must seek an intelligent and definite acquaintance with the past history and present operations of missions. We must adopt rational means to foster our interest in them. Now, how much missionary literature have we in our homes? And what place does it hold in our reading? Missionary histories, biographies and magazines ought to have the place of honor in the literature of our households. We should make such reading the first ourselves. We should teach our children to make it the first. We should make them feel that we reckon an interest in missionary intelligence above all proficiency in learning and all distinction in their schools or universities. We should inspire them with reverence for our missionaries, as our greatest and noblest men.

Missionary Concert.

SUBJECTS.	
1888, January.	THE WORLD.
" February.	CHINA.
" March.	MEXICO.
" April.	INDIA.
" May.	BURMA.
" June.	AFRICA.
" July.	MALAYSIA.
" August.	ITALY.
" September.	JAPAN.
" October.	KOREA.
" November.	ARGENTINA.
" December.	BULGARIA.

In addition to the matter on the following three pages, see several articles on the previous pages.

A Glance at the World.

The great divisions of the world are North America, South America, Europe, Asia, Africa, and Oceanica. There are probably in these countries a population of 1,500,000,000, divided about as follows:

North America.....	80,800,000
South America.....	32,000,000
Europe.....	338,000,000
Asia.....	824,000,000
Africa.....	220,000,000
Oceanica.....	5,200,000

NORTH AND SOUTH AMERICA.

The populations of the countries of North and South America are as follows:

Greenland.....	10,000
Newfoundland.....	201,000
Canada.....	5,000,000
United States.....	62,000,000
Mexico.....	10,500,000
Costa Rica.....	214,000
Guatemala.....	1,345,000
Honduras.....	460,000
Nicaragua.....	420,000
Salvador.....	650,000

Total North America....	80,800,000
Argentine Republic.....	3,303,000
Bolivia.....	2,000,000
Brazil.....	13,000,000
Chili.....	2,521,000
Columbia.....	4,000,000
Ecuador.....	1,005,000
Paraguay.....	477,000
Peru.....	2,972,000
Uruguay.....	600,000
Venezuela.....	2,122,000

Total South America.... 32,000,000

Of the entire 112,000,000 about 55 millions, chiefly in the United States and Canada, are adherents of the Protestant Church; about 12,000,000 in the United States and Canada are Roman Catholics, and the 40 millions in Mexico and South America are almost all adherents of the Roman Catholic faith. The heathen probably do not number over one million and these are found among the Eskimo and Indians of Canada and Alaska, and the Indians of Central South America.

The Moravians have missions in Greenland and Labrador.

In Alaska are missionaries from the United States representing the Presby-

terian, Protestant Episcopal, and Moravian Churches.

The Protestant Churches in some of the English Missions have missions among the west and north of Canada.

The Protestant Churches in the States have missions among the West, the Freedmen, and the foreign born population in large cities.

Among the Roman Catholics are missionaries from the Episcopal Church, Methodist Church South, Protestant Church, Presbyterian Church and South, Baptist Church, Friends, American Board, and Reformed Church.

In Central America the Episcopal Church North has missionaries in Guatemala, the Moravians and the Anglican Church have missions in Honduras and on the Mosquito Coast.

In South America the

Church North has missionaries in

Brazil and Chili; the

Church South in Brazil; the

Episcopal Church in Argentina,

Paraguay, Chili; the

Church South in Brazil; the

Baptist Church in Brazil; the

American Missionary Society,

other British societies are

chiefly among the English.

The Methodist Episcopal

Church in Mexico and South America

are making steady progress, and the

successful work was never so

present.

EUROPE.

Europe has a population of 338,000,000, divided as follows:

Belgium.....	4,000,000
Netherlands.....	3,000,000
Great Britain and Ireland.....	33,000,000
Italy.....	32,000,000
Germany.....	41,000,000
France.....	36,000,000
Switzerland.....	2,500,000
Austria-Hungary.....	28,000,000
Denmark.....	1,500,000
Portugal.....	2,500,000
Roumania.....	2,500,000
Servia.....	2,500,000
Spain.....	15,000,000
Greece.....	2,500,000
Turkey in Europe.....	5,000,000
Russia in Europe.....	100,000,000
Sweden.....	2,500,000
Norway.....	1,500,000
Montenegro.....	250,000
San Marino.....	10,000
Andorra.....	10,000
Monaco.....	10,000

Total..... 338,000,000

Under the heading of Turkey in 1

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1, 1888, was \$120,467 12. Of this amount \$47,950 belongs to the Annuity Fund, the interest upon which must be paid during the life of the annuitants, the principal going to the society at their decease. The board recommended that in addition to the collections for current expenses, a special appeal be made to the Church for \$75,000 to pay the debt. Mr. Craig, a member of the Board, said he would give \$1,000 to secure the amount needed.

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The action of the executive committee on the unification of Chattanooga and Grant Memorial Universities was approved. A suggestion that the annual meeting of the board be held in September instead of December was considered, and referred to the executive committee. The executive committee were requested to employ such additional help as may be deemed necessary fully to represent the work of the society before the Church. They were also requested to hold the next session of the board at Chattanooga or Indianapolis, and that the next anniversary meeting of the society be held at the same time, provided they find no serious embarrassment in carrying out this request.

An Appeal on Behalf of Bishop Taylor's Self-Supporting Missions.

(From the Committee.)

Who then is willing to consecrate His service this day unto the Lord?—1 Chron. xxix. 5.

The work of missions is progressing successfully on all lines. A great deal has been done and yet the call for more men and means is loud and beseeching. God calls. Trace His footprints. Africa stretches forth her hands and Livingstone the explorer responded at the sacrifice of his life. Again she called and Stanley the explorer and the founder of a state went at the risk of his life. Still again she stretches forth imploring hands, not for civilization, as for the Gospel.

Bishop Taylor springs to his feet and declines and says "Here am I."

Now after four years of toil and he goes back with impaired health undaunted. The Transit and Fund Committee send fifteen men to accompany him and to face the dangers and perils. And since the committee have sent him to Chili and still the call is so entreaty for more. We need more and that too at the present moment. The needs of

this work in Chili, Brazil and other South American states, are even greater just now than in Africa.

Romanism, which in those countries is nothing but heathenized Christianity, has reigned there for three hundred years. The true light is just breaking in, and a powerful reaction in favor of liberty, intelligence and religion has commenced. Hence the serious question recurs, "Who is willing to consecrate his service this day unto the Lord?" Do you not hear, as Isaiah did, the voice of the Lord saying "Whom shall I send, and who will go for me?" Who answers as did he, *Here am I send me.* We say to such, as David said to Solomon, "Arise and be doing, and the Lord be with thee."

Those who cannot go, can do the next best thing. They can contribute to send some efficient person. Though we pay no salaries, yet to send twenty-five missionaries in so short a time to distant fields, and surround them there with facilities to work, has cost us no inconsiderable sum.

Let those who contribute, send their offerings direct to Richard Grant, Treasurer, No. 181 Hudson Street, New York City, or through the editor of any responsible paper, official or unofficial, who shall be willing to receive such funds.

As the General Conference has put its sanction upon self-supporting missions, we claim all the papers of the Church, and all independent periodicals as our organs, who have shown themselves friendly to this cause, or shall hereafter do so. And we are glad and grateful to know that the official editors kindly open their columns for intelligence on this subject.

We need fifteen missionaries at once for Chili. Ten teachers, an art teacher, a music teacher and two or three preachers.

We want men and women of education and culture, who are full of faith and the Holy Ghost. We want persons who can readily acquire the Spanish language, the language of the country.

Send your communications to Rev. Bidwell Lane, D.D., No. 336 West 45th Street, New York City, N. Y.

Rev. Dr. Chadwick of New York City has accepted the appointment of assistant secretary of the Freedmen's Aid and Southern Education Society, and will enter upon his duties February 1. For the present his office will be at 805 Broadway. These societies are in the habit of calling men to their aid who cannot be spared from the work in which they are already engaged. The excuse they give is that only such men are the kind they need. We regret losing Dr. Chadwick from the pastorate. We welcome him to the larger field. The Society he will represent deserves our sympathy and fullest support.

Missionary Lesson Exercise

For Children's Bands, Sunday-School Classes
and Families.

(This page appears in "Little Missionary" for
January.)

Christian, Awake!

Up through the mists of fleeing night,
The trumpet peals from sunrise land,
And glad fore-gleams of heavenly light
Proclaim the day of God at hand.

Ho, slumbering sons of earth, awake!
The King descends to claim His own;
Hell's broken ranks in terror quake,
And fly from Jesus on the throne.

On to the fray for God and right,
While shouts of victory rend the sky!
All hail, Immanuel, King of Light!
All glory be to God most high!

—:O:—

The World as Seen in the Bible.

Responsive Exercise

What is the natural condition of the
world?

"There is none that doeth good, no
not one."

What are the heathen without?

"Without God in the world."

Who then can be saved?

"Whosoever shall call upon the name
of the Lord shall be saved."

Why did Jesus come into the world?

"To seek and to save that which was
lost?"

From what can Jesus turn the heathen?

"From darkness to light, and from the
power of Satan unto God."

Who is to tell them of Jesus?

"Let him that heareth say come."

What are we to entreat the heathen?

"We pray you in Christ's stead, be ye
reconciled unto God."

Can the heathen be reconciled to God?

"Whosoever will, let him take the
water of life freely."

What should be our prayer?

"Pray ye therefore the Lord of the
harvest that He will send forth laborers
into His harvest."

What command is given to us?

"Go ye into all the world, and preach
the Gospel to every creature."

—:O:—

Learn to Give.

Learn to give, and thou shalt bind
Countless treasures to thy breast:
Learn to love, and thou shalt find
Only they who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given:
Love, for He by love is known;
Child of God, and heir of heaven,
Let thy parentage be shown.

—:O:—

Children's Missionary Exercise.

ARRANGED BY MRS. MARGARET D. MOORE.

I. II. III.
VI. IV. V. VII.

(Let each one come forward in turn as they speak
and take their places as designated by the above
letters.)

Work for the Master.

I.
What can *we* do for the Master,
We who are *childlike* and *weak*?
Some work in the dear Lord's vineyard
Our willing hands now seek.
But the purpled, ripened clusters
Are hanging so very high
That we cannot reach to pluck them,
No matter how hard we try.

LEADER.

There is work in the Saviour's vineyard
For the souliest hand to do,
Errands of love and mercy
Awaiting just such as you.
Go gather the *lowly* clusters,
Where the vine trails close to the earth.
This *hidden* fruit, to the Master,
Is precious and full of worth.

II.

What can *we* do for the Master,
In His world-wide harvest field?
How can *we* be useful
When He garners this golden yield?
We cannot reap, nor bind the sheaves,
Nor winnow the garnered grain;
What portion of helpful labor
Can our youthful powers attain?

LEADER.

There is work in God's great harvest-field
For each little hand and heart,
Souls which none but a child can lead
To accept that better part.
Stoop *low*, and glean where the reapers
Have wasted the wondrous seed;
Enough you can always gather,
Some hungry souls to feed.

III.

A harvest great, the laborers few,
Lord, what wilt Thou have me to do?

LEADER.

Go out into the highways
And hedges *full* of sin;
Seek out the erring wanderers,
Compel them to come in.
Work for Jesus.

IV.

A harvest great, the laborers few,
Lord, what wilt Thou have me to do?

LEADER.

Be patient, tender hearted,
Be gentle, kind and true,
Forgiving one another
As Christ forgiveth *you*,
Work for Jesus.

V.

A harvest great, the laborers few,

Lord, what wilt Thou have me to do?

LEADER.

Your bread upon the waters,
O cast with prayer and praise,
For *truly* you will find it
After many days.

Work for Jesus.

VI.

A harvest great, the laborers few,
Lord, what wilt Thou have me to do?

LEADER.

Go visit the afflicted,
The sick and those in grief;
Tell all of the Physician
Whose balm affords relief.
Work for Jesus.

VII.

The harvest great, the laborers few,
Lord, what wilt Thou have me to do?

LEADER.

"Shall we, whose souls are lighted
With wisdom from on high;
Shall *we* to souls benighted,
The lamp of life deny?
Salvation, O salvation,
The joyful sound proclaim,
Till earth's *remotest* nation
Has learned Messiah's name."
Work for Jesus.

Let each one here, then, ask Him too,
(Girls kneel.)

"Lord, what wilt Thou have me to do?"
And when an answer falleth
Upon you from above,

Obey the voice that calleth
Your hearts to deeds of love.

(Go, work for Jesus.)

(Girls go out at side door. At organ signal girls
enter front door, each with sheaf of wheat tied
together with bright colored ribbon, singing,
"Bringing in the Sheaves," and then take same
places on platform as before.)

I.

"Take my life and let it be
Consecrated, Lord, to Thee."

(No. I. places sheaf on platform and others fol-
low in the order of recitation, forming a shock.)

II.

"Take my hands and let them move
At the impulse of Thy love."

III.

"Take my feet and let them be
Swift and beautiful for Thee."

IV.

"Take my voice and let me sing
Praises always to my King."

V.

"Take my lips and let them be
Filled with messages for Thee."

VI.

"Take my silver and my gold,
Not a unit would I withhold."

ALL.

"Take *myself* and I will be,
Ever, only, *all* for Thee."

(All the seven surround the shock with bowed
heads)

LEADER.

"He that goeth forth and weepeth,
bearing precious seed, shall doubtless
come again with rejoicing, bringing his
sheaves with him."

(Congregation join in "Doxology.")

Freedmen's Aid and Southern Education Society.

Rev. J. C. HARTZELL, D.D., Corresponding Secretary, 190 West Fourth St., Cincinnati, Ohio.

Annual Meeting.

The annual meeting of the Board of Directors of the Freedmen's Aid and Southern Education Society was held in Cincinnati, Ohio. Rev. George W. Gray, D.D., of the Arkansas Conference, and Rev. J. S. Chadwick, D.D., of the New York Conference, were elected assistants to Dr. Hartzell, the corresponding secretary.

The report of the corresponding secretary showed that during the past year a larger number of teachers had been employed than in any preceding year, and many of the students have been converted.

Among the colored people are 7 chartered institutions, 12 normal schools and seminary, 1 medical college, 1 biblical institute, 1 theological school. In these institutions are 134 teachers and 4,506 pupils.

Among the whites are 12 chartered institutions, and 22 normal schools and seminaries, and 304 teachers and 6,451 pupils.

At Clark University, Atlanta, Ga., a \$5,000 industrial hall and blacksmithshop has been erected. At Claflin University, Orangeburg, S. C., large additions have been made to the industrial and agricultural departments by grants from the State. At New Orleans University a carpenter shop has been put up, and some of the work on the new building is being done by students. A printing-office has been added to Philander Smith College, at Little Rock, Ark. The industrial work at Rust University has been enlarged, and a \$6,000 building for the School of Dentistry at Nashville, Tenn., is being erected. A training school for missionaries for Africa has been established at Nashville, and at Gilbert Seminary, Louisiana, a \$5,000 dormitory has been erected and paid for by special donations. The foundations of a new building at Austin, Texas, have been laid, and the property at Chattanooga has been improved.

The receipts for current expenses for the past year were \$171,152.44. Of this amount the annual conference gave \$85,425. In addition to this there were special contributions for the endowment of Gammon School of Theology at Atlanta, Ga., amounting to \$180,000. The society does not receive the income from this until the death of the donor, Mr. Gammon, but Mr. Gammon is every year expending a large sum in buildings for the institution.

The indebtedness of the society, July

1, 1888, was \$130,457.12. Of this amount \$47,950 belongs to the Annuity Fund, the interest upon which must be paid during the life of the annuitants, the principal going to the society at their decease. The board recommended that in addition to the collections for current expenses, a special appeal be made to the Church for \$75,000 to pay the debt. Mr. Craig, a member of the Board, said he would give \$1,000 to secure the amount needed.

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And now after four years of toil and danger, he goes back with impaired health, but undaunted. The Transit and Building Fund Committee send fifteen missionaries to accompany him and to share his labors and perils. And since about May last the committee have sent ten missionaries to Chili and still the call comes with much entreaty for more. We have promised more and that too at the earliest possible moment. The needs of

this work in Chili, Brazil and other South American states, are even greater just now than in Africa.

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\$1,200,000.

TWELVE HUNDRED THOUSAND DOLLARS FOR MISSIONS

BY SUBSCRIPTION ONLY

—FOR—

1889.

Notes and Comments.

The receipts of the Missionary Society in November were only \$0,585.58 as against \$10,295.84 in November 1887. Let the pastors arouse the Church. Ring out the message "Preach the Gospel to every creature." Heathenism is growing faster than Protestantism. Awake to responsibility and opportunity.

Our Indian exchanges note that Dr. J. L. Phillips will become the pastor of the Union Church at Simla for three years, but this is a mistake, as a note to us from Dr. Phillips on January 1, 1889, says, "I am leaving Rhode Island to begin work at Philadelphia as General Secretary to the Evangelical Alliance of Philadelphia and vicinity." Dr. Phillips is obliged to remain longer in the United States on account of the health of his wife, and we should not be surprised if the appointment he now takes becomes permanent. In it he can accomplish great good, and we know of no one better fitted for the position.

A Methodist Episcopal preacher in Iowa who has been in the effective work for 42 consecutive years but was granted a superannuated relation last year writes: "It has always been my practice to send the GOSPEL IN ALL LANDS after reading it to wordly minded and wealthy members of our Church, especially among the farmers, who may be unwilling to subscribe for a Church paper. I find the GOSPEL IN ALL LANDS opens their eyes more than any other periodical I can put into their hands. I give it as a result of a long experience and observation that the greatest hindrance to missionary zeal and liberality, especially among our country people, is a want of missionary intelligence and knowledge. Our country people will read that which many are too covetous and worldly to pay for. Would that some method could be devised to give them more light."

—:O:—

Missionary Society Expenses.

A missionary, who has labored in India for many years but who is now in this country, writes us that in travelling among the churches he has to meet the charge that it takes one dollar to send ten cents to the heathen.

In 1887, ninety five cents of every dollar expended by the Missionary Society of the Methodist Episcopal Church were sent directly to the mission fields and there expended for mission work.

In 1888, ninety-four cents of every dollar received by the Missionary Society of the Methodist Episcopal Church were sent directly to the mission fields and there expended for mission work. The one cent less in 1888 arose from an extra amount being paid for interest.

How was the six cents expended? About two and one half cents were expended to pay salaries and travelling expenses of three Corresponding Secretaries, the salary of a Recording Secretary, and book-keepers and clerks necessary for the transaction of the business, and to pay for the publication of the Annual Report and such other published matter as may be needed in the prosecution of the work.

About two and one half cents was expended in paying the travelling expenses of our Bishops when visiting our foreign missions, and the travelling expenses of our missionaries who are taken sick and obliged to return home, and the travelling expenses of the members of the General Missionary Committee, and paying legal expenses connected with bequests made to the Society.

About one cent was expended in paying interest on annuity bonds which continue during the life-time of the donors, and in paying interest on money borrowed to meet expenses of the missions.

The expense of administration is about two and a half per cent., and other expenses generally from two to three per cent., and these are met in part by rents from the Missionary and Publishing House.

A new building is being erected by aid of funds contributed for this purpose, and the time is not far distant when all the expense will be met from the rents of property belonging to the Society, and every cent of the dollar will be sent to the mission field.

—:O:—

Comparison of Christian Work at Home and Abroad.

A brother writes: "I am frequently met with the assertion that it pays much better to carry on Christian work in this country than in heathen lands. Is it true?"

The work done, especially in foreign lands, cannot be tabulated. Still the figures may give us some idea respecting it.

We take the annual minutes of 1887 which are the latest available. There are 14,185 preachers connected with the conferences. Of these 2,615 are supernumerary and superannuated, leaving a working force of 11,520. The members and probationers in the Church increased that year 106,559, an increase of 9½ to each preacher.

We find that the increase is greater in heathen lands.

In our four missions in China there were 29 male foreign missionaries and there was an increase reported of 931, an average of 32 to each missionary.

In Japan were 15 male foreign missionaries, and the increase of members and probationers reported was 289, an average of 19 to each missionary.

In India were 66 male foreign missionaries and the members and probationers increased 969, an average of 15 to each missionary.

The Methodist Episcopal Church is progressing much faster in heathen lands in proportion to the number of workers employed than in the United States, and yet we are frequently complimenting ourselves on our marvellous growth here.

We send no missionaries to Denmark, Norway, Sweden, Germany and Switzerland, and our Missionary Report for 1887 reported but one worker there as a missionary from this country sent by the Society. There are two others, however, who went there as missionaries. We are aiding the Methodist Episcopal Church in those countries. The minutes of 1887 reported the increase of members and probationers for the year as being 1,796 and the effective preachers and preachers on trial number 278, the increase being 6½ to each preacher, notwithstanding the great losses occasioned by the steady emigration to the United States.

The work among the Roman Catholics in Italy, South America, and Mexico and among the members of the Greek Church in Bulgaria shows progress, and especially in South America.

We have no reason to be discouraged.

Compare the work of the Methodist Episcopal Church in the United States, and that of our Church beyond the United States, even including that which shows the least progress, and we find that our numerical increase is greater beyond the United States in what we call our foreign missions in proportion to the number of workers employed, than in the United States, and that the comparative cost of the increase is no greater.

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Cost of Converts at Home and Abroad.

Does it not cost much more to obtain a convert in foreign lands than at home?

We take the General Minutes of the Methodist Episcopal Church for 1887 and find that the increase in members and probationers reported that year was 106,559, and that during the year there was paid for

Ministerial Support	\$8,517,180
Church Building	5,655,751
Current Expenses	1,995,331

Total \$16,168,262

An average of \$151.73 for each member and probationer added.

We take the report of the Missionary Society for the same year and find that the increase of members and probationers was 3,789 and that the Missionary Society paid to its foreign missions that year for ministerial support, church building, current expenses, and education, \$576,914.74, an average of \$99.63 for each member and probationer added.

These foreign missions also collected for the

Missionary Society.....	\$10,232
Other Benevolent Societies.....	12,172
Self Support.....	95,773
Church Building.....	48,029
Other Local Purposes.....	65,554

Total..... \$241,759

Deduct the \$10,232 paid by the foreign missions to the Missionary Society from the amount expended by the Missionary Society, and add the amount raised by the missions for self-support, church building and other local purposes, and you have a total of \$566,692.74 paid by the Missionary Society, and \$209,355 raised by the missions for their own work, a total of \$776,037.74.

This gives us an average of \$133.58 for each member and probationer added on the foreign field, and of this, over \$33 is paid by the converts in the foreign field.

Our work in the foreign field pays better than the work in the home field when we consider the amount of money expended.

Liberality of Christians at Home and Abroad.

The General Minutes of the Methodist Episcopal Church for 1887 reported 2,093,933 members and probationers. They gave

For Missions.....	\$916,924 00
For Ministerial Support.....	8,517,180 00
For Current Expenses.....	1,995,331 00
Or Church Property.....	5,655,751 00

The average for missions was 44 cents; for ministerial support and current expenses, united, \$5.03; for church property, \$2.93.

The Missionary Society reported, in 1887, in its foreign fields, 60,268 members and probationers. They gave

For Missions.....	\$10,232 00
For Self-support and Local Purposes.....	161,827 00
On Church Property.....	48,028 00

The average for Missions was 17 cents; for ministerial support and current expenses, \$2.66; for church property, 79 cents.

When we consider the comparative ability of the members of the Church in the United States and in foreign lands, we must give the foreign churches the credit of surpassing the home churches in liberality.

Our Connectional Societies.

Over two millions of dollars are needed to carry on the home and foreign mission work of the Methodist Episcopal Church. There are eight Methodist societies in charge of this work, the collections for which are reported in the minutes of the Annual Conferences. The following are the societies and the amounts they ask for during 1889:

Parent Missionary Society.....	\$1,907,000
Board of Church Extension.....	400,000
Freedmen's Aid and S. E. Society.....	269,535
Sunday-School Union.....	20,000
Tract Society.....	50,000
Board of Education.....	50,000
Woman's Foreign Missionary Society.....	229,600
Woman's Home Missionary Society.....	120,000
Total.....	\$2,396,135

These societies received last year.

Parent Missionary Society.....	\$1,900,581 24
Board of Church Extension.....	395,993 97
Freedmen's Aid and S. E. Society.....	171,152 45
Sunday-School Union.....	20,453 90
Tract Society.....	17,638 76
Board of Education.....	47,000 00
Woman's Foreign Missionary Society.....	205,308 69
Woman's Home Missionary Society.....	51,756 00
Total.....	\$1,781,786 01

It will be seen that these societies feel that they need an advance of over one half million of dollars to meet the wants of their work. We have no doubt that this money, if given, will be wisely and profitably expended.

The names of the officers of our Missionary Society will be found on the cover of this magazine. We give below the location and officers of the other societies:

Board of Church Extension, 1026 Arch Street, Philadelphia, Pa., Rev. A. J. Kynett, D.D., Corresponding Secretary; Mr. James Long, Treasurer.

Freedmen's Aid and Southern Education Society, 190 W. 4th Street, Cincinnati, Ohio; Rev. J. C. Hartzell, D.D., Corresponding Secretary; Rev. Earl Cranston, D.D., Treasurer.

Sunday-School Union, 805 Broadway, New York; Rev. J. L. Hurlbut, D.D., Corresponding Secretary; Mr. Daniel Denham, Treasurer.

Tract Society, 805 Broadway, New York; Rev. J. L. Hurlbut, D.D., Corresponding Secretary; Rev. Sanford Hunt, D.D., Treasurer.

Board of Education, 805 Broadway, New York; Rev. Charles H. Payne, D.D., Corresponding Secretary.

Woman's Home Missionary Society, Mrs. R. S. Rust, Corresponding Secretary, 339 W. 4th Street, Cincinnati, Ohio; Mrs. A. R. Clark, Treasurer, 169 York Street, Cincinnati, Ohio.

Woman's Foreign Missionary Society. The Society is divided into Branches and the following are the Corresponding Secretaries:

Mrs. M. P. Alderman, 31 Everett Street, Hyde Park, Mass.
Mrs. W. B. Skidmore, 230 West 59th Street, New York, N. Y.

Mrs. J. F. Keen, 1202 Arch Street, Philadelphia, Pa.
Miss Isabel Hart, 612 N. Calvert Street, Baltimore, Md.
Mrs. B. R. Cowen, 7 Crescent Place, Walnut Hills, Cincinnati, Ohio.
Mrs. E. A. B. Hoag, Albion, Mich.
Mrs. M. S. Huston, Burlington, Iowa.
Mrs. Mary C. Nind, 124 Highland Avenue, Minneapolis, Minn.
Miss Matilda Watson, Bellwood, Neb.
Mrs. Charlotte O'Neil, Pasadena, Cal.

Woman's Foreign Missionary Society.

The Pacific Branch of the Woman's Foreign Missionary Society of the Methodist Episcopal Church was organized Dec. 5, 1888, at Los Angeles, Cal.

The following officers were elected: Mrs. J. P. Early of Lincoln Park, President; Mrs. Charlotte O'Neil of Pasadena, Corresponding Secretary; Mrs. M. M. Bovard of Los Angeles, Treasurer; Mrs. Laura C. Spencer of Los Angeles, Recording Secretary.

The appropriations for the year closing October 1, 1889, for the Pacific Branch are \$2,400.

The Society has adopted the following as the subject for uniform study for the year 1889:

January.—The World; the Work; The Instrumentalities; How may we Best do the Work of Bringing the World to Christ?

February.—History and Work of the Missionary Society of the Methodist Episcopal Church.

March.—The Twenty Years' History of the Woman's Foreign Missionary Society of the Methodist Episcopal Church; Thanksgiving and Thank-offering Service; School in Foochow and College in Lucknow objects of Thank-offerings.

April.—Work of Woman's Missionary Societies in Foreign Lands.

May.—Orphanages and Boarding Schools.

June.—Bible Women; Deaconesses; Training Schools.

July.—Day Schools, City and Village.

August.—Itinerating and Evangelical Work.

September.—Mite-box Service; Feast of Ingathering.

October.—Bulgaria.

November.—Mexico.

December.—South America.

Deaconess's Home and Training Schools.

A meeting of the General Executive Board of the Woman's Home Missionary Society was held in the parlors of the Cincinnati Wesleyan College, Wednesday afternoon, Dec. 19th, for the consideration of a series of resolutions on deaconesses' work, presented by Mrs. McClellan Brown at one of the sessions of the late annual meeting of the board of managers held in Boston, Mass., and after discussion by this body, referred to the general executive board for action.

The subject matter embodied in these resolutions was further discussed with reference to its relation to the Church and the provision which has been made by the General Conference for the management of the work, and culminated in the crystallization of the sentiments of the board in the following resolutions, which were unanimously adopted:

Resolved, 1. That the Woman's Home Missionary Society establish, as soon as practicable, in each of our cities a Deaconess's Home and Training school for missionaries, under the provisions of the late General Conference (Discipline, pages 207 to 212 inclusive).

2. That in order to accomplish this object a special committee be appointed, consisting of Miss Jane Bancroft, Miss Elizabeth Pierce, Mrs. Bishop Simpson, Mrs. Bishop Andrews, Mrs. Dr. Goucher, Mrs. Ziba Bennett, Mrs. E. Royer and W. U. Williams, whose duty shall be to cooperate with ladies in each city to develop interest in this work, and recommend a local board which shall be appointed by the General Executive Board.

3. That the work, provided for in the foregoing resolutions, shall be arranged in each locality in harmony with the rules of the bureau for local work.

Cordial invitations were received from Columbus, O., and Indianapolis, Ind., for the next annual meeting of the board of managers, and a majority vote decided in favor of accepting the invitation from Indianapolis.

Mrs. F. A. Aiken, Rec. Sec'y.

Cincinnati Deaconess's Home.

BY MISS ISABELLA THOBURN, SUPERINTENDENT

The Cincinnati Deaconess's Home is being furnished, by the generous friends of the new project, with all that is necessary for comfort or convenience, and in a few days more its rooms will be ready for occupation. A small family already call the house *home*, and a few others have applied for places in the larger circle that is to be.

But if these applicants should be accepted, there is still room for more—room in the Home, and in the by-ways and highways of this city, where pressing work waits to be done. Who will come?

Will you not, my sisters, who sit empty-handed in some country village where health and comfort and neighborly kindness have made want of human help unknown, and you who look from warm city fireplaces on the weary coming and going in the homeless streets, if you have no binding home duty, will you not come and help us?

You who have abundance, come and share with those who have not; you who have been poor or sick or bereaved, come and find happiness in sympathy with those who suffer.

But am I qualified? you ask. Yes, if you have good health, a fair education, and a consecrated heart. Whatever else may be lacking can be supplied by experience and study.

Two kinds of workers are needed—nurses and missionaries—and yet the

nurse should be a missionary, and there are times when the missionary must be a nurse.

If you wish to apply for a place in this Home and work, write to the superintendent, No. 50 York Street, Cincinnati.

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Our Missionaries and Missions.

Rev. Dr. B. H. Badley writes from Lucknow, India, Nov. 27: "Our work prospers. The Lord is with us. Nearly 2,000 baptisms during the year ending Nov. 1. Surely the Church should be jubilant with us. We stand at the beginning of a mighty work."

The faculty of Lucknow Christian College consists of Rev. B. H. Badley, D.D., Principal, and Rev. J. H. Schively, B.A., Mr. R. C. Bose, M.A., Mr. B. N. Banerjee, B.A. Mirza, Mohammed Hadi, Pandit I. C. Ganguly, Mr. S. S. Day.

The *Makhan-i-Masikhi* says: "We are glad to hear of the bright prospects of the Mission College at Lucknow, opened recently under the energetic leadership of Dr. Badley. The Methodist brethren are pushing every department of their work with characteristic energy. While no Mission in the N. W. P. seeks more earnestly to win to Christ the lower castes, they are fully alive to the importance of reaching the higher classes. Their high schools and now their college at Lucknow for both sexes attest their wisdom and foresightedness. Their work among the lower classes in a few years will fill their colleges with Christian pupils."

Rev. J. H. Johnson, formerly of the Norway Conference, is now Presiding Elder of the Minneapolis District, Norwegian and Danish Conference. His address is 1521 Nineteenth St., Minneapolis, Minn.

Rev. G. W. Woodall, of the Central China Mission, is now in the United States, and has prepared a lecture on China which he is ready to deliver for the benefit of churches and Sunday-schools. The lecture is illustrated by stereopticon views and has been well received wherever delivered. For terms address him at the Missionary Training Institute, corner of Willoughby and Raymond streets, Brooklyn, N. Y.

The school for Chinese boys of the Methodist Episcopal Mission at Singapore is an extraordinary instance of success. In three years it has become an established institution, with three hundred pupils, both boarders and day scholars being Chinese, and the value that is set on it by the Chinamen of Singapore is illustrated by the fact that they have just bought a new house for the boarding department. The policy of the Mission is not to conceal at all the main intention of striving for the conversion of the boys. The missionaries (Oldham, Munson and West) take opportunities to introduce religion into their general teaching, and Dr. West holds

a Sunday-school which is attended by a number of the day-scholars as well as the boarders. The boarders have their meals at the same table with the missionaries and their wives, and have family prayers with them twice a day. The boys are quite susceptible to religious teaching, and several of them have expressed willingness to be baptized. The parents understand the position and take a manly attitude with respect to it. One or two have gone as far as to say: Do not baptize our boys now; if, when they are a little older, they really wish to become Christians, we promise you not to hinder them in any way.—*Star of India*.

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Missionary Literature

"The Atonement and the Heathen" is the subject of an article in the *Methodist Review* for January. It is written by Rev. G. W. King of Providence, R. I.

"The Bijou of Asia" is a new English periodical published in Japan for the propagation of Buddhist doctrines in Christian countries.

Rev. H. E. Benoit, formerly in Bishop Taylor's African work, is editing and publishing *Le Methodist Franco-Américain* at Fall River, Mass.

"A Century of Christian Progress and Its Lessons" is the title of a new book by Rev. James Johnston, F.S.S., and published by James Nisbet & Co. of London. It is filled with valuable facts. We have copied one of the chapters, that on the "Progress of Nations as affected by Religions," and there are eight other chapters.

"Protestant Missions in Pagan Lands," by Rev. Edward Storror was issued last year by John Snow & Co., London. It gives much valuable information concerning the missions. We have transferred to our pages the first chapter on "The Religious Condition of the World" and the eleventh chapter on "The Sources and Cultivation of the Missionary Spirit."

We are indebted to Dr. Badley of India for a Hymn Book for the use of the natives in India. We are unable to judge of its merits, but the *Makhan-i-Masikhi* published in Allahabad says: "A new Hymn Book in Roman-Urdu has been issued by the Methodist Publishing House, Lucknow. The compilation has been carefully made by Dr. Badley. It is the largest of its kind yet published in North India. It contains 405 Hymns, Bhajans and Gazals. Each Hymn is followed by the initials of the author or translator. The Bhajans and Gazals in Mrs. Bate's 'North India Tune Book' and in Mrs. Scott's 'Hindustani Choral Book' are included in the collection. Many of Sankey's 'Songs and Solos' translated by Rev. I. Fieldbrave, are also given. We are glad to welcome this book. It will meet a felt want and go far to supply it. It may be had for three annas."



EUGENE R. SMITH, D.D.
Editor.

FEBRUARY, 1889.

805 BROADWAY,
New York City



A CHINESE OFFICIAL.

Prayer for Missions.

BY MRS. LYDIA H. SIGOURNEY.

Night wraps the realm where Jesus woke,
No guiding star the magi see,
And heavy hangs oppression's yoke
Where first the Gospel said, "be free."

And where the harps of angels bore
High message to the shepherd-throng,
"Good-will and peace" are heard no more
To murmur Bethlehem's vales along.

Swarth India, with her idol-train,
Bends low by Ganges' worshipp'd tide,
Or drowns the suttee's shriek of pain
With thundering gong and pagan pride.

On Persia's hills the Sophi grope;
Dark Burmah greets salvation's ray;
Even jealous China's door of hope
Unbars, to give the Gospel way.

Old Ocean, with his isles, awakes,
Cold Greenland feels unwonted flame,
And humble Afric wandering takes
On her sad lips a Saviour's name.

Their steps the forest children stay,
Bound to oblivion's voiceless shore,
And lift their red brows to the day,
Which from the opening skies doth pour.

Then aid with prayer that holy light
Which from eternal death can save,
And bid Christ's heralds speed their flight,
Ere millions find a hopeless grave.

Our Missionary Opportunity in China.

BY REV. JUDSON SMITH, D.D., FOREIGN SECRETARY.

[Presented at the Annual Meeting of the American Board at Cleveland,
Ohio, October 3, 1894.]

The Church of Christ draws her inspiration for aggressive service from two distinct sources. She looks to the past, and from the great and momentous deeds of Christian history derives the unwavering assurance of success in fresh and onward movements. She also looks to the unerring Word of God, and from the majestic sweep of prophecy and promise is taught to expect a growth and power far beyond all that the past has achieved. Nothing can be proposed that seems to her too difficult to attempt; for either something like it has been already accomplished, or the task proposed lies clearly in the line of Christ's advancing kingdom and all obstacles must at length give way. The past alone, though full of cheer, is never the measure of the future. Christ's kingdom broadens with the flowing years and is ever attempting new problems and greater tasks. The lever that turned the old Roman world from paganism and persecution to faith and devotion, and that lifted barbarian Europe to Christian civilization and liberty, is able to bear a greater strain. He who has made it and who wields it is divine; and by this token we conquer.

1. Probably no greater or more difficult task has been attempted by modern missions than the Christianization of the Chinese people. It is doubtful if any graver problem lies before the Christian Church in the coming years. The contrast here between the forces at work and the difficulties to be encountered is acute in the extreme. A rapid survey of the facts in the case will make this evident.

1. The Chinese are at once the oldest, the most numerous, the most exclusive, the least understood people on the face of the earth. The interval between the thoughts, the traditions, the tastes, the aspirations of this people and those which make up our inner life is nearly as great as can well be conceived. Here in the centre of the Oriental world, facing the sea along a coast of above three thousand miles, in a territory, the natural seat of empire, which exceeds the whole continent of Europe in extent and constitutes one-tenth of the habitable globe, amid natural conditions of climate and soil which have made intercourse with the rest of the world needless, and which have sustained a teeming population for a period far outrunning the entire history of the longest lived states of ancient or modern times,—here this nation has dwelt since Abraham went out from Ur of the Chaldees, and here it abides to-day with unfailing numbers and unbroken strength. It is the only spectacle of the kind which history presents or the world has ever seen.

2. The capacities of the land, the resources of its soil, its mines, its rivers and lakes, not only are not exhausted, they have scarcely yet been fairly explored or put to the test. There is no reason, drawn from these considerations, why a more numerous people for a thousand years to come should not occupy this imperial domain and enjoy still increasing wealth. Its great alluvial plains are as fertile and inexhaustible as the valley of the Nile, its mountains are rich in iron and precious metals, its coal-beds would meet the present demands of the world for a thousand years, and great rivers open a highway to the sea from every province for the commerce of the land.

The number of the people is even more wonderful and inconceivable than the extent and resources of the land. A sober and careful estimate makes the present population of the empire about 400,000,000, or one-fourth of the human race. No one can fully realize what these figures mean; words can only suggest the vast proportions of this fact. The Chinese outnumber the citizens of this land as six to one; three empires as populous as the Roman state under Augustus would not equal this nation; the entire continent of Africa contains scarcely half as many people; Europe, including England and Russia, falls behind this tremendous host. To attempt the Christianization of such a populous nation, enjoying a common literature and history, living under one government, and peculiarly bound together by the ties of blood, of religion, and of custom, is a sublime undertaking, fitted to awaken the profoundest interest, to inspire the most ardent zeal, and to call out the mightiest energies



A GROUP OF CHINESE GIRLS

of the Christian world. The conversion of the Roman Empire, a splendid achievement of the early Church, pales before such an attempt. The conversion of the European States, a deed full of meaning and vast consequences, was not so great a task.

3. The civilization of this people is at once an obstacle and a source of encouragement in missionary work. It has been developed in the closest relations with the moral and religious system taught by Confucius. The philosophy of life and the doctrine of the world and the theory of government which he inculcated are inwoven with the very tissues of Chinese thought and life and worship. With many features that are interesting, with many truths that are valuable, as a whole it is an inveterate obstacle to the discernment and welcome alike of the Christian faith and of Western thought.

At the same time the native powers which have developed and applied and preserved this wonderful civilization are by this very fact proved to be of no common order; they are fully equal to the comprehension, the welcome, and the enthusiastic propagation of the high truths of the Gospel. Such a people give rare promise for the future, when once God and redemption and the powers of the world to come have taken full possession of their hearts and lives. How clearly they can discern the truth; how steadfastly they will hold to the truth; how tenaciously will they defend it; how boldly will they spread it abroad to the ends of the earth!

4. The characteristics of this people promise the best things when once they have been touched and transformed by the power of Christian faith. It is the standing complaint against the Chinese, whenever they come into contact with other peoples, that they supplant all other races, that they absorb labor and all gainful callings, that they amass wealth where others could scarcely find a livelihood, that they thrive even under obloquy and persecution, and much more to the same effect. This is not said in their praise, neither is it the testimony of prejudiced friends. But what a compliment is thus paid to them! Industry, thrift, enterprise, persistence, endurance; why, these are the very qualities out of which great nations are built, and noble histories are enacted, and the world's progress is advanced.

That selfishness, and conceit, and exclusiveness, and pride, and other moral defects are found in conjunction with these traits is not strange in the least, and makes nothing against the substantial basis of national greatness laid in the qualities enumerated above. They show the need this people have of the Gospel and its renewing power; they rather impel us to more active labors in their behalf than dissuade us from them. Set individual character on a new basis, let the life of this people be permeated with the Gospel and made instinct with Christian love, and into what splendid forms will it not organize itself, and of what great deeds and wide beneficence will it not prove itself capable! The Chinese have never yet been understood; they are an enigma to every other people on the globe; they never will be com-

prehended until sought out by Christian love and recreated in the image of the Lord. The worth of every soul and the significance of every nation are freely conceded; the argument for missionary work among every people and for every human creature is clear and resistless.

But the number and character of her population, and the greatness of her power and promise, do add a distinct and powerful emphasis to the argument for China's evangelization, and make the attempt seem one of the grandest and most commanding in which the Church of Christ has ever been engaged. The existence of this great people, with their peculiar genius and gifts, and their wonderful preservation through so many centuries and such violent revolutions, and their position and relations to other nations of the earth, these all are so many providential proofs of a great and as yet unfulfilled mission, which must deeply impress every thoughtful mind and powerfully appeal to every Christian heart. The greater the territory they occupy, the more widely they scatter themselves among the islands of the sea, the neighboring peoples, and the distant nations of the earth, the more momentous the problem of their evangelization, the richer and wider the blessing their faith can bring.

5. China has been known to the Western world for nearly three thousand years; never has she quite sunk below its horizon. She has been visited, and something of her vastness exposed, but the effort at comprehension and permanent communion has been but fitful, and has often died away. It is not a little significant to note how Providence is compelling the great Christian powers of *our day* to face this problem; how active and persistent the *Chinese question* is becoming in America, in Australia, in the South Sea, in the policies of Great Britain and Russia. "The Chinese be upon thee," is the haunting dread of many a land, and the trouble will not cease until Christian love has had its rights, until this people have been won to an abiding-place in the kingdom of Christ. This is a question beyond the composing of armies and ironclads, which neither treaties nor embassies, neither congress nor parliament, can solve. It is the debt of Christian love which we owe to the greatest empire and the most populous nation of modern times, a debt which nothing but the Gospel of our Lord, freely given and exemplified in thousands of lives, and held up to their view till its wonted miracle is wrought, can ever quite discharge.

Let the Chinese, sought out with patience and won with Christian love, become a new creation in Christ Jesus; at once all jarring collisions, all violent antipathies, all divided interests, will cease, and the Christian Church will be doubled in volume and in power. Words are powerless to convey, the imagination fails to comprehend, the meaning and grandeur of such a miracle; and yet this is *the very task* which God appoints to our times, and by a thousand voices is bidding us to attempt boldly and at once. This is not the only great enterprise to

which the age is summoned; at home and abroad, many another august undertaking lies immediately before this generation and cannot be neglected. But this, also, is upon us, in all its vast dimensions and unfathomed meaning; God does not permit us either to ignore it or to evade it. And it becomes us to face our whole duty and measure the unspeakable privileges of our times by the unparalleled opportunities God has set before us. The sun has looked on nothing like it since Saint Paul and his companions were led forth of the Holy Ghost to the evangelization of the Roman Empire. And *we* are the chosen of God for this august service.

II. The work is not new. A glance at its history will be in place.

1. It is eighty-one years since the modern missionary movement began in China with the heroic labors of Robert Morrison, of the London Missionary Society; it is almost sixty years since the American Board sent out Messrs. Bridgman and Abeel to lay foundations in Canton. Step by step other societies have been drawn to this field, until to-day they number thirty-three; and their stations are planted in hundreds of cities and towns scattered through seventeen provinces. These fourscore years have yielded large results, among which we may name the translation of the Bible into the classic language of the empire and into many dialects, and the preparation of no inconsiderable Christian literature; the gathering of numerous churches; the opening of many schools of higher grade; and a great and most important medical work, and work for women.

2. Morrison and his associates, Bridgman and his compeers, for many years had no legal rights in the empire, and no liberty to teach the Gospel to any of the people. By wonderful steps, including unjust wars and unequal treaties as well as nobler means, the nation has been opened, and its people made accessible to the foreign teacher; until to-day the missionary has a recognized legal standing everywhere in the empire, and is at liberty to visit every province and city and home and preach the Gospel to all these hundred millions of souls. Within two years the peaceful nature of the missionary work and its wholesome influence have been recognized by official proclamation, and the people have been summoned to accord to these foreign teachers of virtue the courtesy belonging to welcome and valued guests.

3. Other striking proofs of change also appear. The traditional worship is shaken, and is losing its hold even where it has not fallen into utter neglect. A movement toward the introduction of the Western arts and sciences, answering to the moral stir just named, is gathering force, has already brought the telegraph, and is bringing the railway, steam machinery, the Western school, and the press, to co-operate in hastening the overthrow of the old and the rising of the new age. In this period of transition and change peculiar facilities are offered, and peculiar needs exist, for the introduction of that faith which is the cherishing atmosphere of all those other gifts from the Western world. We speak here not of any

desire the people have for the Gospel, but only of certain external conditions which favor its coming. This remarkable situation is not directly traceable to the influences which have originated with missionary labors. It is the result, rather, of more general tendencies of a wider range, which, under God's providence, have been a long time working toward the same end. In a negative way there is thus a preparation for the coming and spread of the Gospel which also is God's voice to the Christian nations.

4. Protestant missionaries have been in the field long enough to make their characters and errand known; they are no longer dreaded as the forerunners of political intrigues and wars; they are generally respected, often trusted, sometimes loved. The difference between Jesuits and Protestants is seen and understood, and this fact has relieved all missionary operations from a heavy burden of suspicion and obloquy, and has much facilitated their success.

5. In the view of some, Protestant missions in China seem to be slow of movement and scanty in results. The table of statistics, while really hopeful and encouraging, have a lean and barren look beside those from some other mission fields. But these fourscore years since Morrison, single-handed and alone, entered the empire, like David with sling and stone daring the mail-clad giant of Gath, have necessarily been filled with the work of laying foundations and bringing the field and the work to view. A most difficult language must be mastered; a strange and complex literature must be studied; an ancient and unique civilization must be comprehended; the most rigid barriers, sacred by centuries of usage and venerable by timeless prescription, must be overcome and broken down; the Bible must be translated, and a Christian literature produced. It is not strange in the least that twoscore years passed before any noticeable impression had been made, or that even now the number of communicants is no larger. In spite of all this, however, a great work has been accomplished; the foundations of Christ's kingdom have been laid deep and strong. The fathers have not toiled in vain, even though they have toiled out of sight. Everywhere in China to-day the results of this hidden, heroic work begin to appear; and to the instructed eye the success appears glorious beyond all praise. Augustine, of England, closed his eyes to earth ere one small kingdom of the heptarchy was fairly Christianized, and he might well have regarded his mission as of doubtful success. But on the very foundations which he laid his successors patiently built, and the glorious structure of the English Church arose through the centuries and still remains the joy of the whole earth. This preliminary work is fairly done in China. Not every province is occupied, not every city is possessed; but the Church of Christ in China emerges to view, and nothing insurmountable hinders its rising to fairer, larger proportions in every city and village from the Chinese Sea to Turkestan, from Siberia to the Himalayas.

6. The difficulties of the language and the hardships of the work, it may be thought, excuse us in a measure from this field. But a moment's thought must correct this view.

We are here in the earth, as Christ's disciples, for the healing and help of the world, and the debt of Christian love includes without partiality every nation and every soul. Our part is service, full of self-denial and hardship and toil, and not unmixed with sorrow and with loss. It is a shame for us to choose *this* part of the service God appoints because it seems to us easy and

ago there were 14 ordained men under the Board in China; ten years ago the number was 17; in the same missions there are to-day 24 ordained men; a gain of five men for each decade. But the total number of communicants in China in the last ten years has increased from 13,500 to 32,200; all the work has more than doubled, and the opportunities are immeasurably greater. At such a rate we shall never finish our part of the work in this great empire. Matched with the rapidly opening opportunities in these fields this essentially stationary condition of the force is a humiliating fact to confess.



A CHINESE FAMILY.

attractive, and to pass *those* parts by because they are unwelcome and hard. Many an easier path lay before the nation when treason sought its life than that which led through Vicksburg and Gettysburg and the Wilderness to Appomatox; but there was no other which it was worth her while to choose. Such heroism is the very atmosphere not of specially favored souls, but of Christian discipleship itself. "If any man follow Me, and hate not father and mother, and wife and children, and brothers and sisters, yea, and his own life also, he cannot be My disciple." The question of ease we may not raise; the question of duty alone is ours.

7. The missionary force now at work in China bears no comparison with the needs of the field. Twenty years

We seem but *playing* at the evangelization of this people. The latest statistics show a total foreign force of 489 ordained men, and 221 single women engaged in the work, supported by 1,491 native helpers. Considered in themselves, this seems like a goodly array of missionaries. But when we recall that 400,000,000 souls receive all their Christian teaching from this body, the situation changes at once. We know nothing in this country that begins to suggest the facts: here you must go far to find a region where every family and almost every soul does not have some tolerable knowledge of Christ and his salvation. We are more than 60,000,000, with an evangelical church for every 600 people in the land. In China not one in 400 ever heard the name of Christ, or

has as yet had the opportunity of hearing that name. Under such comparisons, how the number of Christian laborers in China dwindles and comes to seem as nothing compared with the need! No one deems the missionary force in Micronesia too large, and yet in a total population of 100,000 seven men are at work, or one to every 14,000 souls. In China the rate is one to every 818,000 souls.

Let any one visit Constantinople, a city of 800,000 people, where Christians real and nominal number several thousands, and consider the standing and prospects of the Gospel there. If he can at all realize the facts which surround him he will be sensible of an overpowering feeling of hopelessness and dismay as to the ultimate evangelization of that vast population. But what if he were the only one in all that countless multitude who knew the Gospel or honored his Lord! And yet that is virtually the situation of each one of the Christian preachers now in the Chinese Empire. Can it be that this crying need and the sublime opportunity are understood and appreciated by the Christian Churches to-day? Is the remarkable conjunction of open doors and accessible millions *there*, with increasing wealth and unexampled multitudes of highly educated Christian youths *here*, seen and its meaning understood?

So vast an enterprise as the Christianization of China would have bewildered and oppressed our fathers. But step by step, through such events as the conversion of the Sandwich Islands, of the Fiji Islands, of Madagascar, and the great triumphs of the Cross in Burma and India, the faith and the courage of Christendom have been tested and enlarged. And now this supreme task is offered to our zeal. It will draw heavily on our resources as nothing before has done; but the wealth in the hands of Christian people is increased beyond all conceptions of our fathers. It grows ten times as fast as it is applied to Christian uses. Nothing but the most liberal giving continued through long periods can deliver

us from the perils which are induced by our enormous wealth and aggravated by its hoarding. It will call for great numbers of our youth, of the choicest and the best among them all.

But the land is full of young men and women, thoroughly competent for just such tasks, needing high enterprises and heroic deeds in order to apply their youth and culture and power to worthy ends, who can be spared from all other places for this splendid service without loss to any interest or any cause; nay, with infinite gain to the spirit and

life and aggressive power of all the Churches of the land. They have come to the kingdom for such a time as this. That deep, sad need, which no tongue can tell, and that glorious field, on the one hand, and this array of blooming youth on the other, are mated by the wise and unerring hand of Providence.

What is needed, what is plainly demanded by Christian duty, is that young men and women should go to these fields by scores and by hundreds, and throw their young lives with calm and unfaltering enthusiasm into the scales that are to lift China and its millions out of selfishness and vain conceit into the liberty and light of the children of God. They should go to China as Judson went to Burma, as Moffatt and Livingstone went to Africa, as Logan went to Micronesia, choosing to spend life and strength to build there the kingdom of peace and truth, and joyfully

staking their all upon that. And the consecrated wealth of our Churches should be dedicated to the same high end; and all American Christendom should be touched and glorified by the sublime purpose to win China to the Lord, whatever it may cost and however long the victory may be delayed.

The familiar story of the Roman monk, who became Pope Gregory the Great, and the inception of the mission to England has a deeper meaning than at first appears. Touched by the sight of the fair-haired, sweet-faced English boys in the slave market, and moved to seek their salvation, he inquires after their people and



A CHINESE HOUSE.

land and king. When told that they are Angles from Deira, and that Aella is their king, he makes a happy play on these names, declaring that they shall become *angels* and, *snatched from God's wrath*, shall sing forever the *hallelujahs* of heaven; and gives himself no rest until the Gospel is borne to England and the germ of English faith and liberty is planted there. It was the happy inspiration of Christian love that quickened his vision and opened his heart to forecast the future of a great nation, and to lay its deep foundations in the Christian faith.

Would that the same divine gift might come to hundreds and thousands of our youth, unvailing to their view the greatness of China's future in the counsels of heaven, and firing their souls with the quenchless purpose to plant her soil thick with Christian institutions and to fill her hearts and homes with the light of God.

Some Problems Solved by Methodism in China.

BY REV. S. L. BALDWIN, D.D.

It is the purpose of this article to call attention to some of the problems encountered by Methodism in China, and the manner in which they have been solved.

In 1845, a young local preacher in Michigan, a graduate of the University of Michigan, wrote to Bishop Janes, offering himself as a missionary to China. When the Bishop answered him that we had no mission in China, and no provision had been made for commencing one, his answer was: "Bishop, engage me a place before the mast, and my own strong arm will pull me to China, and support me there!" Arrangements were soon in progress, however, for opening a mission in China, and it was not necessary for the heroic Collins to go before the mast. In April, 1847, he sailed from Boston, for his chosen field with Moses C. White, an unostentatious, but most faithful and efficient missionary.

The Wesleyan Mission had a similar origin. A young plowman in Yorkshire became deeply impressed with the needs of China, and made his way to William Arthur, the Missionary Secretary, who at that time could give him no encouragement as to the Society's undertaking a mission to China. He was so deeply impressed with his duty to go, however, that he took the money he had saved from his wages, and paid for his passage to Hong-kong, where he spent some time, studying the Chinese language, and at the same time preaching to the British soldiers and sailors, and such other persons as he could get to listen. He then pushed on to Canton, and began preaching to the heathen. After some progress had been made, the Wesleyan Missionary Society adopted him as its missionary, and sent others to assist him. As he was at a rather inconvenient distance for the Conference to ordain him, they sent him out written permission to administer the sacraments, which seems to have answered every purpose, although it must appear terribly irregular to some of our high church Methodists.

But what were the problems Methodism was called to meet in China? It was an impetuous form of Christianity,

always impatient of delay, and demanding immediate results. Could it "learn to labor, and to wait"? This was the test to which it was now to be put. Let us see what it had to meet.

1. *Intense bigotry.* For ages the people had been trained to consider China as the great central kingdom of the world, its emperor being the august Son of Heaven, and all foreigners being "outside barbarians." Their maps of the world were upon a square piece of paper, inside of which was drawn as large a circle as the square would contain, and this circle, taking up nearly the whole of the space, was labelled—"China," or "The Middle Kingdom." All the rest of the world—Europe, America, Africa, and the remainder of Asia—was crowded into the little corners that were left. And this represented the general idea of the Chinese people as to the relative size and importance of their country, as compared with the other lands of the earth. As might be expected under the circumstances, bigotry of the most aggravated type had complete possession of the minds and hearts of the people. With an arrogant assumption of superiority was combined a thorough-going contempt for the barbarians who were so unfortunate as to have been born outside of the Chinese Empire. Such a people could not be expected to take readily to a new doctrine introduced among them by the despised barbarians.

2. As was natural, this bigotry was mingled with *deep-seated prejudice* against foreigners. The idea that any one could be prompted by simple benevolence to come to them, in order to make known the precepts of a pure religion, was to the Chinese mind absurd and incredible. Some other motive must therefore be looked for. It was easy to suppose that the missionaries were spies sent out to ascertain the resources of the country, to become acquainted in a clandestine way with everything their sovereigns might desire to know. They were accordingly regarded with suspicion. Their professions of good will were looked upon as a hypocritical cloak to hide their evil designs. The course of foreign trade, and of the dealing of Western governments with China, had done little to remove, but very much to intensify this prejudice. In defiance of right, and in utter conflict with the teachings of Christianity, the trade in opium had been forced upon China, against the earnest opposition of her rulers, and was pouring its death-dealing streams through all the avenues of trade. Multitudes were being ruined by it, households were broken up, property abandoned, suicides frequently committed; and everywhere misery and degradation marked the path of the accursed traffic. Is it any wonder that prejudice deepened into hatred against the foreigner in the Chinese breast?

3. *Superstition* is a natural ally of bigotry and prejudice, and this too the missionaries must encounter. The subtle theories of Fung-shuy, which teach that currents of good and evil are in motion in the atmosphere, and may be deflected by certain structures placed in their way, were continually in the way of progress. No building could be erected for dwelling or for church without



A CHINESE SCHOOL.

somehow becoming a centre to attract evil influences, so that malaria, pestilence and death were to be apprehended by its presence. Buildings must be abandoned after the foundations were laid, because mobs of excited natives drove off the workmen, and the authorities professed themselves unable to control these popular uprisings. New locations would be selected, only to repeat such experiences. When a girls' boarding-school was to be opened, and invitations were sent for parents to send their daughters, and weeks went by without a pupil's appearing, it was ascertained that the people believed that our purpose was to scoop out the girls' eyes, in order to make opium out of them!

Such bigotry was not to be overcome in a moment. Such prejudices were not to yield in an hour. Such superstitions were not to be banished in a single day. But this work must be done in some considerable degree before Christianity could get a fair hearing. A difficult language must be learned. Dictionaries and other helps must be made. The seed-sowing must be protracted and patient. The harvest would be long delayed. Can this impetuous Methodism consent to such an order of things? Such was the problem when the work began. All these difficulties were encountered. Sickness and death depleted the mission; and there was one period of eighteen months, six years after the opening of the mission, when but a single family was left upon the field. Had Dr. and Mrs. Maclay then been withdrawn, it is quite possible that the subsequent history of our mission might not have been written. Through these early years of sickness and disaster, of sad disappointments, of conflicts and trials, with no apparent results in actual conversions, Methodism proved its power to "hold on," to obey the divine command, and to wait for results. There was much impatience in some quarters at home, but no doubt or hesitation on the field. The workers believed the divine promise, "In due season ye shall reap, if ye faint not." Knowing that the determination of the "due season" was with Him who sent them forth, they labored on in faith, heartily sustained by the Missionary Board. Nearly a decade had passed when the first convert was received, in 1857.

And now that converts began to be received, the next problem to be solved was,

Will the peculiarities of Methodism be adapted to the Chinese character?

For Methodism has its peculiarities, which differentiate it from other forms of Christianity. Methodism is emotional. It has insisted on free play for the emotional nature in religion. How will it succeed in a nation whose people are noted for repressing the emotions, whose classics teach them to hide their feelings, whose character is stoical? Will it retire from the field in confusion? Or will it demonstrate that the Chinaman, beneath his calm exterior, has a warm heart that may be touched by the love of Christ?

See the young landscape painter, Kiu-taik, when awakened to a consciousness of his sin, and of his need

of a Saviour, bowing before God, and pleading with tears for pardon and salvation. Hear him: "I cried to the Saviour for help in my distress, and, blessed be His name! He heard and delivered me. I was a condemned criminal, exposed to the punishment of hell, and had I been sent to that place of torment the sentence would have been just. But the Saviour did not seal my guilt: He gave me grace to repent, granted me, through faith, a confident hope of eternal life, changed all my purposes, and opened the eyes of my understanding, so that I could dig for the hidden pearls, and search in the Scriptures for the words of life. Truly the Saviour has loved me with an unspeakable love in enabling me to become His disciple; and how can we express that love wherewith He has loved the world?"

See the native preachers of the Foochow Mission in their closing session with Bishop Harris, when Sia Sek Ong gave voice to the feelings of the brethren, and the fast-dropping tears from many eyes gave evidence of the depth and genuineness of their emotions. And after the Annual Meeting has adjourned, at a late hour of the night, what are those sounds which attract the attention of visiting American brethren? The voices of native preachers, pleading earnestly and with tears for clean hearts, and for a deeper consecration to their work. Look in upon the Quarterly Meeting at Kia-sioh, in the Hing-hwa District. At the invitation of the Presiding Elder, the native preachers kneel in earnest prayer for the descent of the Holy Spirit, and plead for purifying power. The Presiding Elder retires at 10 o'clock, but is awakened at 12 by the earnest pleading of the brethren, dresses himself and goes out to the chapel-room, and for an hour or more prays with them, and tries to help them into the full light, retires again, and at 3 awakes, and still hears the voice of prayer, and as the gray dawn appears there are yet kneeling and pleading disciples, genuine disciples of Wesley, who could say:

"With Thee all night I mean to stay,
"And wrestle till the break of day!"

Methodism has vindicated its emotional character among the Chinese.

But again, Methodism had always insisted on the preaching of the Gospel to bring sinners at once to Christ. But here was a country in regard to which men were saying, "You can't expect to do much with the adults of such a land; you must begin to train up children under Christian teachings, and look to the next generation for results." How will Methodist theories work here? Well, the missionaries preached immediate salvation for all. The first convert was a man 47 years old; and of the first eight, one was 69; two were over 50; two between 40 and 50; and three between 30 and 40. And of the three thousand members now gathered, the large majority are adults, who have been brought to Christ through the preaching of the Gospel. Father Hû, the military mandarin, tells his two sons to go and listen to the preaching, which he feels will help them to a true life, although he thinks it is too late for him, with all his sins, to find for-

givenness. When the young men have found the Saviour, they persuade their venerable father to come and seek Him, too; and the old man, yielding to their entreaties, finds that Jesus can save him, as well as his sons. Ching Ting, a sorcerer, an opium smoker, a man of vile life, beyond middle age, hears from the pulpit, "Jesus can save you from all your sins"; the wonderful message attracts him; he becomes an earnest inquirer. By and by he comes to the missionary with a radiant face, exclaiming, "I know it! I know it! Jesus can save me from all my sins; for He has done it already!" The opium pipe is banished; sorcery is abandoned; vile habits are forsaken; and Ching Ting goes forth to lead hundreds of his countrymen to Christ.

And Methodism reports from China, as from every other field—"Yes, the Gospel saves men, and saves them now!"

But Methodism has a way of taking converted men, and making exhorters and local preachers of them, and sending them out to save other men. How will this work in China? Will men just out of heathenism be able to preach? Let Kiu-taik, the painter, answer, as he sells out his tools and stock in trade, and goes out over hill and dale with the simple message of the Gospel. Let Po Mi, the young soldier, answer, as he gives up his chance of military promotion, and becomes a herald of salvation! Let Yu Mi answer, as he puts his Testament by the side of his anvil, and studies it between his strokes, and then when Sunday comes goes out to proclaim its saving truths!

Hear this man who graduated from the anvil to the pulpit comparing the Bible to medicine:

"The last chapter of Revelation tells of a river of life, with trees on its banks, whose leaves are for the healing of the nations. This is the medicine that comes to us. Why are we able to be here as Christians to-night? Because this medicine has saved us. Otherwise, we might have gone to destruction. We were dying—nearly dead; but, thanks to God! this medicine has saved us. It is more precious to us than gold. Last night, when the missionary report was read, and it was found that over \$300 had been contributed the past year, somebody thought we ought to thank our members for the large contribution. I don't think so. They haven't paid enough to be thanked for it. Three hundred dollars can't pay for this medicine. Go home and tell them that a preacher here said that this medicine was more precious than gold. Put the globe in a pawn-shop, and it wouldn't pay for this medicine. Some say they will not contribute. Tell them God's medicine is precious. If a sick man will not pay money for medicine, he will have to pay for his coffin. The poor people will not pay for this medicine; their souls die, and they have to pay for idolatry, which is their coffin. Now you have eaten this medicine, you ought to pay for it. We don't ask you to pay its value. You couldn't do that if you had all the gold in the world; but we do ask you to give enough to pay its freight, and send it to other prefectures and provinces, where the people are dying for the want of it."

Listen to Sia Sek Ong, the proud Confucian, humbled at the foot of the Cross:

"We must not try to meet Jesus in the dark, when nobody can see us, like Nicodemus; but we must follow Him openly. We must not follow Him, like the five thousand, for the loaves and fishes; not like the sons of Zebedee, for worldly honors. We must not follow Him to dwell on the mountain top; but follow Him because He has the words of life, and there is no one else who can give them to us. If we follow Him, our enemies will be those of our households; but we must still follow. Whether the road be smooth or rough, or if it carries us into the waves of the sea, still we must follow. We can't go on the mountain top, and build three tents, and stay there. We must follow Him out of the city into the Garden of Gethsemane, to the mockery of the soldiers, to being spitten upon, to Calvary, to the cross! We must hear Him exclaim, 'Why hast Thou left Me, O My God?' and still follow Him—follow Him to death, to the grave. And shall we stop here? O no! Who can keep Jesus in the grave? Nobody! Nobody! We will follow Him in the resurrection to life. But we will not stop there. The Head has ascended to Heaven; so shall the members. There is no help for it, but they must follow their Head. Then we will look back over the way, see the dangers, the unnumbered trials we have passed; and as we tremble, God Himself shall wipe away the tears from our eyes. Then, when we think upon the means of our salvation, we will find it has not been by our good works, or deeds of merit, but just by following Jesus wherever He led, until all the dangers of the way have been surmounted. Fathers, brethren, sisters, up and be doing. Gird yourselves for the work. You may not be able to bear others' burdens, or to exert strength in other directions; but you may bear the great burden of the Cross, for Jesus is your strength. And when we have followed Him into Heaven, we will rejoice, and shout, Glory to God and the Lamb forever!"

Methodism has proved itself in China able and ready, as of old, to bring man from the farm, the anvil, the workshop, the teacher's desk, into the ministry.

But Methodism has a peculiar system of ministerial supply—the itinerancy. How will this work in China, where attachment to home and kindred is very strong, and where the people are opposed to change? It is no uncommon thing, when you ask a man how long he has lived in the village in which you find him, to be answered, "Five or six hundred years!" by which he means of course that his family or clan has been there for that period. Some said, we must give up this feature of Methodism here; and I well remember that I was thought to be unnecessarily radical when I said, "If Methodism can't work the itinerancy here, it has no call to be here!" I recall now, with a sense of amusement, the departure of Hū Yong Mi from Foochow, when he was appointed to a station twelve miles away up the river. His friends gathered around him at the dock, and wept, as they said good-bye. You might have sup-



A CHINESE WEDDING PROCESSION.



ON A CHINESE RIVER.

posed that he was going into some wilderness of savages. But he has since as Presiding Elder travelled districts extending over hundreds of miles; and objected to being continued the fourth year on the Ku-cheng District, because the Ku-cheng circuit was attached to the district of which he was Presiding Elder before, and he had therefore been stationed over a considerable portion of the district for four years, and he thought that the *spirit* of the discipline required that he should be moved! An example of fidelity to the spirit of the little book, on the part of a Presiding Elder, that may well be commended to the fraternity in the United States! One of our preachers was so enthusiastic over our itinerant plan that he said to a Bishop of the Church of England that he had no doubt that the Chinese Government would yet model its civil service after the Methodist Discipline, so exactly was it adapted to the Chinese character!

With abundant experience, we can now affirm that the itinerancy works well in China.

But Methodism has its peculiar meetings and ecclesiastical gatherings. How will class meetings and quarterly Conferences and Annual Conferences work in China? Well, I remember that as soon as we had members enough to form a class, Dr. Gibson organized one, and led it himself until a leader could be found and trained among the natives; nor did he neglect to train the members in that excellent Methodist means of grace the taking of a collection! And as Methodism has grown, class meetings have increased; Quarterly Conferences have come in naturally; Love Feasts are enthusiastic. So well adapted are all these Methodist institutions to the Chinese that our brethren of the Church of England have found it well to adopt them. I remember calling once upon a missionary of that Church, and finding upon his table two packages of blank forms. One of them bore the title—"Exhorter's License"; the other, "Local Preacher's License!" Think of that in the Church of England. Why, if the fathers of this Episcopal missionary in the last century had been as wise in their day, we might all have been in the Church of England yet, and much to the benefit of that venerable institution.

The Annual Conferences are thoroughly Methodist in spirit. They open with "And are we yet alive?" They close with, "And let our bodies part!" The examination of character is rather more thorough than in our home conferences. A brother's character is under consideration. It is complained that he is hardly up to the mark as a preacher; but some one remarks that his wife is a very excellent and useful woman, and the preacher is allowed to keep his place on his wife's merits. Is there not a family likeness to our home conferences here? When Bishop Kingsley was with us, it was mentioned as against a certain brother that coming to one of his appointments, the family with whom he was to stay having ducks' eggs for dinner, he demurred, and insisted upon having hens' eggs; whereupon Ching Ting proclaimed to the conference with some vehemence that a man who wasn't willing to eat ducks' eggs when

they were set before him wasn't fit to be a Methodist preacher. When another candidate was praised as being a good scholar, Ing Kwang, himself an excellent scholar, said, "Yes; but what we want to know is, has he 'gifts, grace and usefulness'?" When another was accused of having serious faults, one of the preachers responded, "So have we all faults. If having faults is to stop a man from being a preacher, we will all have to leave the ministry, and go home." Our first preachers were ordained by Bishop Kingsley in 1869, and others by Bishop Harris in 1873. Our annual meetings were then held in the form of conferences, in order that the preachers might be trained in our methods; but the Foochow Conference was not formally organized until 1877, when Bishop Wiley, who had been a missionary there a quarter of a century before, in the days of hard toil and much discouragement, was permitted to organize the first conference of Chinese Methodism. The Bishop wrote home: "If it had not been for the strange language and dress, I could hardly have noticed any difference, so well prepared were these native preachers for all the business of a conference. You would have been surprised to see with what accuracy and good order everything went forward." In another letter he said: "There was nothing that so impressed me with the reality, strength and permanence of our work here, as the men whom it has pleased God to give us as native preachers. There are now thirty of them in the conference. At the head stand the five Presiding Elders, staid, thoughtful, pious, experienced men. Behind these are the five newly-made elders, younger men, yet fine looking, educated in the Chinese sense; pious, earnest, devoted to their work. Behind these again are the five deacons, another class, which will be fully qualified by a few years of experience to come forward to leadership. Then, behind these, are fifteen probationers, all having had experience in preaching, and all promising men; and then behind these I see a class of bright, pious, hopeful young men, students in our theological school, who are hastening to take their places in this young conference; and then, outside of all these, about thirty or forty local preachers of very fair ability, whom we are using as supplies." How affecting that this man of God, who had such a deep interest in this particular field, should have made a second episcopal visit to it, only to lay down his life on the spot of his early missionary labors, and be laid to rest in the mission cemetery, under the olive trees, where he had walked in the shadow of a great grief twenty-one years before! It is well. The good Bishop's grave will be a sacred shrine to Chinese Methodism; and will weld the Methodism of the Orient and the Occident in indissoluble bonds!

Methodism has proved that her ecclesiastical arrangements are adapted to China.

But another peculiarity of Methodism is the liberty it has always given to women in its services. How will this operate in a land where woman is repressed, and held in low esteem? It was found difficult to get women to come to church, and it could only be done by having

a partition to shut off the women from the men. It didn't like the partition; but it said, better to have the women with the partition than not to have them at all; and after all, this was only giving a little extra emphasis to the ancient Methodist rule, "Let the men and women sit apart." But as the Gospel was preached, a gradual emancipation was going on. When the first women were received as converts, it was actually a question whether they should have a name in baptism—it being the Chinese idea that a married woman needs no name. But mother Hū settled the question by saying, "Of course we are to have names. Women have names in Christianity, if they don't anywhere else." In August, 1866, I baptized her little granddaughter, Hu King Eng, and twelve years later had the pleasure of receiving her into the Church. Four years ago I met her in New York, on her arrival from China, to study medicine in this country, and go back qualified to bless and benefit her countrywomen. A strange step for a young Chinese girl to take, and which was not without its perils, but which shows nevertheless how woman is being emancipated by Christianity. During her course at Delaware, Ohio, she led several of our American young ladies to Christ. She is now pursuing her medical studies in Philadelphia. Women are speaking in our class-meetings and love-feasts, and enjoying the same liberty that they enjoy in our services here. The partition is already gone from nearly all our churches, and will soon be entirely extinct.

Methodism gives to its women in China the same privileges it has given in America.

It is not out of place here, certainly, to pause a moment, and give a just word of tribute to the noble women of Methodism who have toiled with heroic devotion for the elevation and Christianization of their heathen sisters. From the first, the wives of the missionaries have given themselves with diligence to this work; teaching in day-schools, visiting the women in their homes, and welcoming them at their own houses, always on the alert to embrace every opportunity to tell them of Christ. But it soon became evident that there was a need for Christian ladies, unburdened with family cares, to enter into this special field. According to the need has been the supply. Who can measure the results of twenty-five years of unselfish devotion to the training of Chinese girls in Christian knowledge, and in earnest effort to lead them to Christ, such as that shown by the Misses Beulah and Sarah Woolston, for that long period in our Foochow Mission? Daughters of our church-members, girls from heathen families, and foundlings saved by the mission from destruction, were alike trained by these godly women, with unceasing patience; until they went forth as Christian women to wield a mighty influence for good—many of them as wives of our preachers, intelligent, pious, devoted, standing easily at the head of the women in the places to which their husbands were sent, because of their education. The elder sister entered into rest a few years ago and the younger is now in this country, not able to return to her field. But their

work is going on, in the persons of their pupils, and will continue to prosper while their blessed influence upon Chinese society is felt with increasing power as the years roll on. And when the history of the work of missions in China is written, the modesty and reticence of these devoted Christian ladies shall not prevent a grateful Church from writing their names high up on the scroll of honor. Nor will the devotion of such untiring and assiduous workers in the medical department as Dr. Combs (now Mrs. Stritmatter), Dr. Sigourney Trask of Foochow, and Dr. Leonora Howard of Tientsin and their worthy successors in their successful efforts to heal the physical maladies of Chinese women, and to lead them to Christ for the healing of the soul, fail to win a high place in the grateful memory of God's people.

I mention only one more feature of Methodism, and that is its constitutional habit of *pushing on*. No sooner is one place fairly occupied, than it reaches out for another. With an ambition like Alexander's, only that it is holy and unselfish, it is ever longing for "more worlds to conquer." Its history in China is no exception in this respect. From Foochow it reached out, rather timidly at first, to Ngu-kang, twelve miles up the river; then to Kan-chia, a few miles further; then to Siu-meh-ka, across the river; then up to Min-chiang and Ku-cheng, and on to the Western prefectures of Yen-ping and Kieng-ing; and down to Hok-chiang and Hing-hwa, and out into the islands of the sea—to Kong-ing and Lam-yit.

In 1867, though laborers could ill be spared from the rapidly developing work about Foochow, it sent Bros. Hart and Todd to Central China; and before the end of 1868, they reported 37 members on probation.

In 1869, it entered the capital, sending Bros. Wheeler and Lowry to Peking. Within a few years, it has entered the westernmost province, its missionaries ascending the Yang-tse River nearly 1,500 miles to reach their distant field.

In 1870, the Foochow Mission urged the Church to enter the opening field in Japan, and in 1872 gave up its honored superintendent, Dr. Maclay, that he might enter upon the work in that empire. And now the Church has pushed on from Japan into Korea—the last great nation of the world to open its doors to Protestant Christianity.

Methodism in China has lost none of its characteristics as an *aggressive* form of Christianity.

So the message of Methodism in China to American Methodism is, hold on to your emotional character. The hearts of men need to be touched, and are susceptible of being touched, by the Gospel, in China, as everywhere else. Preach the Gospel for the immediate salvation of sinners! Stout-hearted, obdurate heathen have yielded to its saving power, and have been created anew in Christ Jesus. Schools have their places, and everywhere Methodism uses them for all they are worth. But the divine instrumentality for the salvation of men is the preaching of "Christ crucified, unto the Jews a stum-



GATHERING TEA IN CHINA.

bling block, and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." Chinese Methodism still insists upon this, and converting power waits upon its faith. It has to say, keep on licensing converted men, who have "gifts, grace, and usefulness," to exhort and to preach. God honors such men on the other side of the world, as on this, in the salvation of souls and the advancement of His kingdom. It has to say, keep up your class-meetings and your love-feasts. The weak Christian is helped, and the strong Christian made stronger through these agencies, in China as well as in America; and if you become cold and indifferent to class meetings, if you come to have no religion to speak of, and therefore don't care to speak of it, it shall still be said of Chinese Methodists, "Then they that feared the Lord spake often one to another." It has to say, Quarterly Conferences and Annual Conferences and itinerancy work just as well in the Orient as in the Occident. It has to say, woman needs and can appreciate her liberty in the Church of the East, as well as in the Church of the West; and Christianity emancipates woman wherever it goes! It has to say that the spirit of its founder dwells in the breasts of his Chinese children, whose motto still is "The world is my parish!" and who do not feel that Methodism has reached its last field of triumph as long as there is another field beyond.

Finally, Chinese Methodism is not bigoted. This article may seem intensely Methodist; and it is intentionally so; for it is intended to show the adaptation of Methodism to the conditions of mission work in China, and not to eulogize Presbyterianism or glorify Congregationalism—which, however, can easily and gladly be done on proper occasion. But Chinese Methodism hardly believes in the necessity of a *second* Centennial of our Church; for it expects that before 1984 the other denominations, after the example of our Episcopal brother at Foochow, will have adopted all our good features; and that if we have any bad or useless ones, we will have grace to get rid of them; so that instead of celebrating the Second Centennial of Methodism, all Methodists and Presbyterians and Baptists and Congregationalists and Friends, and all other Christians, no longer able to discern any differences among themselves, will join in celebrating the jubilee of universally triumphant Christianity!

Report on the Anglo-Chinese College.

(Adopted by the Foochow Conference, Dec 8, 1898.)

This institution has been favored with another prosperous year. The largest attendance at any time has been nearly ninety—an increase of about thirty over last year.

The work of the students has been very satisfactory. In addition to the Chinese Classics, they have pursued such studies as arithmetic, geography, grammar, chemistry, algebra, geometry, etc. Had our teaching force

been larger, other subjects would have been taken up. At no time during the year has the number of missionary instructors exceeded four—Rev. and Mrs. W. H. Lacy, Mrs. Wilcox and myself, though Rev. and Mrs. T. Donohue kindly assisted after their arrival in October.

Although our teaching force has been so small, it has been necessary for me to make several quite lengthy trips on my district, during which absences my part of the work has had to be divided between the other instructors.

Too much can not be said in praise of the Dormitory, which came into use at the beginning of the spring term and which has rendered possible a more careful oversight of the students, the good effects being already apparent. In this connection we must not fail to acknowledge the generous deed of Rev. Nathan Sites, D.D., of this mission, who became responsible for nearly \$2,000, without which the \$2,500 appropriated by the Missionary Society would have been inadequate to build such a Dormitory as the needs of the College demanded.

Systematic religious instruction continues to be received with favor, and what was compulsory attendance upon the services of the Sabbath has become largely a matter of preference. Of the present number of students 26 are church-members, 10 probationers and 9 others were baptized in infancy.

Fifty of the students are members of the Tieng Ang Tong Sunday-school. All attend daily chapel exercises at 8:30 A.M. and evening prayers at 9 P.M. At present all devote a part of each day to the study of the Catechism, "The Life of the Saviour" or "The Correct Doctrine for the Uninstructed," according to each student's advancement. The College Young Men's Christian Association holds regular meetings, which are managed entirely by the students.

During the year there has been quite a number of conversions. Last summer one of the most devoted students died, leaving the testimony of a beautiful Christian life and a triumphant death.

At the close of the spring term an enthusiastic temperance meeting was conducted by Rev. Charles Hartwell, of the American Board Mission, and nearly forty of the students pledged themselves to abstain from opium, tobacco and all forms of alcoholic drinks. Twenty or more had already taken the same pledge.

Four of our very choicest young men have accepted license as exhorters, which indicates the probability of their becoming preachers of the Gospel after graduation. It is our earnest prayer that God will call to this work numbers of these young men, who, in a sense, are being specially fitted therefor by acquiring a certain degree of Western knowledge, which with the help of the Holy Spirit and the Holy Word may be used effectually in exposing the hollow absurdities of Fung Shui and other forms of superstition and in proclaiming the truths of the Gospel.

We rejoice at the success of Rev. G. B. Smyth and Rev. Sia Sek Ong, D.D., in their efforts to secure philosophical

apparatus, of which the College has stood greatly in need. Our hearty thanks are due to H. B. Chamberlain, Esq., of Denver, Colorado, Professor Frederick Merrick, D.D., of the Ohio Wesleyan University, and to others who have thus remembered this institution. Our gratitude for special favors is due to Hon. J. C. A. Wingate, U. S. Consul at this port, and to J. H. Love, Esq., of Sydney, Australia.

I desire also to thank the gentlemen of the Board of Trustees, who have constantly encouraged and sustained me. I am sure that Rev. G. B. Smyth, who is soon expected to resume charge of the College, will receive the same kind consideration. Much credit is also due to my associate instructors, who have done faithful work, and to Rev. Ding Heng Mi, the efficient monitor of the Dormitory, whose vigilant oversight of the students has been productive of such good results.

This institution if properly sustained, will under God prove a very important factor in the Christianization of China. It is generally known that from time immemorial aspirants for culture and literary position have devoted long years to the parrot-like business of learning to repeat *verbatim et literatim* the wise (or otherwise) sayings of Confucius, Mencius and other sages of antiquity. Hence the extraordinary conservatism which strenuously opposes the slightest departure from "old custom."

But a better day is breaking in the East. The Sun of Righteousness is about to rise. Gradually His rays begin to dispel the gloom of ages. Many Western institutions and inventions are already here and exert a disenchanting influence. Those who, in the years to come, would attain to official position—civil or military—must be something more than parrots. There is an increasing demand for men instructed in mathematics and the physical sciences—men who are practical rather than wholly theoretical.

But *Christian Education* is the great desideratum. The proper work of this College is to instill into the hearts and minds committed to our care "the truth as it is in Jesus," and at the same time to impart useful knowledge and mental training. Thus equipped, these young men, whether entering the ministry or some secular profession or employment, may become centres of light and power, exerting, as some of them already do, an elevating and saving influence.

In concluding this report, let me urge the friends of Christian education to remember in their prayers and benefactions this Anglo-Chinese College, which has already accomplished more than enough to demonstrate the wise foresight of Rev. F. Ohlinger and others who founded it, and which with the divine blessing, has before it a career of untold usefulness.

The Foochow Conference.

BY REV. M. C. WILCOX, B.D.

The session of this Conference, which began Nov. 29, and closed Dec. 4, was undoubtedly the most important in the history of our work in the Fuhkien prov-

ince. The reports show an advance in nearly every item, the increase in our missionary offering being especially gratifying. The interest manifested at the meetings held in behalf of temperance, education, Sabbath observance, Sunday-schools, etc., shows that this infant Church is wide awake to everything in the line of Christian progress.

Rev. Sia Sek Ong, D.D., our delegate to the General Conference, was heartily welcomed by all. His address concerning America and her institutions was listened to with much interest.

Rev. T. Donohue was transferred to us from Dakota, and Rev. F. Ohlinger from us to the Japan Conference.

Bishop Fowler's presidency of the Conference gave universal satisfaction. Painstaking, thorough, patient, impartial, his wise counsels and decisions before, during and after the Conference cannot fail to result in untold good for the cause of Christ in this part of China.

The Bishop strongly emphasized the importance of street chapel preaching (for outsiders), and arranged to have our three chapels in Foochow city and suburbs opened daily from morning till night for this purpose. He recommended that ground for a mission residence, chapel, schools, etc., be purchased in the native city as soon as the money can be had. He also heartily endorsed our plans for making Kucheng and Hinghua cities mission stations, and urged us as soon as possible to buy and build in healthful and convenient locations. It is our earnest desire that before another Conference convenes we may have at least one family at each of these important centres.

To this end it is hoped that more medical missionaries may be soon sent to us. The recent news concerning missionary collections in America is very depressing, but our prayer is that God in His love and wisdom will soon open up a way by which these and other advance steps may be taken and the progress of His kingdom thereby accelerated. We await with keen anxiety the report of the General Committee meeting.

Another important part of Bishop Fowler's work was the unification of our educational interests in this place under the name of the Foochow University, which at present consists of the Anglo-Chinese College of Liberal Arts, the College of Theology and the Preparatory Department. Colleges of Medicine, Science, etc., are to be incorporated with the university as soon as possible.

A keen observer, the Bishop has with remarkable accuracy discerned the present needs of China and our relations and duties in the premises. It is imperative, that the men and means necessary to push this grand undertaking be forthcoming. No one who is at all posted as to the trend of recent events in this empire can doubt the necessity of an advance in educational matters. In this connection the attention of the reader is respectfully directed to the report on the Anglo-Chinese College, adopted by the Conference and sent herewith.

The Bishop's sermons and addresses delivered while

in Foochow will produce rich fruitage in the years to come.

Other plans and interests connected with our work deserve but cannot receive attention now. Let me, however, affectionately urge the Lord's chosen servants, the ministry and the laity in the home-land, to aid us with our prayers and appeals and money, that we may be able to carry forward these missionary enterprises which are so dear to God's workers and to Him who shed His precious blood to redeem these sinful, dark-minded Chinese, who with the blessings and help of the Gospel, possess untold possibilities for the good of all nations among whom they are already so widely distributed.

O that scores, yes hundreds, of consecrated men and women, including graduates in medicine, may be led by the Holy Spirit and constrained by the love of Christ to offer themselves for this vast and needy field! O that the Church of God in Christian America may be swept by a holy crusade whose object is to send forth an army of soul-winners to these multitudes who sit in darkness and the shadows of death!

Foochow, China, Dec. 15, 1888.

Our Methodist Missions in China.

BY REV. G. W. WOODALL.

Whether we consider the vast extent of her territory, the antiquity of her history and government, or her myriad population, China must ever be included among the greatest kingdoms of the earth.

We sometimes call China "The Celestial Empire," or "The Flowery Orient," but the Chinese themselves prefer "Chung Kwoh"—"Middle Kingdom." This arises from their conceit, supposing that China is the *hub* or central nation of the earth and that all outside nations are barbarian.

During the early intercourse of England with China, the officials insisted upon addressing the English Government as "The Barbarian Eye," which, of course, was resented as an indignity and insult. It nearly resulted in serious complications between the two nations, for the English refused to receive those documents which were so addressed. The Chinese are justly proud of their great country; for it is larger than our own United States even including Alaska. In physical features it is unsurpassed. Her mountains seem to pierce the sky and have familiar intercourse with the stars and planets. Her river systems are great arteries and veins irrigating and refreshing the entire land. The Yang-tsze Kiang, which means the "Son of the Ocean river," is greater than our own Mississippi and when its great length and volume of waters are considered one cannot feel that the Chinese are conceited in giving it a name of so much meaning. Her valleys and plains are exceedingly rich and fertile, quickly responding in rich produce to a mere scratching up of its surface. It is not rare to see three crops taken from the same field in the same year. Her climate is so various that animals and products of all climes could

find congenial subsistence and growth in some of her valleys, hills or streams.

But, it is not nature's endowments that attract the eyes of the Christian Church toward this great empire—it is rather its myriad population—cities and villages teeming with human beings who have souls—souls for which Christ died—souls for the salvation of which the Christian Church is responsible. It is safely estimated that there are four hundred millions of people in China. It means that almost one-third of the population of the globe are found there. It would take twelve long years, night and day, to take the census of this vast empire, if you count *one* for every time your watch ticks!

Go to your porch and "look now toward heaven and tell the stars, if thou be able to number them"; with no less difficulty could you take the census of China! It behooves the Christian Church to ask some questions about these people. How do they live? How do they die? What is their prospect beyond the grave? What hold have they upon eternal life? Until we begin to ask such questions as these we shall not realize our responsibility for their salvation.

Does our Methodist Church realize *her* responsibility? Is she grappling with this great problem? A sketch of what she has done and is now doing for China will answer these questions.

Does the reader know how many *missions* the Methodist Church has organized in China? Not simple mission stations, but large *missions* including within their limits many millions of people?

There are now in China under the direction and care of our Missionary Society four fully organized missions, of which we will now give a sketch in their historical order.

1. *The Foochow Mission.* At the date of its organization, 1847, there was not a representative of Methodism in all Asia! but the gates of China had been so providentially thrown open to the world, that our denomination could not help seeing the index finger of God directing their attention to this great field "white unto the harvest." Together with the "open door," circumstances at home combined to convince the Church of its duty. In the spring of 1835 the "Missionary Lyceum" of the Wesleyan University, at Middletown, Conn., thought seriously of establishing a mission in the interior of Africa, but before coming to any decision, the discussion assumed broader proportions, and they asked, "What country now presents the most promising field for missionary exertion?" Immediately the claims of Africa seemed eclipsed by the magnificent opportunity to enter the gates of the Chinese Empire. It was resolved that our Church should at once enter this field with both missionaries and a press.

It was resolved also to appoint a committee to prepare an address to the Church on the subject. B. F. Tefft, D. P. Kidder, and E. Wentworth were selected. Their work was well done. Their paper, three columns long, appeared in the *Christian Advocate* of May 15, 1835. It

set forth most vividly the field, its claims upon the Church and the prospects of rich harvests to be garnered into the Kingdom of God. In the same month in which the article appeared the anniversary of the Missionary Society was held, and Dr. Fisk, as by inspiration, made a most impressive and eloquent speech, recommending a mission to China and proposing an immediate subscription for the purpose.

One gentleman offered to be one of ten to give \$10,000 for the inauguration and support of the work; \$1,450 was actually subscribed, and on May 20 the Board recommended, on the strength of this, that the Bishops select and appoint a suitable man to go and organize a mission in the Empire of China. Strange to say, ten years elapsed before the field was really entered. Difficulties arose that seemed insurmountable. From lack of faith or ardor or the means or the right man, the Church hesitated and vacillated. It was at this point that Judson Dwight Collins, who had been converted in the great revival at Ann Arbor, in 1838, at the age of fourteen, and had afterwards entered the first class of the Ann Arbor University, Mich., presented himself as a candidate for work in China. He had twice written to the Mission Secretary, Dr. Durbin, but had been told that as we had no mission in China, his application could receive no official action. He then wrote to Bishop Janes, but received no assurance that he would be appointed. The sublime faith of this young hero then came to the front, and he wrote again, "Bishop, engage me a place before the mast, and my own strong arm will pull me to China and support me while there." It is needless to say that the Bishop made the appointment or that the Board confirmed it, for with such an inviting field coupled with the great faith and zeal of the right man, the Church would seem to be flying in the face of providence if they had refused him. Rev. M. C. White and wife were also appointed, when again months of delay ensued, for the Board were uncertain at what point they should locate the mission. They were necessarily restricted in their choice to the five open ports. Finally the preference of the committee on location was given to Foochow, the capital of the Fokien province, situated on the Min river, thirty miles from its mouth. It was a field of no ordinary character; in the city itself and suburbs could be found half a million souls thronging their hillsides, lanes and rivers. As the capital of the province it was the political centre. The literati thronged to its examination halls, and it has since become the commercial centre of a population of twenty six millions of inhabitants. With what a sense of responsibility and with what anxiety that little missionary band must have approached the shores of that vast field! The entrance at Foochow was to be the "Open Sesame" to the whole empire, for from this mission were to come the founders of the central, north and west China missions.

Upon their arrival they knelt in devout thanksgiving to the God who had so safely brought them over the deep, and in sincere prayer that He would make them

messengers of light and peace to the myriads of benighted souls around them. Thus, after eleven years of prayer and hesitation, Methodism found a foothold in China and so firmly are we now planted there that every probability is in favor of our staying there forever. In the river, just opposite the native city, is a small island, but densely populated, called "Middle Island." It is joined to the city by the celebrated "Bridge of Ten Thousand Ages," constructed upon thirty-eight solid buttresses. Upon this island the missionaries were able to secure premises for their occupation. Chinese dwellings they were, of course, and needed much repair and remodeling. This done, they were safely housed and they then applied themselves with great devotion to the study of the language. Only those who have been to China can appreciate what the study of that language means. Abbe Huc said that "it was invented by the devil to keep the missionaries out." And the Rev. Mr. Milne, colleague of Rev. Robert Morrison, the first Protestant missionary to China, claimed "that to acquire the Chinese is a work for men with bodies of brass, lungs of steel, heads of oak, hands of spring steel, eyes of eagles, hearts of Apostles, memories of angels, and lives of Methuselah." Even without much of the language they could administer out of their little stock of medicine to the sick, and were often very successful in treating some cases that the native physicians had failed to relieve. They could also distribute tracts and portions of Scripture, which had been translated by Dr. Medhurst, which they did by the thousand with great zeal and earnestness. "In time the Kiao San house, beautiful for prospect, was erected, and afterwards the Kalang orchard house, on the same range, south of the river. In the course of a year our mission began to be fairly at home in Foochow."

On October 14, 1847, Rev. Henry Hickok and wife and Rev. Robert S. Maclay embarked from New York in the "Paul Jones," to reinforce the mission. From this time on through the next decade, the history of this mission presents many pictures of sadness. As Mr. Hickok was approaching Foochow, he was taken sick with inflammation of the bowels, which continued in a chronic state, exciting great apprehension. He became so feeble that he was compelled to abandon the field early the next year. In the same year Mr. Collins was attacked with typhus fever, from the effects of which he never recovered. In about three years, drooping and wasted to a skeleton, he also was obliged to retire from the field. But the ranks were filled up by the arrival of Rev. Isaac W. Wiley and wife, Rev. James Colder and wife and Miss M. Seeley. In 1855, Rev. Erastus Wentworth and wife, and Rev. Otis Gibson and wife were sent out. In less than four months Mrs. Wentworth was called away to her heavenly rest. Others, too, have since sickened and passed away. A walk in the little mission cemetery would reveal many names that are familiar to the Church, among them Mrs. I. W. Wiley, the early wife of our late Bishop, who, by a strange providence, while on his second episcopal visit to China, died at Foochow and is

buried beside her. But the pictures were not all of hardships and sadness.

In 1857, the day seemed to be dawning for China. On Sabbath, July 14, of that year their first convert was baptized. A few months later his wife and two children were also converted, and during the year thirteen adults and three children were baptized. This filled the hearts of our missionaries with joy and hope. The Christians were joined into a class. Sunday-schools were formed and a Methodist Episcopal Church was organized, the first in the Empire.

These were but the drops before the shower. New reinforcements kept arriving to take the places of those who had either died or returned to the United States on account of their health, so that the work kept on apace.

We have not space in this article to relate all the pleasant and interesting incidents of the rapid growth of this mission, but a review of the statistics reveals grand results of great labor, many trials, and a devotion and zeal of which our Church should be proud. The statistics of last year show that this mission has six Presiding Elders' districts; ninety-six native preachers, of whom thirty-six are ordained. The membership is 2,217; probationers 1,229; average attendance on Sunday-worship, 3,560; adults baptized, 286; children, 594; number of Sabbath-schools, 104; number of Sunday-school scholars, 1,821; collected for Missionary Society, \$346.21 and for other benevolent societies, \$398.20. These statistics represent no small amount of activity throughout that province.

We have not space to give any account of the work of the Women's Foreign Missionary Society at Foochow which would form a most interesting paper by itself; nor yet to tell of the grand work that is being accomplished by the Foochow College, the gift of a Chinese merchant, Mr. Ahok, still residing there and taking a great interest in the affairs of the mission and the spread of the Gospel in his native land.

What the influence of the Girls' School and the College will be as they send out Christian women into the homes of China and Christian men into the public offices and business hongs, only the future can tell, but we can safely predict that they will be no small factor in the moulding of the Chinese Empire of the future.

2. *The Central China Mission.* In the year 1867, the superintendent of the Foochow Mission informed the Board that plans were maturing for pushing on with the Gospel into Central and North China. Rev. V. C. Hart and Rev. E. S. Todd were selected to explore the region of the Yangtze Valley in Central China. Kiukiang, at the mouth of the Poyang lake, was selected as the most available site for the headquarters of the new mission. The field was divided—Mr. Hart taking the western half, extending 70 miles, and Mr. Todd the eastern half, extending 60 miles. A chapel was opened at once about 40 miles north of Kiukiang where they soon had a number of enquirers. In less than a year, November, 1868,

Mr. Hart reported that they had received thirty-seven on probation. From such an auspicious beginning the mission has passed through many vicissitudes, and, in spite of them, is to-day one of the largest missions of our M. E. Church.

The cities and villages surrounding the Poyang lake were frequently visited, the people preached to and large quantities of tracts and Scriptures distributed. This early pioneering north of the river and in the lake regions has had most gratifying results. On three of these outlying circuits, in 1887, there was reported a membership of 168, and probationers 187.

The mission has been largely extended and now reaches 400 miles along the banks of the Yangtze river. Besides Kiukiang there are three other central stations, *Wuhu*, *Nanking*, and *Chinkiang*. Each of these stations has a population surrounding it reaching into the millions, and we believe that at no very distant period the whole mission will be divided into four missions and afterwards organized into as many conferences.

Kiukiang has its "Fowler Institute," which is doing much toward breaking down the prejudices of the people of the province, for parents are not apt to speak ill of the institution where their children are educated. Nor will the students themselves be opposed to their *Alma Mater*. Nanking has its Philander Smith Memorial Hospital that is a Christianizing power in the city and surrounding country. It is patronized even by the families of the highest officials, and has done more toward opening up our work on that conservative district than any other agency could possibly have done. It was Christ's own plan to heal both soul and body, and it has proved to be great wisdom to follow our Master's example in planting our Church in the Chinese Empire. At all four of our stations the W. F. M. S. goes hand in hand with the parent society, strengthening our hands and often proving to be our strongest auxiliary.

3. *The North China Mission.* About one year after Central China was entered by our Church, the Board approved of a further movement to the north and appropriated the necessary funds. Peking, the capital, was selected as the headquarters, and Rev. L. N. Wheeler as the pioneer. He was soon followed by Rev. H. H. Lowry, now the superintendent. "Both of our missionaries immediately set about the work of acquiring the Mandarin dialect, spoken in North China, at the same time instituting a rigorous search for suitable premises for the mission centre. . . . It was not till February 12, of the following year, that they succeeded in securing the excellent site which now constitutes the Mission Compound." This site was well located, just inside of one of the city gates and not far from the residences of the foreign legations.

The next year the mission was reinforced by Messrs. Davis and Pilcher. It was a year of severe trial to the young mission. On June 21 a massacre occurred at Tien Tsin, 80 miles from Peking, in which, besides a large number of Catholic and Protestant native Chris-

tians, 22 foreigners lost their lives. Our missionaries trembled lest it should become general, but providentially further atrocities ceased and our little bands were saved.

The experience of the North China Mission during the next two decades very much resembled that of the two sister missions. Constant contention with the officials over the possession of property, depletion of their ranks by sickness or death, opposition by the Chinese to the occupation of new points; but over these and all difficulties, through Christ, the mission has been more than conqueror, constantly gaining in membership, always enlarging its borders and increasing in chapels, schools and hospitals, so that to-day it may be regarded as one of the strongest Christianizing influences upon the Chinese Empire.

The following brief extract from the report of the Superintendent for 1887 shows this mission to be in a normal healthy condition:

"The North China Mission is well-nigh an ideal mission in the harmony and unity of its working force and in its equipments of hospitals, dispensaries, schools, and chapels. The sixteenth annual meeting of this mission opened September 26, in Asbury Chapel, Peking.

"Bishop Warren, who arrived on the 24th, opened the session. The reports show the best year the mission ever enjoyed. The total of members and probationers is 810—an increase of nearly forty per cent. The missionary collection is \$50 over the million line."

4. *The West China Mission.* In the year 1881, Dr. L. N. Wheeler, the pioneer of the North China Mission, was again called out from the ranks of his conference, to which he had returned on account of ill health on the mission field.

The vast field, comprising the western half of China, was a great attraction to our Church and in this year it was determined to enter it with the Gospel. Dr. Wheeler was selected to take the leadership and Rev. Spencer Lewis was to be his associate.

After spending a year of preparation and study within the Central China Mission, they proceeded up the rapids of the Yangtze—a tedious and dangerous journey of five or six weeks, and finally arrived at Chung King, which was to be their headquarters. An excellent property was offered for sale to the mission, which was purchased and speedily remodelled to accommodate our foreign missionaries.

The services were attended by large numbers of Chinese and the outlook was most hopeful, but alas! the health of Dr. Wheeler again failed and he was obliged to return a second time with his family to the United States, his daughter, Miss Frances Wheeler, remaining in the field under the auspices of the W. F. M. S. Rev. F. D. Gamewell was then appointed Superintendent, and G. B. Crews, M.D., and wife and Miss G. Howe joined the new Superintendent to reinforce the mission. Again the outlook was fair and for several years success attended their labors, when suddenly the whole enterprise was

brought to an untimely end by a riot, instigated by the military students who were gathered there for the triennial examinations. All our property was razed to the ground and our missionaries narrowly escaped with their lives.

The following extract is from the Missionary Society's Annual Report:

"This mission, recently driven out from Chung-king, 1,400 miles from the sea, and its property destroyed by a mob, has been re-established. Rev. V. C. Hart, Superintendent of the Central China Mission, was appointed to visit, inspect, and take steps toward the restoration of this West China Mission. Brother Hart's long experience in China, his knowledge of the people and of their customs, and his thorough acquaintance with their language, rendered him eminently fit for such a service. It involved great labor and sacrifice on his part, and yet he entered upon and performed it most successfully. To him the re-establishment of our work in West China is very largely due. As indemnity for property destroyed has been paid, no fear of further disturbance is felt. The field in Western China is immense, and once fairly occupied will yield a vast return for the labor bestowed upon it. Two good men and true are already there, and they should be followed by others as soon as possible. This little one will yet become a thousand."

Thus briefly have we sketched an outline of our missions in China. Volumes could be written abounding in incidents and facts that would be of great interest to our Church.

Evidently the hand of God is in this movement, and as surely as He has promised, *these* heathen will be given to our Christ as an inheritance.

Methodist Episcopal Missions in China in 1888.

The history of our missions in China during the past year gives much evidence of success; and the outlook for the future is cheering. The pressure for higher education is exceedingly strong; and Bishop Fowler's visit has resulted in preparing the way for the organization of universities at the three great centres of Foochow, Nanking and Peking. The introduction of Western science into the regular curriculum of studies, examinations on which are the basis of promotions in the civil service of the Empire, will increase the desire of native students to become acquainted with English and the stores of knowledge which will be opened to them in our language. The construction of the railroad from Tientsin toward the capital, the extension of the telegraphic service, the opening of mines to be worked by Western scientific methods, are all hopeful signs of the times; and our missionaries are planning to keep step with the most progressive men and measures of the times.

We give a brief review of some of the most important matters connected with the work of 1888, gathered from the forthcoming Annual Report.

I. FOOCHOW.

The Rev. N. J. Plumb, Presiding Elder of the Foochow District, says:

"When appointed to this district last year by Bishop Warren there was some doubt as to the advisability of foreign missionaries being made presiding elders, after this position had been filled exclusively by native brethren ever since the organization of the Conference. The native presiding elders unanimously favored the change in the cabinet, and after due consideration the experiment was decided upon.

"It is, of course, quite too soon to say that the question has been settled; but, as far as our experience goes, we think the step was in the right direction, and that for some time in the future this position will be held by foreign missionaries more frequently than it has in the past. During the year the district has enjoyed a fair degree of prosperity. For many years several of the circuits have been at a stand-still or decadence, and only an outpouring of the Holy Spirit can bring them into a really prosperous condition."

He pays the following well-deserved tribute to the faithful labors of Rev. Hū Yong Mi:

"*Tieng Ang Tong*, the principal charge on the district has been blessed with an unusual degree of harmony, in strong contrast with many preceding years. This has been due largely to the influence of the saintly and devoted pastor, Rev. Hū Yong Mi. Through patience and perseverance, and his noble life and strong faith in God, his efforts have been rewarded with a good degree of success, and Brother Yong Mi is to be congratulated on having made this, his last year, his best one. Owing to his poor health he was anxious to be relieved last year, and at the close of the Conference he was much surprised to hear his name read in the appointments for *Tieng Ang Tong* again.

"Were it possible for him to do the work I should strongly plead for his continuance for the full term of five years; but we must release him. He has done grand service for the Church, and may well be allowed to spend the remainder of his days in quiet. No more honorable name, I am sure, has ever been entered upon the superannuated roll of Methodist ministers."

From the other charges on the district we take the following items of interest:

At *Chin Sing Tong* the Church has had some prosperity. The pastor, Sia Sek Ong, has been away since spring, on his mission as delegate to the General Conference in the United States. During his absence Wong Seu Chiong, a local preacher, has efficiently supplied his place, attending his bookstore during the week and preaching on Sunday.

There has been an increase in the membership, and the collections are a little in advance of last year.

Rev. Hū Sing Mi is the pastor of East Street, the only charge we have inside the city walls. No increase in the membership has been made, but in the contributions there has been an advance of more than half. Dr. Carle-

ton carries on dispensary work there, visiting once or twice each week, and a great number of women and children come for treatment, thus affording good opportunities for preaching.

The Yek Yong Circuit, one of the oldest, is composed of three classes. The village of Yek Yong, twelve miles from the city, is the home of Sia Kai Lwang, the father of Sia Sek Ong, our General Conference delegate, now so well known in the home Church. He has just passed away, and his death will prove a heavy blow to the Church there, as he was its main stay.

In the civil district of Ming Chiang there are a number of small charges, divided into two circuits. The oldest is Lēk-tu, where work was commenced more than twenty years ago by the heroic pioneer, Rev. Hū Yong Mi, who has left a deep impress on the people of that vicinity. His son is the present pastor. Owing to the almost constant emigration of members, to Foochow and other places to engage in business, it has been almost impossible for years past to reach any great increase in the numbers. Some interest exists at a village in the 4th Township, and the prospect is encouraging.

The other circuit is composed of the 2d, 11th, and 15th Townships, where we occupy rented property. The work here is newer and more interesting than at some other points. Many of the younger members manifest a deep interest in Bible study, and for want of time during the day walk long distances to the chapel and return at night, in order to study with the pastor.

The Mission Press at Foochow continues to be a very powerful arm of the great work. It printed over 16,000,000 pages of Scriptures and tracts during the year.

The Anglo Chinese College has prospered under the temporary presidency of Rev. M. C. Wilcox, who now returns to the evangelistic work of the mission, while Rev. George B. Smyth reassumes the work of the College.

Rev. J. H. Worley reports the Biblical Institute as enjoying a good degree of prosperity, and says:

"Seven students were graduated last June. A more promising class was never sent out from the Institute. Six of them immediately took work under the presiding elders, and all will come up for admission to Conference.

"A deep religious influence has prevailed throughout the year, and the responsibility and sanctity of the ministerial office are realized by the students as never before. They feel that without the Spirit's power all efforts will be futile, and in answer to prayer God is giving them the desire of their hearts. There are now twenty-one students."

Rev. M. C. Wilcox, Presiding Elder of the Ku-cheng District, reports:

"It is pleasant to report that the year's labors have been crowned with a good degree of success, that there has been no persecution and the people everywhere manifest an increasing friendliness, for all of which our gratitude is due to the 'Giver of every good and perfect gift.' As a rule the newer circuits have enjoyed the greater prosperity. One circuit is supported by the

preachers and members of the district with a little foreign help. In a few weeks a good-sized church is to be dedicated on the Lo-kang Circuit. The members have done nobly in this enterprise.

"We have unanimously asked for an appropriation to purchase land and to build a mission residence at Ku-cheng City, which is about one hundred miles nearly north-west from Foochow. Hence we hope before many months to have a family living at that central point of the district."

Rev. J. H. Worley says of the Hok-chiang District:

"The present has been another successful year, notwithstanding the many obstacles. The great persecution begun nearly two years ago was, through the persistent efforts of the United States Consul, satisfactorily settled several months ago. But two weeks later it broke out with increased violence, and several families have been driven from their homes, some escaping only with their lives. The most influential member was caught and seriously injured. During these months of severe persecution several families have joined the Church.

"Every circuit has prospered in some or all departments of work. Comparing the present with two years ago, there is great reason for thanksgiving and encouragement for the future."

Rev. W. H. Lacy says of the Hing-hwa District:

"In some respects this is a most promising field, and we are in hopes that at the coming session of our Conference one of our number may be appointed as resident missionary, and give his whole time to evangelistic labors and careful superintendence. Providence seems to have been preparing the way for the accomplishment of our hopes in relation to this work. The English Church Missionary Society, which has been occupying this territory conjointly with us, has decided to withdraw, that it may strengthen and consolidate its works in other parts of the province. They have a small foreign residence in the city of Hing-hwa which can be occupied immediately. Here our missionary can live at least temporarily, and while he is carrying on his work can quietly lay his plans for such purchases or erection of buildings as may be deemed necessary.

"Under the presiding eldership of Hu Po-mi this district is making steady progress. Although this brother has sometimes been called the Apostle Paul of the Conference, he has no sympathy with the teaching that the women should keep silence in the Church, and under his leadership the Christian women of one circuit have so far broken away from all Chinese customs as to maintain a service of their own in which God's Word is regularly expounded from the sacred desk.

"I have compared the last report with that of two years ago and find there has been a marked advance along important lines. In membership there has been an increase of 15 per cent., in probationers 27 per cent., in self-support 120 per cent., and in missionary contributions 165 per cent. The presiding elder reported over 100 bap-

tisms during last year. Truly the Lord is blessing this work and owning it as His own."

Mr. Lacy also sends the following from the Ing-chung District:

"Although there are but six circuits in this district, it is probably the largest in the Conference.

"The work here is especially difficult, as the country is extremely mountainous and the dialect is so different from the Foochow as to be unintelligible to a native from this part of the province.

"In one village, where there were but ten Christians, some thirty or forty of the literati had banded together to prevent their having worship. They claimed there was a large guild behind them, with a thousand dollars available to prosecute and persecute them to death. At one time they interrupted the services, drove the Christians out, and held a feast in the house where the Christians worshipped.

"One of the Christians was so severely beaten about the head that the blood flowed from the wounds. When spoken to comfortingly about it he replied: 'I can easily endure this for Christ's sake, as they severely beat my Saviour.' This little band of Christians, unable longer to hold service in their own village, now go regularly on every Sabbath to a village nineteen miles distant, and there, with a band of devout worshippers, receive God's blessing on their faithfulness. This is the material which is largely being used to build up the Church of Christ in China."

Rev. J. H. Worley says of the Yeng-ping District:

"This is one of the hardest districts, because it is difficult of access, requiring several days to reach the nearest point from Foochow, and because of the differences of languages, there being no less than four distinct dialects, and each different from the Foochow dialect. The people are not so much given up to idolatry as they are in some other places, but in their insulated mountain homes they are deaf to every thing beyond the affairs of everyday life.

"This great field has never had proper foreign supervision, but we are expecting that a missionary will be stationed in Ku-cheng, from which centre Yeng-ping will be more accessible. This person, relieved from teaching, and devoting his whole time to evangelistic labors, will be enabled to visit the work several times a year."

The statistics report 2,297 members, and 1,267 probationers. Total, 3,564. This is an increase over last year of 80 members, and 38 probationers; or a total increase of 118.

II. CENTRAL CHINA.

Rev. Edward S. Little says of the Church at Kiu-kiang:

"I have been greatly pleased to find an improvement in the members' praying; instead of generalisms they now pray quickly and to the point. There is never a pause between the praying, but they follow on one after the other, and it is gratifying to find that they plead earnestly with God for specific objects, mentioning

persons by name, and various special work in which we may be engaged. We have one and all been praying that God would give us an increase of fifty before the new year comes, and we are receiving answers, for we have already received twenty, and have several more on the 'inquirers' list.'

"As long as life lasts I shall never forget the glorious times we have had together during the past year in the evening service. An interest has been awakened in this service; people know the hour at which we worship and come from their shops or otherwise, enter the chapel, and sit down to listen intently, and many have waited after the service to have a word with me.

"All departments of the work have shown an increase. There are 9 new members and 8 probationers; total net increase, 17. Three have been removed by letter and one has died. The attendance at Sabbath worship has been splendid, rarely below 100, often considerably over 200. Two hundred and forty-five dollars have been raised for self-support, and about 20,000 books and tracts have been sold and distributed."

Rev. C. P. Kupfer says of the work in Kiukiang city:

"Although much faithful labor has been done in this city during the past twenty years, much hard-earned money expended, and many earnest prayers ascended, we are not beyond the general preparatory work. There are yet hundreds and thousands who know little or nothing of the claims of the Gospel of Jesus Christ.

"The work of the year has not been characterized by many conversions, but rather by the edification of believers. After the Week of Prayer spontaneous meetings were continued all through the winter and even through the hot weather to the present time, and the softening influence of the Sun of Righteousness has not been without effect upon their hearts."

Of the Hwang Mei Circuit, he says:

"On the *Hwang Mei Circuit* the work is of a different character. It is purely country work. The people are poor and simple-minded and live together in small hamlets, so that an audience of men, women and children is easily gathered in any of these places. The work of grace among them has been very encouraging this year. The statistics show an increase of eighteen members and seventy-four probationers. We have just completed a beautiful building 24x50, containing a chapel, school-room, and two small rooms for the missionary's use. The building was erected with funds sent me by some of our German Methodist friends."

Of the Fowler Institute he reports:

"The spiritual condition of the school is very encouraging. The great majority of the older students are Christians, many of whom we have reason to believe have experienced a change of heart. Among themselves they have organized a little praying band which meets morning and evening in the library for prayer. These meetings, at which often thirty to forty are present, are conducted by one of their own number, and give a religious tone to the whole school."

Rev. J. R. Hykes says of the Shui-chang Circuit.

"The year just closed has been a very distressing one for the people of this district. Last autumn drought killed most of their crops, and many fairly well-to-do people were in consequence reduced to beggary. The suffering among the poorer class, who at best lead a hand-to-mouth existence, was very great. They subsisted largely during the winter on roots and wild nuts, and, as may be imagined, the mortality was very great. I saw whole mountain-sides which presented the appearance of plowed fields, so completely had they been dug over in the search for food. At the end of August, when some of the rice had been harvested and the rest was ready for the sickle, a cloud-burst inundated the most fertile part of the Shui-chang valley to a depth of from eight to twelve feet. The garnered rice was swept away, and before the waters subsided what was standing in the fields sprouted and was a total loss. Whole villages were swept away, and it is estimated that at least five hundred lives were lost. One of our school-buildings, with its contents, was carried away, and, as the flood occurred in the middle of the night, the teacher barely escaped with his life.

"Our work has been visibly affected by these calamities. The Chinese regard them as punishments inflicted by Heaven, and what more natural than for them to find a cause in the erection of Christian chapels and the propagation of a foreign faith? The work in this district is entering a crucial stage, and our members will be tried as by fire. Much dross will be burned out, but we believe there are some who would not count their lives dear if they might finish their course with joy.

"Every thing considered, we have made satisfactory and substantial progress. We thank God and take courage.

"Work has just been opened at the large and important market-town of Fan-kia Pu, fourteen miles west from Shui-chang, and before the close of the year we expect to add another station still farther west to this circuit. Before many years we hope to penetrate the very centre of the now hostile tea district. When this is accomplished there will be no finer circuit in China."

Miss Franc Wheeler and Miss Gertrude Howe say of the Woman's Work at Kiukiang:

"We have prosecuted our work during the year according to the modest scale we had marked out as the right one for us. At times ambition would suggest something more than our judgment of right principles would approve; but so far we have kept pretty well within the scope of these principles. Our school was small, only twenty-four having been admitted, and closing with twenty-two pupils. Yet we think more good was accomplished with the few than might have been the case had we received all applicants promiscuously. Our hope is to rescue our school from the social slums of the Chinese city. We take in only such as are connected with professedly Christian families, and require them to be to a certain degree self-supporting. We have been encouraged with our school-work, having seen marked changes in the character of some of our pupils."

Rev. John Walley reports for the Wu-hu Circuit:

"We had the great joy of opening the new chapel on the first of January, in which worship has been conducted uninterruptedly ever since, the chapel often being crowded,

"We have also this year made an attempt to open work in the city, and though for several months we were prohibited, and for a still longer time were not allowed to hold religious service on account of the opposition of the literati, yet we eventually succeeding in renting a place for school-work on condition that there should be no religious teaching, and that no religious services should be held.

"This opposition has now been withdrawn, and we are allowed to do pretty much as we please, though we have thought it advisable for the present only to introduce into the school portions of Scripture and the Catechism."

Rev. W. C. Longden says in regard to the work at Chin-kiang:

"Many features of the work give cause for encouragement. The attendance and the attention at the preaching services have been all that could be desired; several have expressed themselves as seriously thinking of 'entering the doctrine'; some have been deterred by finding that there was no pecuniary profit in it, and some are still lingering on the outer edge of the circle undecided how to act.

"Forty-five boys have been under Christian instruction in our schools during most of the year, and have made good progress in the Scriptures and Catechism."

Rev. John C. Ferguson, writing also from Chin-kiang, says:

"After the Annual Meeting of last year my appointment was changed from Nanking to Chin-kiang by Bishop Warren. At the end of about three months I took charge of a day-school for boys, overseeing the work of the native teachers and imparting as much Christian instruction as I was able. In this school the boys study their own classics in the morning and Christian books in the afternoon. There has been an average attendance of about twenty-four."

Many a new missionary can sympathize with the following paragraph of Bro. Ferguson's report:

"The first year in the mission field has been to me more than I had expected. I have not found it a place of loneliness and sadness, but have often found it a Bethel in the midst of the weary waste of heathenism. I cannot but think of future years and wonder what joys of service they will bring to me; for if this year, when my hands have been so tied by ignorance of this people's language, has brought me delight and profit, what of the years to come, when the cord shall have been snapped asunder? I rejoice in the prospect."

Miss M. E. Robinson says of the Girls' School in Chin-kiang:

"The school as a whole may be said to be fairly out of its primer stage, beginning its present course with Evidences of Christianity, Political and Physical Geography, Practical Arithmetic, Porter's Physiology, etc. Bible

study has the largest place, while, as readers, Bunyan's Pilgrim's Progress, illustrated leaflets, and other publications serve an excellent purpose.

"There are eight foundlings who for three years have been living in the sight and the hum of the school-room. They have thus imbibed a familiarity with ideas that were once a sore mystery to their older sisters. The surprising rapidity with which these little ones have advanced during the past year of their first regular work strikingly shows what environment does for the human mind.

"The school is rarely favored with a devoted native Christian teacher, herself the result of a girls' boarding-school.

"The oldest member of the school married early in the year and has since taught a three-months' day-school."

Rev. James Jackson says of the Memorial Chapel at Nanking:

"The work at this chapel has been carried on as last year, and not without result. The Sabbath services have increased in interest and have been well attended throughout the year. The chapel has been well filled on most Sundays, and the congregation as orderly and attentive as could be desired. We have had during the year several inquirers and four baptisms."

Of North Nanking, he says:

"A very well-attended woman's meeting has been conducted in the small school-house adjoining our compound. Our Bible woman, Mrs. Lu, has rendered very efficient service in this kind of work, both here and at the hospital. The women listen to her with interest and attention, and her addresses to them are marked by great intelligence, and Scripture knowledge. Would that we could multiply the number of such helpers, both male and female!

"A very interesting event of the year is the opening of the work of the Woman's Foreign Missionary Society in this part of the city. The Ladies' Home has been completed and the Girls' Boarding-school opened with a few scholars. We trust that the work thus inaugurated will be greatly prospered, and that it will prove to be a valuable aid to our general work."

For South Nanking, he reports:

"The Sin Lang chapel is in a populous locality in the south of the city, only a few minutes' walk from the South Gate, the most crowded portion of Nanking. Regular services have been held here on the Lord's day, as well as preaching on other days of the week, and a day-school has been established, which, so far as numbers are concerned, has been a success."

Brother Jackson ably sums up the outlook at Nanking in the following paragraph:

"We feel greatly encouraged by the present outlook of our work here. Nanking is indeed a great and a wicked city, but we feel that the Lord is working in our midst, and when He arises who can hinder? Satan is bestirring himself, it is true. There seems to be a reviva of Buddhism in the city. New temples are rising on

every hand. Far more money has been spent during the last year in rearing idol temples than has been spent on the three missions working here. Yet we are by no means discouraged. Greater is He that is for than all they who are against us. A spirit of hearing and inquiry is manifest among the people, and the knowledge of the Gospel is becoming widely diffused, and, though prejudice is deeply rooted in this stronghold of officialism and conservatism, yet we are making an impression upon the public mind, and we look forward with confidence to a large ingathering, for we feel assured that the Lord has 'much people in this city.' We must enlist all the forces that can be brought to bear upon this stronghold of the enemy; preaching, hospital, schools, the press, all means must be employed; and, above all, let our people at home join their supplications with ours that this fortress of heathenism may speedily be captured for the 'Captain of our Salvation.'"

Miss Ella G. Shaw says of the Adeline Smith Home at Nanking:

"I moved into the new Home in April, and six girls were brought to me from the Wuhu School in May. We have only received one pupil from Nanking, but are hoping more will come ere long.

"The girls all furnish their own clothing. Two of them have bound feet and two of them have taken off their bandages since coming here.

"We have had half-day sessions of school during the warm weather, and have paid much attention to the industrial department, hoping to train the girls to be a help to us when new pupils entered, also for work in their own homes.

"They all seem interested in religion, although none of them have publicly confessed Christ."

Rev. D. J. Nichols also reports from Nanking:

"Eight months ago we landed at Nanking, where we were cordially received. As soon as we were comfortably fixed in our home I began at once the study of the language. By the blessing of God I have been enabled to do a little itinerating in the line of selling books and distribution of tracts. I have been greatly rejoiced at the willingness of the people to buy copies of the Gospels. I also assisted in the distribution of 15,000 copies of the Bible and works on the Bible among the scholars that gathered here to the great examination."

The Central China Mission reports for 1888, members 305; probationers, 304; total, 609—being an increase of 43 members and 97 probationers, and a total increase of 140 over last year.

III. NORTH CHINA.

Rev. H. H. Lowry, Superintendent, reports as follows:

"It is with devout thanksgiving that we forward the report of the Master's presence and blessing during the past year. A little study of the reports and statistical table will show that gratifying success has attended the labors of the mission. The increase in members and probationers over last year is 218, making a total of 1,028, or more than double the number reported two

years ago. Revival services were held during the year at several of the principal stations with encouraging success.

"All departments of our work have advanced. During the year we have entered new districts, property for chapels and residences of native preachers has been secured in important and desirable centres, and our outlook for the future is full of promise. A new chapel in Tientsin has been built, and nearly paid for by local subscriptions. A new parsonage has been built at Tsun-hua.

"The missionary collection is \$517.15, or over fifty cents for each member and probationer. The amount collected for self-support, church-building, and other purposes is \$1,044.41. Other lines of advance, especially educational, will appear from an examination of the reports from the districts and stations.

"The presence of Bishop Fowler has been a very great blessing to the mission, and his work will tell for good through all our future history."

Rev. L. W. Pilcher, Presiding Elder of the Peking District, reports:

"As yet only three Quarterly Conferences exist on the district, but three more should be organized immediately.

"On the Han-tsun Circuit there has been a large increase of membership. At Huang-tsun we have secured a good foundation in the small but earnest company of men and women now composing the little church in that town.

"In the region of Yang-ko-chuang, lying north-east of Peking, several families have professed faith in Christ, and a work giving much promise has been begun. Representatives of several of these families are at present in Peking, and are ready to testify to the grace of God in their hearts.

"In Peking the churches have more than held their own, but growth has not been so rapid as on the other circuits. Circumstances have prevented our taking up more work in the Southern City at the place known as the Hua-erh-shih.

"As to the general work, the outlook was never so full of promise as now. There are more openings for successful evangelistic labor than at any time in our history as a mission."

Rev. W. T. Hobart, preacher in charge of the Tartar City station, says:

"During the year 16 have been received by letter and from probation; additional probationers, 29; removed by letter, 9; died, 6; probationers dropped, 6. This makes the present number of probationers 50 and members 101.

"We have had a colporteur at a place thirty miles north-east of Peking called Yang-ko-chuang. He has stirred up quite an interest there, and 17 have been received on probation. Since Brother Taft returned home, I have also had charge of Chang-ping-chou and Niu-lan-shan. At the former place there is a small class of 7 members and 5 probationers."

Rev. Frederick Brown reports from the Southern City station:

"Death has made its mark on our membership, yet we are glad to report a slight increase. Our membership is 16 and 14 on probation.

"There have been some spiritual triumphs, and we rejoice over some added to the Church this year. Much wisdom is needed here. The powers are mighty, the prejudices real. We are moving slowly, but surely; it is not our privilege to move rapidly in the cities; the pride and prejudice seem more deeply rooted than in the country, nevertheless 'China moves' toward God, and we rejoice over the deepening and widening of a great spiritual revolution."

He also reports for the Han tsun Circuit:

"We have much pleasure in reporting our second year's work on this circuit. Our advance this year has been steady, both numerically and spiritually. We have had to do a little 'pruning,' which has had a consolidating effect on the work. Death has made inroads among our membership and has left its grim shadow on some of our out-stations.

"Our membership is 118 and 71 probationers—a net increase of 23 members, 31 probationers—and 12 children baptized.

"We think we perceive a deepening of spiritual life among our members; they are grasping Gospel truths more thoroughly."

Rev. L. W. Pilcher makes a most excellent report of Wiley Institute, from which, just now, we can make only the following brief extracts:

"During the years 1887-1888 ninety-five students have been under instruction in the institute. Of this number three were removed by death. Several more at the examination immediately preceding the summer vacation were dismissed because of their inability to keep up with the prescribed course of study. Eighty are now in attendance. Twelve of these are in the college proper, pursuing the studies of the freshman and sophomore year. Twenty-nine comprise the preparatory department. The balance are in the primary school.

"The growth in spiritual life of many of the pupils is the most encouraging result of our work, and one's heart almost thrills with the thought that here are being prepared the men who shall become the leaders in the Church of the future; boys now, but then men, thoroughly cultivated in mind and heart, firmly grounded in the faith, and filled with the Holy Ghost. I think we may truthfully say that for satisfactory results in the immediate present as well as in the distant future no work can surpass that of Christian education in heathen lands."

Dr. George B. Crews is doing a grand work in the medical department, from the report of which we extract the following:

"The number of patients treated in the dispensaries was 3,177 last year, while the number treated during the present year was 5,272—an increase of over 65 per cent. The number of hospital patients last year was 28, that of this year 67—an increase of 140 per cent.

"Four different places for the treatment of the sick have

been opened daily except Sunday. At each of these places a record is kept which shows the name, age, sex, occupation, duration of disease, and treatment of every patient treated.

"The attendance at the dispensaries, while less than we should expect, is gradually increasing. An interesting and significant fact is that many patients continue their attendance until cured.

"A large majority of our patients belong to the laboring class, a considerable number to the literary class, and a few are mandarins. Women form about one-fourth the entire number of applicants."

Of the Girl's Boarding-School, and other woman's work in Peking, Miss Clara M. Cushman reports:

"Reaching Peking in August I looked in vain for the little old home and the companions of former years, but found instead a large commodious home, new workers, with school-buildings greatly improved.

"Miss Ketring reached Peking May 4, and almost from the first took the detail work in school and a class of beginners in English. She now has three English classes. I especially appreciate her kindness and unselfishness in taking the books and treasurership.

"Miss Green was appointed last year to the woman's work, and she says of it, 'The woman's work in Peking has been largely house-to-house visiting, teaching the women to read and telling of the doctrine. Generally we have been well received. The number of visits made is 225. The attendance of the women at service and class-meeting has been good. A Bible woman was employed during the winter months who worked well, and through her homes were reached which were closed to foreigners.'

"School opened the 1st of September, and now numbers forty-nine, with one more to enter soon. Miss Green has three classes in school besides the drawing. We have so arranged the classes that one missionary teacher may be present in the school-room during the entire sessions.

"The day-school in the Southern City has been reopened with Clara Wang for teacher.

"Before leaving home, Mrs. Davis, of Boston, placed \$500 at my disposal to be used as seemed best in the work. I have used it toward part payment of a place for day-school and woman's work. The whole cost is about \$1,000. A day-school has now been opened and is taught by a former pupil of our boarding-school."

Rev. G. R. Davis, Presiding Elder of the Tientsin District, reports:

"The work throughout the entire district has without serious interruption been carried on after our usual methods: preaching to our regular Sabbath congregations in organized churches; preaching in street-chapels, at markets and fairs, and in the streets of small towns and villages; in the distribution of Christian books and tracts, by work in hospital and dispensary, by work among women and girls, and in day-schools for boys and girls.

"Our work in the city of Tientsin, embracing Wesley Chapel, East Gate Street Chapel, and at the dispensary in the northwest suburb, in charge of Brother Walker, ably assisted by the native elder, Te Jui, has been progressing favorably. Each quarter has shown an increase in the membership.

"Dr. Gloss, in charge of the Isabella Fisher Hospital, had her hands more than full of work, and Mrs. Jewell has been doing valuable work among the women at Wesley Chapel as well as at the north-west suburb. More room in connection with our new East Gate Chapel for dispensary work is most desirable, and would greatly help in building up a Christian congregation there. Our work in Tientsin has never been on so solid a basis, the outlook never brighter.

"In connection with the An-chia-chuang Circuit an interesting work has been opened, and a small class of probationers formed at a village called Hsu-chia-Chuang, two days' journey north of An-chia. It is in the village of the man Hsu, spoken of in Brother Hobart's report of last year. As yet he is the only baptized member. Ten others, members of his family and neighbors, have been received on probation. The helper has visited the place repeatedly. I have been there twice. I think it is the nucleus of a little church, and one that will break the monotony of the long distance between Nan-kung and An-chia-Chuang. Self-support has been persistently urged upon the minds of the members throughout the district. At Tientsin the entire salary of the native elder has been paid without help from the society; seven-tenths of said salary was paid by the native church, the rest by the foreigners resident."

Rev. J. H. Pyke reports for the Tsun-hua District:

"This district embraces a large territory with a dense population. The opportunity for preaching the Gospel has been better this year than ever before. One result of our residence and work among the people is a perceptible giving way of their prejudice against us as foreigners, and propagators of strange doctrines. Wherever we have gone we have found the common people ready to give us a hearing, and seldom is the Gospel preached in the chapels or on the streets but some give assent to its truth. During the autumn and winter we travelled quite extensively, making one tour as far east as the sea, visiting several large cities and spending some days at a large fair. Several large towns near Tsun-hua were visited frequently by both foreigners and natives. The sick were treated, the Gospel preached, and books were sold. In the meantime the regular work was not neglected. The work in the hospital and dispensary, in street-chapel and the churches, received a due share of attention. All the churches had regular Sabbath preaching, and Sunday-schools were conducted wherever it was possible.

"At present there are four Quarterly Conferences in the district. The statistical results of the work have not been as great as we had hoped. Death, dissension, and persecution have also been at work. Though we have baptized and received forty-eight into full membership

we report only three more members than last year. We have, however, a large increase of probationers.

"Brother Willits has labored earnestly and persistently. He was instant in season and out of season, multiplying services and protracted meetings. He has been a faithful pastor and has not shunned to declare the whole truth.

"During the spring and summer both Dr. Hopkins and myself have been chiefly occupied in building. The labor and care have been great, and we are glad the work is finished. We can now give our whole time and attention to the work of preaching the Gospel and healing the sick."

Many interesting details are given of the work on various stations and circuits, as the faithful work of Bro. Willits at Tsun-hua city, and of Liu Te-hsin on the Yutien Circuit. Dr. N. S. Hopkins has carried on the medical work successfully, while Miss E. G. Terry, M.D., gives a good account of the beginning of the dispensary work of the Woman's Foreign Missionary Society, and of the treatment of 175 patients.

The North China Mission reports 655 members and 373 probationers; an increase of 84 members and 134 probationers over last year. Total, 1,028—an increase of 218.

IV. WEST CHINA.

Our work at Chung-king has been reopened, under the superintendency of Rev. Spencer Lewis, who reports:

"After vacation home we returned in January last to our work in Chung-king. Brother H. Olin Cady had been living here since the previous May and studying the language. During the months of January and February two preaching trips were made and a considerable quantity of gospels and tracts distributed. In the meantime chapels had been rented, and early in March Sabbath services and street-preaching were begun and a boys' school was opened. Thus we had the joy of preaching the Gospel again where for twenty months the Word of God had been bound. Curiosity drew large congregations in the beginning, and we have continued to have a good average attendance.

"At first there was a large attendance of women, but their number gradually fell off when they found there were no missionary ladies present to receive and talk to them. However, a dozen or two have been quite regular in attendance.

"It is greatly to be regretted that the Woman's Board should have indefinitely deferred re-entering a field with so many promising openings for woman's work.

"The street-chapel is in a new place on a busy street and uniformly crowded. For several months we have opened it on the Sabbath as well as on week-days, and several of the church members have taken turns in speaking a few minutes each. The effect has been good upon themselves and upon others.

"The boys' day-school, which is reported as having twenty-three pupils, has had a much larger enrolment; but, as is common with schools of this character, many have dropped out since the beginning of the year. The

ages of the boys range from seven to fifteen. Several of the older ones are former pupils.

"The riot has scattered our membership somewhat, so we do not report as many members as two years ago. Then we reported ten members and eleven probationers, and now nine members and seven probationers. Three former members have backslidden, and their places taken by three probationers received as full members. One member has been dismissed with letter. Of the eleven probationers three have been received in full, two have been dismissed with letter, one has become a member in another mission, one has died, and the rest have removed or backslidden. None have backslidden on account of the riot, though many have suffered more or less persecution. The seven probationers now on the roll have all been received since the work was reopened, and several others are inquirers. The prayer and catechetical meetings and the meetings for Bible study and daily prayers have had a good and increasing attendance."

Nine members and seven probationers are enrolled.

The summary of members and probationers in our China Missions for 1888 is as follows:

	Members.	Probationers.	Total.	Increase
Foochow,	2,297	1,267	3,564	118
Central China,	805	304	1,109	140
North China,	855	373	1,228	218
West China,	9	7	16	—
Total,	3,966	1,951	5,917	476

The Workers in the Bulgaria Mission.

BY BISHOP W. F. MALLALIEU, D.D.

There is apparently great lack of information in regard to our missionary work in Bulgaria. It is really older than that of Italy, Denmark, Sweden or Norway. Because of the political disturbances in the country the mission has been twice broken up. With real Methodist grit, grace and faith we have continued to hold on upon this field. There have been many discouragements, but there have also been many encouragements. There can be no doubt that we are now upon the eve of a more prosperous era.

There are many omens of good. It is worthy of notice that our force is well organized there and we have every department of mission work well provided for. The *personnel* of the mission was never stronger, never more efficient than at the present time, as the following schedule will abundantly prove:

Missionaries.—Dewitt C. Challis, John S. Ladd, Elford F. Lounsbury, T. Constantine.

Missionaries of the Woman's Foreign Missionary Society.—Miss Linna A. Schenck, Miss Ella E. Fincham.

Bulgarian preachers.—Stephen Thomoff, J. I. Economoff, Gabriel Elieff, Stephen Getchoff.

Assistant Missionaries.—Mrs. Irene L. Challis, Mrs. Rosa D. Ladd, Mrs. Adelia S. Lounsbury, Mrs. Theodora Constantine.

Probationers in Conference.—Peter Ticheff, Peter Vasiloff, Ivan Todoroff, Mindo G. Vulcheff, Bantcho Todoroff, Ivan Dimitroff.

Local preachers acting as supplies.—K. G. Palimidoff, Yordaky Tswetkoff.

Literary and Theological Institute.—Principal, J. S. Ladd; teachers, J. I. Economoff, M. G. Vulcheff, G. V. Popoff.

Loftcha Girls' High School.—Teachers, Miss Schenck and Miss Fincham.

Assistant teachers.—Miss Dobra Koomanova, Miss Anka Svetkova.

Primary school teachers.—Miss Mary Tergicova, Miss Nikla Malcheva, Mrs. Vulcana Papagova.

Bible Women.—Miss Schenck, Mrs. Clara Klaia, Miss Todor Todorova, Miss Sicca Dimitrova.

Colporteurs.—Petka I. Stoicheff, Todor A. Nicoloff, Spas Dimitroff.

Any one can see at a glance at this list of names that there is at present a good force in the field and that it is well arranged and distributed. Bro. Challis, who has been acting for sometime as the superintendent and has done much excellent service, wishes to be relieved of the duties of the position and assigned to regular mission work.

Hence the present imperative need of the missions is a thoroughly qualified superintendent. So soon as he can be found he will be sent out, and we may then expect to see the most cheering results. Let the Church bear on its heart and remember in its prayers this distant field, and with God's blessing it will not be long before the desert places of Bulgaria shall blossom and rejoice with abundant fruitage.

The Bulgaria Mission.

BY BISHOP MALLALIEU.

By the action of the Episcopal Board, at its recent session in New York, I was put in charge of the Bulgaria Mission.

I desire to secure immediately a superintendent for our work in that country. I wish a graduate of a Methodist college and a Methodist theological school. He must not be more than thirty-five years old.

He ought to be able to speak German or French, or both, and have a natural aptitude to acquire languages. He must be healthy and strong in mind and body. He must be a man fertile in resources, with tact and business ability.

He must be a good preacher, with a gift for winning souls to Christ. He must have a clear, definite and pronounced experience of personal salvation.

If married, I desire that the wife should be like him, in gifts and graces, and in perfect health.

Somewhere in the Church there must be the man who can go to Bulgaria, and, in the office of superintendent, lead on our toilers in that field to a glorious ingathering of precious souls. The fields there are white to the harvest.

Write me at 1428 St. Charles Avenue, New Orleans, La.

A Native Protestant Worker in Bulgaria.

BY REV. D. C. CHALLIS.

I send you the following account of an encounter one of our workers, Bantcho Todoroff, recently had with the enemies of the Gospel in this country—the priests. I translate as literally as is consistent with clearness.

"November 22, I left my home—Orchania—to travel over my circuit with books and Scriptures. In four days I visited thirteen villages. The last day, as I entered a certain village, I met the school-teacher and after much persuasion succeeded in selling him a book.

"According to my usual custom I also called on the village priest, who received me with great apparent cordiality. As I entered his house I found three other priests and two monks—among whom was the *Protosingel* (Vice-Bishop) of Loftcha.

"I at once engaged them in a conversation on the Bible. They questioned me regarding prayer and intercession of the saints, the deification of the Virgin theory, auricular confession, etc. They maintained that the Bishop is the vicegerent of Christ on earth and the priests are his messengers or apostles.

"I invited the priest in whose house we were to buy books, but he declined saying that the *Protosingel* had burned those he had already bought. As I answered their questions, showing them how far they were or were not in agreement with the Bible, their countenances changed and they began at once plotting to have me beaten, but did not succeed this time.

"Toward evening, as I was passing through another village, I fell in with the same priests and we passed out of the village together. About fifteen minutes beyond the village, as we were passing through a lonely valley, they reined up their horses so as to stop my progress, and the *Protosingel* said to me: 'Your work is against me and therefore I am opposed to you; I will not permit you to travel with me, for your presence compromises my dignity. You must take another road.'

"As soon as I turned into another path, a man came up with a club in his hand and passing in front of me began to beat me. My horse jerked away from me and disappeared. The man continued beating me till I had received nearly a dozen heavy blows. While this was going on the priests looked on at a distance of about two minutes. I escaped with the loss of my *kalpak* (cap) and *sashlook* (capote), running two or three miles across the plowed fields.

"Just before reaching the next village I found my horse, to my great joy. The stirrups had been taken off the saddle. The priests stopped for the night in another village near by. It can be readily understood who was the chief offender in this atrocity.

"During these four days I had visited thirteen villages and hamlets with 20 to 200 houses each, among the forests along the northern slopes of the Balkans. Although most of the people are illiterate, I still succeeded in selling 32 revs' (about \$6) worth of books and Scriptures.

"This success in scattering the Word—not to mention

the religious conversations I had—shows clearly that there are everywhere people hungering for the Word. But their so-called spiritual pastors neither carry to them the spiritual food they need nor will they leave us free to do so. . . . But shall the workers be discouraged by such attacks? O, not at all! Although Jesus said to His disciples, 'Behold I send you forth as lambs among wolves,' He said in another place, 'Be of good courage! I have overcome the world.' "

December 28. A letter just received from Brother Todoroff contains encouraging news. "I have been well received everywhere, and have sold books in every village. Some teachers bought Bibles and allowed their pupils to buy books. Priests thanked me for bringing the Scriptures to them so cheaply. The school inspector in the city of Vratza said: 'Instead of opposing your visitation of the villages, I am thankful to have you do it, for I know that your object is to enlighten the villagers by furnishing them with good books.' "

Giving for Missions

A STORY AND ITS MORAL.

"It won't do, Cynthia," said Mr. Amos Parker to his wife, as they reached home after attending the regular Sabbath morning service. Regular service, we said, yet something out of the usual order had happened to disturb him.

"What won't do, Amos?"

"This everlasting cry of, Give, give. A man no more than shuts his purse before he must open it again. There is something to give to all the time—if it isn't one thing, it is another; and just so long as a man will stand this sort of thing, just so long he may. Just now it happens to be missionary money that is wanted; next Sunday it will be something else."

"Why, you have not given anything to the mission cause this year. Of course you meant to give something?"

"Well, I gave pretty liberally last year, and I thought I would skip over this time. I'd like to know how a man is to lay up money for his old age if he can't keep a dollar by him."

"Now, Amos!" said Mrs. Parker, reproachfully.

"Now, Amos, what?"

"Just this: be a little more consistent when you speak; you gave only two dollars for missions last year, and you laid up a thousand."

"Well, if I manage to save something, that's my own business. If I am more saving than other folks, who but myself should be the gainer?"

"Say, rather, that if God has blessed you with more means than others you are under greater obligations to Him than others are."

"You always go against me, Cynthia. Suppose I gave all that you and the parson think I ought to give, who knows if the money sent to the mission cause ever reaches its destination?"

"Amos Parker! are you not ashamed of yourself? I

never thought that I would hear you bring forward such an excuse."

"Why not? Money has been kept back, and once in a while we hear of it. Who can tell how often it happens when we don't hear of it?"

"Will you please tell me of any investment that is perfectly secure against loss? Yet you do not lock up your money for fear of losing it. Now I calculate that if a man wants to invest his money where it will bring him a large interest he will do well to lay it out in the cause of Christ. 'There is that scattereth, yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' Poverty in this life is bad enough, and while I would pray to be delivered from it, I would pray much more earnestly to be delivered from poverty in the life to come. You spoke about laying up money for your old age. You may not live to be old, and then you will not need it; but if you lay up your treasures in heaven you will surely need them sooner or later."

"I'll warrant that I give more for missions than Deacon White does, and he is a richer man than I am."

"That does not prove that you have done your whole duty. I suppose a man might get along without paying anything if he were mean enough. Indeed, I have heard of a man who was recommending religion in a meeting, and he said by way of argument, 'Religion is a good thing, and it does not cost anything. Here I have been a member of the Church for ten years, and it has not cost me one cent.' The minister followed this speech with the appropriate remark, 'God bless your stingy soul!'"

"But, Amos, I was not speaking about giving to our own Church, though you give less than you should. You ought to do more for the support of missionary work. We don't realize the privations and needs of our own home missionaries. Even if we give to the best of our ability, we do little in comparison with those who leave home and friends and brave hardships and dangers to proclaim the Gospel of Christ."

Mrs. Parker spoke very earnestly, and her husband's manner softened as he replied,—

"Well, well, Cynthia, if you feel so badly I suppose you must have two dollars to give to the mission cause this year."

His wife brightened a little, then said, "Look here, Amos, I want you to multiply that two by five."

Amos Parker shook his head, saying, "No, no, Cynthia; now you are going beyond all bounds."

"All bounds of what, Amos? Not the bounds of your ability, not the bounds of Christian love, not the bounds of the Church's need, and certainly not beyond the bounds of the command, 'Go ye into all the world and preach the Gospel to every creature.'"

"Since you quote that text, Cynthia, I must say that I think the support of foreign missionary work more binding than the support of home missions."

"Well, give to both. We are able. Let us not deceive ourselves by proposing to substitute one duty for another, and then, perhaps, neglect both. Give me ten

dollars for home missions, and then give to foreign missions just as much as your heart prompts you."

"No, Cynthia; you ask too much. Why are you so unusually anxious to give this year? I can't understand it."

"I will tell you why. I have had my eyes opened. The day before mother died we talked of the duty of giving. 'Cynthia,' she said, 'do you remember how you used to grudge your pennies to the missionary box?' I smiled; and she went on, 'How is it now, that you can give dollars instead of pennies?' I winced a little, for I had paid almost no attention to your contributions. She saw my embarrassment, and she said, 'I fear you have forgotten what I tried to teach you. I am sorry that my words did not make a more lasting impression. I gave the little I had, and gave it cheerfully; but, my child, as I lie here I feel both sorrow and shame because I did not do more for the cause of Christ. Yes, I might have done more; I see it now. How often I think of that hymn,

"I gave My life for thee;
What hast thou given for Me!"

That is the question, Cynthia: What have I brought to Him, what have I given to Him?"

"She was very sad, and I wanted to comfort her, so I said, 'Perhaps eternity will show that you have brought more than one soul to Him; and you have given Him your own heart. Surely He will not despise that gift. The Lord knows that you had no opportunity to give liberally. He knows that you have borne privation without murmuring, and tried hard to do right. He will not withhold from you the praise He bestowed on another, 'She hath done what she could.'"

"Perhaps He will accept my poor endeavors. I hope so, I hope so. But, Cynthia, this view of the case will not answer for you. You have means, and you can do much more than I have done."

"I did not reply, for I was thinking of you. Mother read my thoughts, and she said, 'Amos will not hinder your giving it if he knows that your heart is set upon it. Besides, he needs only to be convinced of his duty, and he will do it. Promise me that you will give to the spread of the Gospel as the Lord gives you strength and prosperity.'

"It was a good deal to promise, and I hesitated a moment. Great tears stood in her dim, faded eyes, and I answered, 'I will, mother, I will.'

"God bless you, Cynthia, for I know if you give me your promise you will fulfil it," said mother, and she looked so satisfied that I repeated the promise in my heart.

"You may easily imagine how her words came back to me the following day as I stood beside her helpless form. 'How could she have done more?' I said aloud. I remembered all her little sacrifices, and I thought if she had reason to reproach herself because she had not done more for the spread of the Gospel there was no excuse for me. I made a solemn vow that from that day I

would do more for the Master, that I would not be like those of whom He spoke when He said, 'I know thy works, that thou hast a name, that thou livest, and art dead.' I thought of all our means, that we have not even the excuse of laying up wealth for our children."

Here Mrs. Parker stopped suddenly and wiped her eyes, and Mr. Parker's head bent low, for both were thinking of the bright little son who had once been their joy.

A moment later Mrs. Parker continued: "Since mother's death I have saved as much as possible of the money you have given me. I shall give it to the mission fund, together with the sum you give me now; and please, Amos, let it be no less than I asked for."

Amos Parker cleared his throat to take away its huskiness, then asked, "How much have you saved?"

Very slowly came the words, "Fifty dollars."

"Then I will not be outdone by you, Cynthia; I will add fifty dollars more."

In her joy and surprise Cynthia Parker put her arms around her husband's neck and gave him a hearty kiss. He was not a little touched by such an expression of her gratitude, but wishing to appear unmoved, he said, "There, there, Cynthia, that will do. Ain't we going to have any dinner to-day?"

Giving to the Home and Foreign Work.

BY BISHOP J. M. THOBURN, D.D.

In the popular mind there is, and always will be, a clear distinction drawn between the home and foreign work. The two essentially differ, and will differ to the end. The only safe, righteous, and permanent adjustment of the question that can be made is to create two missionary organizations—one home, and the other foreign. A great stride was made in the direction of such a division at the recent meeting of the General Committee, although not many perceived it, and every year will bring it nearer, and make it more inevitable.

Our people have a right to give their money according to their individual convictions. Many of them are beginning to demand a more liberal provision for home evangelization, and they will press their demand till they get a hearing. No six-penny appropriation will meet their wishes, and no raid upon the revenue of our foreign work will ever yield enough to carry on the gigantic enterprise which God is setting before the Church. Those who begin to insist on a reduction abroad for the sake of meeting such a crisis as this at home, manifestly do not comprehend the crisis, and do not perceive what they are doing. A man can not give vigor to his left hand by crippling his right.

A powerful Home Missionary Society is the demand of the hour. It would be immensely popular, and would hold its own against all the men from abroad who could be imported. It is very probable that, for a few years at least, the foreign work would suffer by the change; but the loss would be but temporary, and with a sound basis

on which to build, the Missionary Society of our Church would speedily advance to the leading position of all the great missionary societies of the age. May God speed the day when this change of policy shall be effected! Let men, and vested interests of all kinds, count for nothing while the broad question is under review, and very soon a general conviction will be reached that the money given by our people must be distributed according to the convictions of the givers, and that the immense and rapidly expanding work at home shall receive the representation before the people which it so richly deserves.

The Programme for a Missionary Concert.

BY DR. JAMES L. PHILLIPS.

There should always be a well prepared programme. As a rule, a meeting of this kind, left to the inspiration of the moment, grows dull and heavy, and ceases to attract and interest people. I have no pet theory about conducting these monthly concerts, and what I shall say is the fruit of experience in the churches where I have labored, two on this side and two on the other side of the globe. Perhaps my brethren may be able to get a little help from these brief hints, and I shall be happy to answer questions anyone may wish to ask.

1. This is a meeting for prayer. The full name by which it is known is this: The Monthly Concert of Prayer for Missions. There should be much earnest prayer during the hour allotted to the service. At Midnapore and Bimpore, our dear boys and girls, the children of the Church, used to join in prayer with their elders: a long prayer to begin with and the benediction at the end are not enough. Much better, several short prayers at the beginning and more of the same sort further on, after the news comes in from the different fields. The Bible verse to keep in mind here is Matt. ix, 38.

2. This is a meeting for communicating missionary intelligence. It will help men pray to have the facts before them. The special news from some foreign field has been known to stir up a church to earnest and importunate prayer in its behalf, and great blessing has come down upon that field, and upon those who prayed for it, too. Now, there is a right way and a wrong way of bringing facts before people. I had seen the working of both ways, before undertaking to conduct the monthly concert myself.

Reading page after page from missionary magazines may bring out a load of facts, but they fail of interesting the congregation. The monthly concert of a New England church I frequently attended, was dreaded by not a few of the members, because the able and eloquent minister invariably adopted this course. Observation and experience have taught me several things about this missionary service, and I will cite some of them now.

(1) The programme should be changed every month. Not only the topic, but the way of bringing out the topic, should, if possible, be different from that of the

last meeting. It works well to announce the topic one month ahead, so that all may know what to expect, and some may volunteer to bring in items of information.

(2) It is well to appoint two or three or four persons a month in advance to look up information on the subject announced. The pastor should assist them in selecting what is appropriate and instructive from books on current missionary literature. It is easy in these days to find a host of attractive facts bearing upon the great fields occupied by the Church; e. g., Africa, Burma, China, India, Japan, etc.

(3) The more congregational we make this meeting the better. Let the Lord's Prayer (and what a missionary prayer it is!) be repeated by the whole congregation at the beginning. Let the singing be such that all the people can join in it, not forgetting the children; for this missionary concert should always come at an hour when the children can conveniently attend.

(4) And the children of the church should be encouraged to take a part in this service. At Auburn, our boys and girls have done admirably by reading brief extracts illustrative of life and work in pagan lands. This feature of the service always attracts parents and friends, and the missionary concert has steadily grown in attendance and interest. And, while others are pleased and profited, the children themselves are deriving great good from this service.

3. The monthly concert is also a meeting for bringing in our offerings for carrying forward Christ's work. The collection at the close was a marked feature of this meeting in New York years ago. What a good time and place for bringing in the weekly offerings! Like that Roman Christian of Cæsarea, our alms and prayers should go up together. And the more we think and learn and pray on this great theme, the more shall we wish to give and do for the coming of the kingdom.

Good News from South America.

BY REV. A. B. LEONARD, D.D.

The annual report of Dr. Dries, Supt. of the South American Mission, is received, and is full of information and incidents of thrilling interest. The nations of that country are in a formative period and are susceptible of being molded by Protestant Christianity. There is an absence of the violent fanaticism that is so often found in Roman Catholic countries, which shows that the priesthood of that apostate Church does not exercise unlimited authority over the masses, and that they are within comparatively easy reach of evangelical Christianity.

A review of the work of the year exhibits encouraging progress in every part of the territory now occupied. There have been 176 clear conversions and a general deepening of experience in the hearts of believers. Many of the workers have received special baptisms of the Holy Ghost, and an endowment of power never before realized. Several pastoral charges are now self-

supporting, and others will soon reach that point, while many are contributing to the pastoral support, and all with a good degree of liberality to the current expenses.

The schools have afforded an income of \$5,250 and several liberal donations of money and lands have been made by residents of the country for school purposes. The aggregate sum collected in the field for all purposes is \$20,000 gold.

In the older portions of the work a vigorous, aggressive church life is manifest. Week-day and Sunday-schools are founded and maintained without financial aid from abroad, and even in some instances in the absence of pastoral supervision. In carrying forward the work, the Spanish, Portuguese, English, German, French, and Italian languages are employed.

The mother church of the Mission in Buenos Ayres enters upon the second half of her first century under the most favorable auspices; additions to the membership occur frequently, the finances are sustained on a generous scale, and all the benevolent causes of the church receive generous contributions. A Young Men's Association connected with this church is vigorously sustained, from which several young men full of consecrated zeal, go into the Sunday-school and other departments of church work, where they render effective service for the Master.

The increase of English speaking people in suburban places gives rise to a demand for the establishment of preaching services, a demand that is being met as widely as resources will justify.

Buenos Ayres Circuit has had a year of signal prosperity; the conversion of souls has been made the standard of success. To this end the preachers have consecrated themselves unreservedly, and a blessed harvest has been gathered. The year was opened with two weeks of prayer with services at 7 A.M. and 8 P.M. each day. In the month of August another series of meetings was held, continuing for three weeks. The result of these special efforts was an increase of 70 in the membership of the church, and a general revival of the spiritual life in the entire membership. Persons of all ages were reached; one patriarch of 100 years of age and another of 70 were genuinely converted. One small chapel has been erected in the southern part of the city of Buenos Ayres, and an eligible site for another has been secured.

In Mercedes a new church has been erected, and is probably dedicated by this time. In Rosario a faithful band of Christians, led by a devoted pastor, have had encouraging success. Attendance upon public preaching is large, the Sunday-school is prosperous, and the testimony of new converts is frequently heard. At Carcarana a pledge has been given to build a church at a cost of \$10,000, which will doubtless be fulfilled. Central Santa Fe Circuit is in the midst of a German population, is entirely self-supporting, and is enjoying a good degree of prosperity. San Carlos Circuit also has a self-supporting work; has had a year of trial, but there has

been steady improvement, and the permanency and success of the work are assured.

In the beautiful city of Parana, the house in which services were held is too small to accommodate the people who desire to hear the Word of life, and an American gentleman has given a property worth \$4,000, which is likely to yield sufficient revenue to erect a comfortable church edifice.

At Mendoza, an important city, a large hall erected for the Italian Mutual Aid Society has been secured, reconstructed, and is nearly ready for dedication. From Mendoza as a centre, San Juan northward and San Luis eastward, both principal capitals, are easily reached.

At Montevideo, the year has been marked by a notable revival of interest and activity on the part of the Church. As a result, a number of clear conversions have been witnessed. The schools at this point, fourteen in number, with an enrolment of about 800 pupils, have attracted the attention of many persons not otherwise drawn to our Church. This is seen in the generous donation made by Senor Pedro P. Diaz of a lot in the new portion of the city as a site for a school and chapel.

On the Central Uruguay Circuit the work is progressing encouragingly. The ease with which a respectful hearing can be secured, the absence of fanatical intolerance, and the spirit of inquiry that obtains, constitute an open door for the Gospel.

In Paraguay, there have been encouraging results at some points; attendance upon the preaching of the Word has increased and a general spiritual interest has been awakened. The work among the German colonists has been specially interesting, some of whom go long distances to hear the Gospel. Paraguay is evidently waking to a new life in material matters, but the moral and spiritual condition of the masses is deplorable. Ignorance of the simplest truths of religion, degrading superstitions, blind subjection to an arrogant and corrupt priesthood, disregard of the claims of truth and virtue, are characteristic of the people. Here our mission greatly needs reinforcement; the opportunity is great, the initial battle has been fought, and a conquest should speedily follow.

In Southern Brazil, an interesting work has been opened. Here the freedmen claim our sympathy and earnest effort. To meet the emergency, a special donation has been made by the widow of the late venerable Dr. Aaron Wood, of Indiana, mother of ex-Superintendent Wood, of the South American Mission, for the inauguration of work among these degraded people. Who will add to this fund a sum sufficient to carry the work forward successfully?

The West coast is an inviting field, but, alas, our means will not allow us to occupy it.

The Theological School has made some progress, but has been hindered by embarrassing surroundings, which it is hoped may be overcome at an early day. A crying need of the mission is a school in which to train a native ministry.

The mission press has sent forth 850,000 pages of religious literature, including *The Standard* (El Estandarte), a weekly paper of eight pages, an edition of the Spanish Hymnal in use in the mission, and 35,000 copies of tracts.

This is but an imperfect outline of our work in South America, but is sufficient to give to the reader some idea of its magnitude and importance.

The annual report of Dr. Drees, of which this article is a summary, should be read by every Methodist, and particularly by all our pastors. It will be found in full in the Annual Report of the Missionary Society for 1888. That great country is ready for our evangelizing agencies, and we ought to take it speedily for our King.

The Work in Norway.

BY REV. A. OLSEN.

It would perhaps be of interest to you to hear something about our work here in the "Land of the Midnight Sun." As you know, it is about thirty-four years since the first Methodist minister was sent to Norway from America—our dear and venerable brother, Rev. O. P. Petersen. He had a hard work to commence here in his old fatherland against oppositions of every kind, but the work he began prospers to this very day. Glory to God!

The fruit of Methodism is not to be seen only in the handful of native Methodist preachers or in the membership, but we must be acquainted with the religious and moral condition of our country before the Methodist mission was opened here, to be able to see something of what Methodism has done. Our doctrines of the witness of the Spirit and of Christian perfection met with very much opposition from ministers, teachers and people of the Lutheran State Church, but now the same doctrines are preached, believed and experienced by all religious people in our country. They have Sunday-schools, prayer-meetings, open-air meetings and all things like the Methodists.

As to our present condition, it may be said, that our societies are in good condition. We have large congregations and our pastors work with zeal and success. Souls have been saved in my district everywhere.

One of our difficulties is to get the converted to unite with our churches. Our country is visited by preachers who teach that all Church relations and organizations are to be abolished. They call themselves "free Christians." And so have we here also the Salvation Army. All these tend to draw the converted off from the churches. Thus you will see that the least of the fruits of our labor comes in as increase to our Church membership. Add to this, our people are poor and the debts on our Church property are heavy, and you will understand that we have much that hinders us in our work.

Last conference year we collected in this country 90,293 crowns, which amounts to 24 crowns from each member. Thus you see that we, poor as we are, do something to promote the good cause.

The Chinese New Year.

The Chinese New Year may occur as early as the 25th of January, or as late as the 12th of February. Instead of having an intercalary day once in four years as we do, they have an intercalary month occasionally; and when this occurs, the New Year day comes correspondingly late the next year. This year, it fell on the 30th of January; and our Chinese friends celebrated it with great enthusiasm. Feasting and fire-crackers were the order of the day and night. One commendable habit of the Chinese is to pay up all debts at the close of the year.

:o:

Boys and Girls in China.

BY REV. G. COCKERBURN, ICHANG, CHINA.

There is not much to say about the girls, for they are never sent to school, and are all shut up in their houses when they are eight or ten years old. Sisters are not much thought of, and I suppose the first thing they can remember is having their feet bound. In some parts of China only ladies have small feet, as a sign of gentility; but at Ichang, no woman has hers of the natural size. If she had, she would be laughed at and not considered respectable. They commence by binding the small toes under the sole of the foot, and then put on the bandages in another way to make it shorter. The foot is broken at the instep, and the point of the great toe brought nearly to the heel. It takes years to finish the process, which makes the girl a cripple for life, with feet only three inches long. If you have ever had small boots you may imagine how painful the process is. The Chinese consider small feet great marks of beauty, and call them "golden lilies."

It will be a grand day when they wish to have their girls taught to read and write and look upon small feet as a cruel deformity; but if you ask a heathen Chinaman what he thinks about it, he will tell you he is afraid if women could read that they would spend all their time over novels, and if they could walk properly that they would never stay at home.

When boys fall sick there are two very curious customs. Sometimes the little fellow is made a priest and dressed in priest's clothes. His parents think the gods will not make him die when he is dedicated to their service. But they may not want him to be a priest as he would have to change his name and leave his family. After a time they take him to a temple and get the priest to burn incense to the idols and chant prayers. When he has finished he takes a besom and chases the boy out of the temple, who comes home and puts on ordinary clothes.

Others try to cheat the gods. They put a silver wire round the boy's neck and leave off mentioning his name, call-

ing him a pig or dog. They imagine the god, who is looking for a boy, will not search their house for one when he hears them speaking only to a dog. All the children have old coins and charms tied to their clothes to keep off the evil eye and drive away wicked spirits.

Perhaps you think the Chinese a stupid people to believe in such things, but they have been taught no better. They are just as clever as we are, and what is more, they all try to give their boys a good education. Learning is held in great esteem, for the magistrates are chosen from among their famous scholars. They have a story about a poor boy who became a very great man. Yet he had no time to study but at night, and could not afford a light. So he bored a hole in the mud wall of his house, and was able to read by the light that came in from his neighbour's lamp. Another one caught fire-flies, and pored over his books by the light which these creatures send forth.

"If you do not learn when you are young," the Chinese say, "what will you do when you are old?" But their lessons are very different from yours. There is no alphabet and no spelling. Each word is a separate character; so a boy never gets done with the letters. There are no less than 40,000 of them in the Imperial dictionary. They never learn geography because they think all people but themselves barbarians—not worth knowing anything about. All they study is the history of China and the writings of their own wise men, which they commit to memory.

:o:

Story of a Chinese Girl.

BY MRS. LTALL, SWATOW.

BEFORE me lies a paper covered with strange Chinese characters, the translation of which would read something like this:—

"A contract made at sale of a daughter.

"A man, Ah-Chong by name, and his wife, Seng-ai, living in the village of Kung-thau, because of poverty and debt, consulted together, and decided to sell their third daughter for thirty dollars. The daughter, up to this time called Ah-I (or) is eight years old, and not yet betrothed. The relatives and neighbors not objecting, they engaged a 'go-between' to find a family wishing to buy a female slave, and willing to pay the sum asked. Such a family was found, and on the day named in this contract, the money was paid over, and the little girl given to her owners. According to the custom in such cases, her name was changed, and the purchase was completed. The parents promise not to entice her away, and if she runs away, they will be held responsible, and must find and restore her to her owners. This is a binding agreement, from which neither party can draw back.

"Lest there be no evidence of the agreement which the mouth has uttered, this paper has been drawn up as evidence."

Then follow the names of the contracting parties, with their thumb marks, made by dipping the end of the thumb into ink and pressing it upon the paper.—a sort of a stamp which the Chinese say can never be counterfeited, as no two thumbs will leave the same impress.

Ah-I was afterwards redeemed, and the paper given up. Hence, we find that the thumb marks of those who brought her, and that of the go-between, have been torn out, just as in civilized lands, when a note is paid, the name of the one who gave the note is sometimes torn off, so that it cannot be brought as evidence against him.

But how came Ah-I to be redeemed, and how came this "contract" into my hands? It soon became known that little Ah-I was very unhappy. She was half-starved and had to search the filthy gutters for her food. One of the cruel punishments which her mistress inflicted on her, was to heat a pair of pincers red-hot, and pinch the poor child's flesh under her jacket.

In the meantime her parents had become Christians. When they heard of her condition they were sorely grieved, and the mother having first got a little money from her two married daughters, laid the case before the Baptist missionaries, who made up the sum required to redeem her child. As they gave the most of the money they asked to have the contract given to them. Some years after, one of them came across it among his papers, and gave it to me as a curiosity.

As soon as Ah-I was redeemed she was brought by her mother to the mission school, where she won the love of her teachers and school-fellows. For a year or two she assisted in the teaching. At eighteen she was married into a Christian family, where she has a kind mother-in-law and a good husband. Thus, her life, which at the beginning promised to be so sad, is now one of the happiest in China. The name by which she has been known since she entered the mission school is "Light Follower," and to the Light of the Gospel she owes all the brightness that has come into her life.

:o:

Do We Owe Anything to Missions?

BY IDA BUXTON COLE.

(Uncle Ned, Charles, George, Harry.)

UNCLE NED (enters).—"I missed you at the Missionary Society, boys, and am told that neither of you intend to join; if that is so I am sorry. I thought I would run in and hear all about it. Charles, what is the matter?"

CHARLES.—"Of course, Uncle, when I'm a man I expect to give yearly to the cause as all who are interested in religion

ought, but you see I intend to be a merchant so there is really no need for me to study missions, for they have no connection with business life, you know."

UNCLE NED.—"I am not so sure about that, nephew: on the contrary I think that you as a business man will owe much to mission work."

CHARLES.—"I don't see why."

UNCLE NED.—"One reason is that it has opened many foreign ports, making it possible for our merchants to carry on business with neighbors over the sea. A Siamese king said that his country had been opened up by Protestant missionaries. Again, for all the money we spend for foreign missions we receive an equivalent and often more. As the heathen are converted and forsake savage customs they clothe themselves, thus making a demand for fabrics for garments; they learn what home is and how to make it comfortable; then comes the demand for furniture, and do you know that some of this furniture is made here in the United States and sent over the sea? They are taught to work and there is a demand for implements, and it is a fact that every year Zulu pays the city of Boston more for plows than our country spends for missions. Is not that an advantage to business life and brought about by the efforts of missionaries? From the Sandwich Islands, since missionaries have entered there, we receive yearly in trade three times the amount of money spent for missions in the world; is not that a good return? The trade between New England and British Africa is considerable and due to mission labor. Can you then say that missions do not help commercial life? Do you not see that beside the opening of ports for trade, as people are Christianized their demand for articles of industry is increased and manufacture receives an impetus? As a business man you will owe much to the humble, self-sacrificing men and women who are devoting their lives to the Gospel work in far-off lands."

CHARLES.—"I am wrong, Uncle, and you are right, as usual. You give me a new phase of the question unthought of before."

UNCLE NED.—"And have you a reason too, George?"

GEORGE.—"I am not opposed to missions, and, like brother Charles, I intend to contribute largely when I grow up, but I have decided to make literature my profession and cannot see where I shall gain by giving much time to the subject."

UNCLE NED.—"You will have to be set right, too. Do you think literature owes nothing to Christian missions?"

GEORGE.—"I never knew that it did, sir."

UNCLE NED.—"Let us see about that. There's geography; years ago the mis-

sionaries gave us our best map of China, and Ritter, the great geographer said he could never have done his work without the aid of materials gathered by missionaries. A prominent magazine recently said, 'Our missionaries have rendered more real service to geography than all the geographical societies in the world.' Our knowledge of Greenland, Africa, Australia, Iceland, New Zealand and several other countries has been given to us by missionaries."

GEORGE.—"That is very true, of course, Uncle, but geography is not to be my life work. I shall spend my days learning and teaching the languages."

UNCLE NED.—"Then your interest should be even greater. The missionary goes to a foreign land, his first task is the study of language; he puts it in writing, translates their legends into our tongue and our books into theirs. Language is as much a missionary science as geography. The Bible has been translated into many different tongues; the literature of other nations has yielded her wealth of story to us. One of our recently popular American novelists is telling us in English some of the legends of South Africa. I wonder how many who enjoy his stories ever think that Africa was brought near by the Gospel. In other lands our missionaries are establishing schools and colleges, giving education a grander test and broader field. Botany, geology and astronomy owe more to missions than I can tell you. Do you think, George, that, as a literary man, you can put this great topic aside, saying 'you are of no use to me?'"

GEORGE.—"No, sir, I cannot, after knowing these facts. I never looked at it in this light before, Uncle."

UNCLE NED.—"Certainly not, and now Harry, let me know your objection, perhaps I can help you."

HARRY.—"I cannot say that I really object, Uncle, but I have not been enthusiastic, for my ambition is to be a statesman, therefore the affairs of our country seemed to me the most important, but I suppose you will prove me to be in the wrong by showing me a wonderful connection between the two."

UNCLE NED.—"Yes, Harry, that can be done. United States owes Oregon to a missionary. In 1832 the Hudson Bay Company had broken up our trading posts in that section of the country and established British colonies; they were fast gaining control; four years later Dr. Whitman and his co-workers established two mission stations there; one day the good doctor heard some British officers boasting of their entrance and possession, saying 'the Americans may whistle, for soon their country will be ours.' He crossed the country to Washington, enduring all the severity of the cold winter;

he gained President Tyler's attention, sent circulars over the land, and after a time started westward with one thousand colonists, and Oregon was saved to the United States. Ought not a statesman to thank the missionary enterprise for so much at least? You must also remember that this work has made friendly relations between governments; that is of great moment to a statesman, surely."

HARRY.—"Uncle Ned has shown us our errors so plainly that we stand convicted, and should let this new light guide us into usefulness."

GEORGE.—"Yes, Uncle, count on me every time."

CHARLES.—"And on me too."

UNCLE NED.—"That's right, boys; we need your energy and life. Timothy was young, but the Lord used him as He will use you if you 'study to shew yourselves approved unto God, workmen that need not to be ashamed.'"

—:o:—

The Chinese Belief in the Spirit World.

A missionary of the China Inland Mission writes: "The Chinese think that the spirit world is an exact counterpart of this, and that what a man has done here he will do there. At the death of a person, beautifully made paper things are burnt, from the supposition that in being consumed they will become realities and minister to the necessities and the pleasure of the departed spirits. All imaginable things, in paper—houses, gardens, mules, chairs, money, etc.—are burnt according to what a man's trade or profession has been—*e.g.*, for a tailor, garments, scissors, etc. Some of them candidly say they do not really believe in all this, but 'Our ancestors did it, and why should not we?'"

"One of their most extraordinary ideas about spirits is shown by the marriage of two corpses. That actually happened lately at Ninghai, a place near here where Mr. C. H. Judd is working, and even horrified some of the people. The first death was that of a young woman of twenty, who for some reason had never been betrothed. A man who had not been married died about the same time, and his friends thought, 'What would this poor lonely spirit do in the other world, with no one to wash his clothes or cook his food?' So they brought the dead bodies, laid them side by side, and went through the performances, feast, etc., in the morning, and in the evening had funeral rites. Then the spirits were supposed to be united for ever!"

—:o:—

The millions of the various races of east and south Asia who are unable to write, attest written documents with symbols of their trades, etc. Many of the military races make the mark of a dagger, mercantile races, a balance.

Missionary Lesson Exercises

For Children's Bands, Sunday School Classes and Families.

SUBJECTS.

1880, January,	THE WORLD.
" February,	CHINA.
" March,	MEXICO.
" April,	INDIA.
" May,	BURMA.
" June,	AFRICA.
" July,	MALAYSIA.
" August,	ITALY.
" September,	JAPAN.
" October,	KOREA.
" November,	ARGENTINA.
" December,	BULGARIA.

EXERCISE FOR FEBRUARY.**Responsive Bible Reading.**

The carnal mind is enmity against God,
For it is not subject to the law of God,
neither, indeed, can be.

Why do the heathen rage, and the people
imagine a vain thing?

Ask of Me, and I shall give thee the
heathen for thine inheritance.

This Gospel of the Kingdom shall be
preached in all the world.

For a witness unto all nations.

For God so loved the world, that He
gave His only begotten Son,

That whosoever believeth in Him should
not perish; but have everlasting life.

Go ye therefore and teach all nations,

Baptizing them in the name of the
Father, and of the Son, and of the Holy
Ghost.

:0:

Fling Out the Banner.

Fling out the banner! let it float
Skyward and seaward, high and wide;
The sun that lights its shining folds,
The cross on which the Saviour died.

Fling out the banner! heathen lands
Shall see from far the glorious sight;
And nations, crowding to be born,
Baptize their spirits in its light.

:0:

Catechism on China.

Question. Where is China?

Answer. In Asia.

Q. How large is it?

A. It occupies one-third of Asia.

Q. What is about one-half of the
Chinese Empire called?

A. China Proper.

Q. What was built north of China
Proper?

A. A great wall.

Q. When was it built?

A. More than two thousand years ago.

Q. How high is it?

A. From fifteen to thirty feet.

Q. How wide is it?

A. Wide enough for six horsemen to
ride side by side on the top.

Q. Why was it built?

A. To protect the Chinese from their
enemies.

Q. How many people live in China?

A. About four hundred million.

Q. What is their appearance?

A. They have yellow skin, black hair,
oblique eyes.

Q. What is the principal article of
food?

A. Rice.

Q. What kind of feet do many of the
women have?

A. Very small feet.

Q. What makes them so small?

A. Binding the feet when they are
children.

Q. Does not this hurt them?

A. It does, very much.

Q. How do the men wear their hair?

A. They shave the head, except the
crown, and what is left is braided and
forms what is sometimes called a "pig-
tail."

Q. What is their emblem of mourning?

A. White.

Q. How do children treat their par-
ents?

A. With great reverence.

Q. How do parents feel when a boy is
born?

A. Very joyful.

Q. How are girls considered?

A. As a trouble and expense.

Q. What do the Chinese worship?

A. Idols.

Q. What great temple is at Canton?

A. The Temple of Five Hundred Gods.

Q. What great temple is at Peking?

A. A temple where they offer sacrifices
to the memory of their dead emperors.

Q. How many religions have the
Chinese?

A. The chief religions are Buddhism,
Taoism and Confucianism.

Q. What religion do the Chinese need?

A. The Christian religion.

Q. Who was the first Protestant mis-
sionary in China?

A. Robert Morrison, who was sent out
by the London Missionary Society in 1807.

Q. What great work did he do?

A. He translated the Bible into the
Chinese language.

Q. How many Protestant foreign mis-
sionaries were in China the first of 1888?

A. There were 1,040. Of these, 489
were men, 320 were wives of missiona-
ries, and 231 were single women.

Q. How many communicants?

A. 32,260.

Q. When did the Methodist Episcopal
Church commence its China Mission?

A. In 1847.

Q. How many missionaries and mem-
bers has the Methodist Episcopal Church
in China?

A. The first of 1888 it had in its four
China Missions, 29 male missionaries, 37
wives of missionaries, and 14 single
female missionaries, 3,000 members, and
1,086 probationers.

Bible Responses to Questions.

What do the heathen worship?

"All the gods of the nations are idols."

What does God say about such wor-
ship?

"Thou shalt have no other gods before
Me."

What is the command about worship-
ing God?

"Thou shalt worship the Lord thy God,
and Him only shalt thou serve."

Through whom can the heathen be
saved?

"By the name of Jesus Christ, for there
is none other name under heaven given
among men, whereby we must be saved."

What are those commanded, who have
heard of and received Jesus?

"Go ye into all the world and preach
the Gospel to every creature."

:0:

Year of Jubilee.

Jesus, our great High Priest,

Has full atonement made:

Ye weary spirits, rest;

Ye mournful souls, be glad:

The year of jubilee is come!

Return, ye ransomed sinners, home.

Extol the Lamb of God,

The all-atoning Lamb;

Redemption in His blood

Throughout the world proclaim:

The year of jubilee is come!

Return, ye ransomed sinners, home.

:0:

BUG-TOYS.—"The children in China
are having great fun, in these days, with
bug-toys. Nearly every child in the street
has one; and one can hardly walk very
far in this city without meeting some
gray-headed old man, with two boxes
full of these funny things for sale. They
are very cheap, too; just a little bit of
money, less than five cents, would buy
your arms full of them.

Just think of buying a curious Chinese
cart, the cart-body (ask mother what
that is) made of paper colored to repre-
sent the blue cloth which they use here
to cover carts, the wheels and the thills
(ask mother, too, what those are) made
of very tiny bits of woods, or of the
tough outside of cornstalks, and har-
nessed in between the thills, a big, black,
live beetle-bug.

:0:

"Take my life and let it be
Consecrated, Lord, to thee."

"Take my love, my Lord, I pour
At thy feet its treasure store."

"Take myself and I will be,
Ever, only, all for thee."

:0:

When converts were first baptized in
our Foochow Mission, it was a question
whether the women should have names.
Mrs. Hu, the mother of three of our
preachers, settled it by saying: "Woman
has a name in the Christian Church, if
she hasn't anywhere else!"

A Story of the Law and the Gospel in Mexico.

BY MRS. EATTIE L. GRAYBILL.

"Well, Panchita," said old Don Manuel to his little granddaughter, "what did you learn at the Protestant Sunday-school today?"

"Ah, *papacito*, see my *catecismo* that the *senora* gave me! I shall get a lesson in it every Sunday. Then she will give me a pretty card for a premium. Go with me next Sunday, dear grandpa. I want you to hear the pretty songs, and"—

"We are Catholics, Panchita, and the priest tells me that these Protestants are heretics; that they will teach you wrong things. I must take you to mass next Sunday."

"No, no, grandpa! I think it cannot be wrong."

"Well, child, run and play while I look at your book."

He began at "Who made you?" Nothing to criticize up to the Ten Commandments. These, however, were very different. "Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them, nor serve them." He had never heard this before. He read over the ten as he found them in Panchita's book, then quietly repeated to himself the ten as he had learned them when a boy. Thus:—

- I. Thou shalt love God above all things.
- II. Thou shalt not take His Holy name in vain.
- III. Remember the feast-days, to keep them holy.
- IV. Honour thy father and thy mother.
- V. Thou shalt not kill.
- VI. Thou shalt not commit adultery.
- VII. Thou shalt not steal.
- VIII. Thou shalt not bear false witness against thy neighbour.
- IX. Thou shalt not covet thy neighbour's wife.
- X. Thou shalt not covet thy neighbour's goods.

"Can that second commandment, as given by the Protestants, be in *La Santa Biblia*?" he said to himself. Don Manuel had a great reverence for the Bible, though he had never read it for himself, and had only been taught mutilated portions. His thoughts were busy with "Thou shalt not make unto thee any graven image. Thou shalt not bow down to them," etc. At last he decided he would find out for himself. "For," said he, "if God's Word does teach that, then we are wrong."

Sunday dawned bright and clear. Panchita didn't go to mass, as her grandpa had threatened. In most Mexican families the children's wishes and wills carry the day. Partly so it was in this case. Anyway, Panchita's wishing his company to the Protestants' Church, gave him an excuse for showing himself there.

An earnest young Mexican preacher was helping in the services, bidding welcome to newcomers, and teaching the Bible-lesson. Don Manuel sat with the learners. He also stated his desire to know how God's Law was written in the Bible, telling his surprise to see the second commandment as it was in "the child's book."

"That sweeps all I know about religion away," he said, after seeing it complete in a Catholic Bible.

The little girl led him to church every Sabbath. He found to his joy that not only was the law different, but so was the gospel. For did not the Good Book teach him to go directly to Christ in confession? "There is one mediator between God and man—Christ Jesus." So his old confession to the priest was given up. It had been thus:—

"I, a sinner, confess to Almighty God and to the Blessed Virgin; to Saint Michael, archangel; to Saint John the Baptist; to Saint Joseph; to Saint Peter and Saint Paul; to all the saints in heaven; and to thee, spiritual father (the priest), that I have grievously sinned in thought, word, and work. Therefore I beseech all the above-named saints to intercede for me with God our Saviour."

The old man grew in knowledge and in grace. He continued in the joy of God's salvation. After a few years of service in the little congregation of Protestants in the city of M—, God called him home to heaven. The little child had led him. *Wellspring.*

—:o:—

SEEKING THE TRUTH.

BY IDA BUXTON COLE.

(Inquirer and representatives of Confucianism, Buddhism, Zoroastrianism, Brahmanism, the Egyptian, Grecian, and Christian religions. If dressed in costumes of the country they represent the effect will be pretty and instructive.)

INQUIRER.—My soul cries out for something loftier than itself, something purer, wiser; a guide who can teach me what life is, where death tends, and how to rid me of these doubts and fears which fill my days with unrest. Somewhere there must be peace of mind, rest of soul, and one for whom humanity is stretching forth its hands in earnest entreaty.

CHINESE (enters).—I come from a people who knew much of invention and art before the modern nations were founded; printing, gunpowder, and the compass of the mariner were first heard of in my country. A people experienced in these things can point you to the teacher who will do all you desire: our great Confucius, the Holy Master Kung, beloved by all the loyal of my race, our leader, guide; his influence was great and to him we owe much which sustains our institutions and our governments. A man who can mould the minds of millions and shape their

lives is great. He understood our needs and told us all that man should know—our duty to our parents and our children, how to select our houses and companions, whom to marry, how to bury and mourn for our dead, how to give and receive presents, when to take office, and all things relating to court and social etiquette. Is not this enough? Do you wonder that we revere him and in his memory build our costly temples, and twice a year still keep his sacred festivals. Here are our Sacred Books, in number five; take them, I beseech you, and therein find the truth you seek. (Offers books.)

INQUIRER.—Ah, no, good friend, Confucius I cannot follow. When asked "What is death?" "Know you not," he replied, "When I know not the nature of life, how shall I inform you what death is?" No, no; life is strange and death even more mysterious; these are the questions I would solve and your great teacher cannot aid.

BUDDHIST (enters).—I am told that here I shall find one seeking the truth. I bring thee tidings glad and tell thee of Lord Buddha, who will guide thee into blest Nirvana, "soulless, sinless rest." Of high estate and royal family, yet he became poor for our sake and wandered far and wide relieving human woe; to him we pray and offer praise. Here are our sacred books, the precepts of Lord Buddha, take them and learn how to live that you may attain Nirvana. (Offers books.)

INQUIRER.—Nirvana! State of bliss and peace! My soul knows neither, faint it would know both. He tells me how to live, but life is not all, what says this prophet then of death?

B.—Through countless ages we live on in transmigrations, in man, beast, bird or flower.

IN.—And after these where shall the soul go then?

B.—Alas, I cannot tell, but is not sweet Nirvana enough to know?

IN.—Your Buddha will not do, he cannot carry me beyond myself nor tell me how to rid myself of this great burden of my sin. Here is another. Good friend, whence comest thou?

PERSIAN (enters).—From Persia, a follower of Zoroaster, whose magic, the great Platosaid, "comprehended all the wisdom of the gods." To earth, moon, sun, fire and water we sacrifice. Two gods are there, the good and bad, follow the first, appease the last. The great Zoroaster taught justice, holiness, the right and wrong; he found all life a battle 'twixt the good and bad, and urged his followers to fight for the good. Read the words of wisdom from our Zend-Avesta and learn the way. (Offers book.)

IN.—Zoroaster had a hope of another and a greater prophet. I would find the

hope fulfilled and know the king himself.

BRAHMIN (enters).—I represent no phase of one man's thoughts grown to a creed, but the great system of the Brahmins: from the sacred Ganges, the land of the rice fields, palms, of the juggernaut and elephant, I come to tell thee of *our* faith. The pardon of our sins we earn by merit: I have seen my countrymen pierce the flesh with knives and forks and bruise the body, enduring all the pain most willingly. Are they not brave who suffer thus that they may say, "I am Brahmin, I am life, I am everlasting, perfect, self-existent, undivided, joyful"? The Veda teaches us the way, take, learn and live. (Offers books.)

IS.—Ah, no; how vague is your eternity, your idea of the Spirit: these things I must know, and I have heard that somewhere there is One who pardons sin. Him I seek.

EGYPTIAN (enters).—From the far off home of science and religion I come. Art, medicine, music, chemistry, agriculture and architecture were known to us; Egypt, the home of ancient culture and wisdom. There Pythagoras, Herodotus, Plato, and Moses learned the law. Surely we can tell you of the gods, for did not wise Herodotus say of us, "They are of all men the most excessively attentive to the worship of the gods," and "are beyond measure scrupulous in matters of religion." Then hear me pray. The soul is immortal; when the body decays the soul begins its transmigrations, for three thousand years it lives in animals, insects, birds, and then re-enters man. Three orders of gods are there, eight of the first, twelve of the second, and seven of the third.

IS.—Hold, good friend: you wish me well no doubt, but your religion cannot satisfy my weary soul longing for rest. There is, I have been told, a command, "Thou shalt have no other gods before Me," and this great God I would find. (Greek enters.)

GREEK.—From Greece came knowledge yet we knew not this one God. Three generations of gods have we. Our poets sing of them in famous verse, in sculpture unsurpassed our artists show them to the world, and of their origin our great philosophers discourse. Accept this volume of wisdom and learn for thyself. (Offers book.)

IS.—It will not do; all your gods are human. Your philosophy is rich 'tis true, but nowhere does it tell me how to find peace or rid myself of this great weight of sin. (Christian enters bearing Bible.) Here is yet another; friend, your face has something of a peaceful light as if you do indeed bring tidings of sweet peace.

CHRISTIAN (sings).—

"Would you lose your load of sin,
Fix your eyes upon Jesus;
Would you know God's peace within,
Fix your eyes upon Jesus.
Jesus, who on the cross did die,
Jesus, who lives and reigns on high,
He alone can justify.
Fix your eyes upon Jesus."

IS.—And who is this Jesus? Is He the King I seek?

CH.—The voice from heaven said of Him, "This is My beloved Son in whom I am well pleased."

IS.—And will he give rest to one weary of wandering?

CH.—This is His promise: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

IS.—That is sweet indeed. My mind is vexed and loaded with tumultuous thoughts, will He still them?

CH.—Listen to His voice. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

IS.—Is this Jesus the Father whom I hear is over all?

CH.—"Jesus saith unto Him, I am the way, the truth and the life; no man cometh unto the Father, but by me."

IS.—What does He tell me of my soul. Is there a life beyond and how can I deserve it?

CH.—"God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

IS.—I would go to Him, I would believe in Him, but will He take me with my sin?

CH.—He answers, "Whosoever believeth in Him shall receive remission of sins," for "the blood of Jesus Christ His Son cleanseth us from all sin."

IS.—Perhaps He will not accept me.

CH.—He will, for He has told us "him that cometh to me I will in no wise cast out."

IS.—Wonderful words! Give me thy book. (Takes the Bible.) Let me learn more of myself and my duty to Him, more of Him and His great love for me. (Turning to others.) Good friends, you meant to do me good, but you have not the truth. See you not the Way has come at last, the Light has dawned upon the world? I pray you live no longer in the twilight of old superstitions, but come with me into the sunlight of God's service.

(All bow heads reverently and sing)—

"Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou biddest me come to Thee
O Lamb of God, I come! I come!"

—:o:—

In China the undertaker's shops have a very bright appearance and the coffins are usually painted red or some equally bright color; some are decorated profusely with gilding.

A Chinese Feast.

BY A MISSIONARY.

Having been invited to a Chinese feast, I attended and will give an account of what I saw and did. Having taken the seat assigned me, I looked to see what was on the table. An American would have been struck as much by what was not there as by what was.

There was no table-cloth. The only table linen used by the Chinese is a dirty napkin, which is dipped in hot water and wrung nearly dry, and then is used by one or more of the guests to wipe their faces and hands. This article is first introduced when the feast is about a third through.

There were neither knives, forks nor plates. In front of each guest there were placed a pair of chop-sticks, a small china cup, holding half a gill or thereabout, and a china ladle, holding about a tablespoonful. The cup was for wine, which was served hot. The spoon was for the broth and the chop-sticks for the solids, which composed the various dishes. I was favored with a teacup and tea. The cup had no saucer, but did have a cover to confine the aroma of the tea, which is a very sensible idea.

There were on the table a number of small dishes containing the following relishes (which were to be eaten between courses) viz: watermelon seeds, sugared peanuts, water chestnuts, san tao jelly (the san tao is a sort of crab-apple), oranges in sections, sugar cane cut into small pieces, beboes, pickled plums, dried fish, ham, chicken, liver and gizzards, vinegar and ginger and oil. The jelly was in small diamond-shaped blocks. The fish, ham and chicken were cut into small pieces.

Each course was brought on in a bowl and set in the middle of the table. We helped ourselves from this with chop-sticks and ladles. It is considered polite to help your neighbors with your own chop-sticks. The dishes are all cooked pretty much alike, and were between a stew and a boiled dish. Each dish had a rich broth which was usually good.

Bamboo was found in nearly every dish. The edible bamboo consists of young sprouts, and I have found out that it is much better eating than I supposed it would be.

The following is the bill of fare in the order of the courses, with my comments thereon: Shrimps (good), chicken (good), mushrooms (passable), sea-slugs (I do not think much of this dish, which the Chinese esteem a delicacy), ham and chestnuts in syrup (passably good), fish (good), san tao and chestnut sauce (fair). This was an experimental dish, aping foreign cookery. San se (very good). This dish consists of ham, chicken, and bamboo cut into small strips. Duck

(good). Then came the dessert, which consisted of meat and sugar dumplings. Ham (I do not like Chinese ham very much), samli, a fish resembling white fish, which was good; leg of pork, which I did not like, and chicken, which I did. The whole concluded with a bowl of rice.

Home Investments.

In *The Church at Home and Abroad* we find a pleasing illustration of systematic benevolence. The mother proposed in a family council that each one should invest a quarter of a dollar for the Lord.

"Capital!" was the father's response.

"Glorious!" shouted Fred.

"Goody, goody!" exclaimed Jennie.

"I want quarter, too," said little Grace, only six years old.

Ralph, eight years old, also joined the company; so they started with a dollar and a half. The father, being a bookseller, invested his quarter in that business; the mother bought ten cents' worth of paper, and wrote a story; she invested the other fifteen cents in hop yeast to sell to her friends.

Fred went into partnership with a kind old gentleman who made blueing. One day he broke a bottle of it and ruined his sister's dress. Fred was too honorable to do any less than buy a new dress. This cost within three cents of three dollars and thirteen cents, to which the blueing business had increased his quarter. But he sold the remaining bottles, and soon had three dollars and eighty cents for his contribution.

Jennie spent her quarter in Saxony yarn, and crocheted edging for a skirt, for which she received a dollar. This she invested in the same way, and increased it to four dollars.

Ralph invested in eggs for a sitting hen that he already owned. She was stolen, and Ralph was insolvent. The next day he weeded a neighbor's garden, and earned some money to start on again. This time he went into the newspaper business; every evening found him on his route, and three dollars was the result.

Grace made her father a shaving-paper case, for which he paid her half a dollar.

At the end of the stated time the "Home Investment Company" reported as follows: Father, seven dollars and eighty-four cents; mother, seven dollars and one cent; Fred, three dollars and eighty cents; Jennie, four dollars; Ralph, three dollars; Grace fifty cents: total, twenty-six dollars and fifteen cents.

—:o:—

A Karen Wedding.

February 29, I attended a Karen wedding a few miles out from Henzada. The bride was a cousin of Moung Ky An, a Christian Karen, and, with him as our guide, we travelled the winding, rough, and sunny roads, protected but a small part of the way by the tall jungle grass.

While the bridal couple were putting the finishing touches to their toilets we rested in the welcome shade of a bamboo house, watching with eager interest the people as they passed the door, till it was time to go to the place where the ceremony was to be performed. The plain bamboo props were hidden by the pretty cocoanut leaves; the thatched roof was decorated with green, and in the centre was an arch formed of orange-red flowers and long, finger-like pods, under which arch stood a long bench, on which the bridal party sat.

While waiting for them, Ko Tyke, the Burman pastor, preached to the people seated on the ground, some of whom seemed interested, and laid aside their cigars to give the better attention. The preparations being completed, a sweetly-sounding gong was struck, and the party came in; last of all came the bride and groom, with two bridesmaids and groomsmen.

The wedding gown was checkered red silk, which completely hid her bare toes from sight. No ornaments decked her neck or fingers, but a spray of pink blossoms was fastened in her dark, luxuriant hair.

When all were seated, a friend went through the company with a bottle of perfumery, scattering it right and left. When the pastor had wiped it out of his eyes, he was ready to begin.

A hymn was sung, a chapter read, the all important question put to each, the words spoken pronouncing the twain to be one, another hymn sung, and the ceremony was over, performed in as concise and neat a manner as would do credit to an American.

The friend with the vial of perfume made the rounds again, filling eyes and ears with its contents, and then the newly married couple received the congratulations of their many friends. After partaking of the bountiful breakfast awaiting us, we retraced our steps homeward, grateful to God for the changes wrought by Christianity. — *Miss Webb.*

—:o:—

Remembrance of Dr. Judson in Maulmain.

During our stay in Maulmain, every Christian home was visited. From the poorest to the richest, in every house, Dr. Judson's face was to be seen. His photograph greets the eyes of the baby swinging in a cradle of cloth, the ends fastened to the rafters by cords, or to the one in a box of carved wood, swinging by ropes from overhead. The first and most prominent object upon the dull, brown wall for the eyes of all to rest upon is the dignified missionary, Bible in hand. In homes where to eke out a living the women and girls are busy making cigars, Dr. Judson in a wreath of cobwebs and dust bears them company. — *Mrs. Bainbridge.*

The Little Hindu Girl.

Poor Mali sits alone and weeps,
A gentle Hindu maid,
Her graceful form in sorrow bent
Beneath the aloe's shade.
No loving voice to soothe her grief,
Or quell her rising fears;
Her nights are spent in restless sleep,
Her days in sighs and tears.

She never knew a father's love,
Or mother's tender care.
Curs'd from the day that gave her birth,
And doomed to sad despair;
No joy lights up her wistful eyes,
Nor gladness cheers her heart.
Neglected, friendless, and despised,
In grief she sits apart.

She never heard of Jesus' love
To little children given,
And that He bids us come to Him
And have our sins forgiven;
Had Mali known this Saviour dear,
Her heart had opened wide
To let this gracious Friend come in,
Her gods had thrown aside.

Oh happy little Christian girl
Whose heart is full of glee,
Who bounds to hear her Father's step,
And sits upon his knee;
Whose home is full of light and love
Lit by the Gospel's flame,
Kindled by the glad news to men
That came with Jesus' name,

Will you not pray, and help to lift
The poor dark Hindu girls,
And bid the banner of our Lord
Whose Gospel light unfurls,
To wave triumphantly and free
O'er India's coral strand,
And bring the heathen children in
To fair Immanuel's land!

—Alice Gregory.

—:o:—

Shway-Dagon Pagoda.

Above all surrounding objects, as one approaches Rangoon, is the golden spire of Shway-Dagon Pagoda, crowned with its glittering filigree work. Since the rebuilding, in 1768, the pagoda has been 325 feet in height. Surrounding it, upon the same platform, are smaller pagodas, temples, gilded ornaments and trees, bearing every manner of tinsel and paper fruit and flower, huge griffins resembling neither man or beast, sacred bells and idols and banners and mosaic work of colored glass, and before each shrine the various offerings, and wrapped about the idols gold-bordered yellow cloth—the gift of a seeker after merit—while even the base of the great pagoda itself is draped with the same material. Shway Dagon is the most celebrated shrine both in Burma and Siam, and peculiarly sacred as containing in the innermost recesses of its solid masonry eight hairs from the head of Gautama. On this sacred pavement, sixty years ago, stood two American missionaries, bound and fettered, ready for the executioner, but before the fatal deed was accomplished, the British soldiers burst in upon them. The grandson of one of the two is now in charge of one of the most important districts in British Burma. — *Mrs. Bainbridge.*

Looking for Jesus.

A Hindu girl was stolen from her home and carried to Calcutta, where she was sold as a slave.

A rich Mohammedan lady bought her, and, as she was pretty, brought her up as a companion and plaything.

She had a happy life for years, until one day it came into her mind that she was a sinner, and needed to be saved from sin.

Her kind mistress, to take up her mind, sent for the rope-dancers, the jugglers, the serpent charmers, and all the amusements which she was fond of; but the girl was as sad as ever.

Since she had lived in Calcutta she had become a Mohammedan instead of continuing a worshipper of Brahma, Vishnu, and Siva, and so the kind lady brought a Mohammedan priest to comfort her.

But though she recited long prayers in an unknown tongue five times a day, with her head bowed toward Mecca, her trouble was not removed.

After three weary years of waiting, the girl went to a Brahmin for relief, hoping, if she returned to the faith of her fathers, to find peace.

At first the Brahmin cursed her in the name of his god; but, as she offered him money, he promised to help her.

Every morning he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a sacrifice.

At last she happened to pass a beggar in the street one day.

She had never seen just such a beggar before, and as she dropped a coin into his wooden bowl she said, almost as if thinking aloud, "Ah, if even you could but tell me where to find salvation!"

"I have heard that word before," he said.

"Where? where?" she asked. "I am sick, and fear I am going to die, and what will become of me?"

The man told her of a place where rice was given to the poor.

"I have heard it there," he said, "and they tell of one Jesus Christ, who can give salvation."

"He must be the One I want. Take me to Him!" she urged.

"I do not know where Jesus Christ lives," answered the beggar, "but I can tell you of a man who does know;" and he told her of a Brahmin who had been brought to Jesus Christ, had given up his gods, and was now a teacher of the new religion.

Weak and ill as she was, the Hindu girl—now a young woman—started on her search that very evening. She went from house to house, inquiring, "Where is the man who will tell me where to find Jesus Christ?"

No one knew, until, as she was about to give it up, she was shown into the house she sought, and met the teacher on the veranda. She burst into tears as she cried:

"Are you the one who can lead me to Jesus? Oh, take me to Him, for I am going to die; and what shall I do if I die without salvation?"

And how do you think the teacher led her to the Saviour, who she hoped was waiting for her in that very house?

He knelt down beside her and besought the dear Lord to open her eyes, that she might see and believe in Him, who was ready to give the salvation for which she longed. And, as he prayed, the truth was revealed. She saw the Son of God, and the Shepherd, who for so long had sought His child, folded her to His bosom, and she was at rest. — *The Children's Record*.

—:o:—

A Hindu Place of Judgment.

When you hear of a place of judgment I suppose you will picture to yourself the court of a king, or at least a law court where the magistrate gives his decision on the case brought before him after hearing the evidence on both sides.

The judgment seat of which I write, however, is neither the throne of a king nor the bench of a judge. It is a large flat stone placed in the open air. No one is seen sitting upon it, yet the Hindu priest tells the people that it is occupied by the king of kings, their god.

Before it you will see two goats, which have been presented by the people who have had the dispute, and have brought the case into court for judgment. A crowd of people have gathered to see who will get the case.

There is breathless silence as the priest of the temple near by stands before the two goats, and then, holding some sand in each hand, sprinkles it upon their backs. The goats are now let loose and the people watch them eagerly.

By-and-by one of them feeling the sand on his skin uncomfortably begins to try and shake it off. As soon as the goat begins to shake himself the case is decided in favor of the person to whom that goat belongs.

You will think this a funny way of administering justice. Still the practice was, until recently, found in the hills of India. This is but one instance of many of the foolish superstitions in India.

—:o:—

Torture for Pardon.

BY IDA BUXTON COLE.

(Mamma, Edith, Sadie, Ned, and Frank.)

E.—"Mamma, that wicked Mr. Long is dead. What a dreadful thing to die with one's sins unforgiven."

S.—"Do you suppose, Mamma, he knew that the blood of Christ would make even his scarlet sins white as snow?"

F.—"I wish every heathen had had Mr. Long's chances for salvation."

Mamma.—"The heathen sadly need the knowledge, my son. Many of them endure great physical pain thinking to obtain pardon. In India the methods of self-torture practiced are horrible."

E.—"What are they, Mamma?"

Mamma.—"Some throw themselves from a tall bamboo platform upon a bed of knives or thorns which stand upright; the blades or sharp points cut and tear the flesh in a painful manner."

S.—"And do they think that will pardon sin?"

Mamma.—"Yes; they hope thereby to gain 'merit' as they call it. Some thrust the knife blades into the flesh until the body is full of them."

F.—"I saw a picture of a Hindoo with a long iron rod through the end of his tongue. Was that torture for sin?"

Mamma.—"Yes; that is one method, perhaps intended for gossip or for untruthfulness."

N.—"Our Sunday-School teacher told us about the Churrock, how they swing upon it in the air for twenty minutes or half an hour and then come down pardoned."

Mamma.—"The Churrock resembles an old fashioned well-sweep, but instead of a bucket at one end, it has a pair of huge iron hooks which are fastened in the back just below the shoulders; the victim is then raised and as Ned says, allowed to swing in the air. As this is a very painful operation some rich men hire substitutes to suffer for them."

S.—"They must really desire pardon to endure so much."

F.—"I think that requires more bravery than to forsake bad habits or stand the jests of wicked associates."

N.—"Are these all the methods to receive pardon?"

Mamma.—"No, indeed; sometimes several men stand together in a row and through the sides of each is drawn a large bamboo rope."

S.—"That is the worst of all, Mamma."

E.—"Is it not the Hindoo who is run over by the Juggernaut?"

Mamma.—"Yes; the Juggernaut is 'the lord of the world' with them. He has many temples and priests. Each year they celebrate a great festival in his honor, about half a million people attending. They send men out all over India to induce people to go on this pilgrimage; they start out in companies of forty, fifty and more to travel many miles; most of the pilgrims are women and children; the inns are few and crowded so most of them have to sleep in the open air; this festival always occurs in the rainy sea-

son, so you can imagine how injurious to the health the journey is."

N.—"I should think they would die."

Mamma.—"About twenty thousand of them do each year; it is said that from the sickness and filth of these Juggernautic expeditions the Asiatic cholera arises."

E.—"It seems as if common sense ought to teach them better than to throw away twenty thousand lives for a wooden idol not worth the paint upon him."

Mamma.—"Our medical missionaries follow these processions and aid the sick and dying when allowed; they have saved many lives; while treating the patients they tell them of Jesus 'mighty to save.'"

N.—"Are any converts made?"

Mamma.—"Very often; some of the best native teachers have been converted in this manner."

S.—"What is the car of the Juggernaut, Mamma?"

Mamma.—"At the great festival huge cars with images of the god are drawn about and those desirous of obtaining merit throw themselves upon the ground and the great wheels run over them."

E.—"How strange the simple way of pardon through Christ must seem to them."

Mamma.—"It is blessed news to many who hear and accept, and it is encouraging to know how many natives become preachers and teachers of the Word, pointing out the Fount which cleanseth sin."

All sing one verse of

"There is a fountain filled with blood."

—:o:—

The Idols of the Heathen.

[An Exercise for Mission Circles with Motions.]

SINGLE VOICE.

Children, do you the story know
Of Idol gods? And can you show
What they are like, and by whose
hands

Are formed the gods of heathen lands?

[Recitation by all of Ps. cxv., 2-8 with motions.]

FIRST CHILD.

King David, in his Psalms, hath told
Their idols silver are, and gold;
Only the work of human hands,
The gods of far-off heathen lands.

ALL IN CHORUS.

Our God is in the heavens above—
We'll praise Him with full hearts of love;
We'll shout hosannas to His name,
While heaven and earth His powers proclaim.

SECOND CHILD.

They all have mouths, but can not talk;
They all have feet, but can not walk;
Two eyes that can not see have they,
A tongue that not a word can say.

[Chorus.]

THIRD CHILD.

Two ears that ne'er a sound have heard,
Hands that for work have never stirred;
Each has a nose that can not smell,
A throat through which no note doth swell.

[Chorus.]

FOURTH CHILD.

So every one that trusteth them,



A CHINESE WOMAN OF HONG KONG.

These worthless idols wrought by men,
They, too, who make them with their
hands,

Are like these gods of heathen lands.

[Chorus.]

[Recitations, with motions, of Isa. xlv. 12-20.]

SINGLE VOICE.

Now, folded be your little hands;
Then, all together, you may tell
How unlike gods of heathen lands
Is our great God, we love so well.

CLASS.

If we our love to Him confess,
He will be mindful us to bless;
He has enough to spare for all,
Holds wide His arms to great and small.

[Chorus.]

What priceless blessings thus are given,
By Him who made both earth and heaven;
The earth for man to dwell on, gave;
In heaven He waits our souls to save.

[Chorus.]

O let us praise Him with each breath,
Before our eyelids close in death;
E'en now begin to sing His praise,
E'en now to Him glad songs we'll raise.

[Chorus.]

—Mrs. W. G. Kennedy.

—:o:—

Strange Things in China.

Men wear long petticoats and carry fans, while the women wear short jackets and carry canes.

A bachelor is likened to a counterfeit coin; he is looked upon with suspicion even by members of his own household.

They feed their friends sumptuously when dead, but let them take care of themselves the best they could while alive.

Lovemaking is only done three days after marriage. It is not only considered the safest way to get ahead of a rival, but the surest way to get a wife without losing much time.

To encourage honesty and sincerity, confidential clerks and salesmen in all branches of industry receive an annual net percentage of the firm's business besides their regular salaries.

If a Chinaman desires the death of an enemy, he goes and hangs himself upon his neighbor's door. It is a sure cure to kill not only that particular enemy, but members of his entire family will be in jeopardy of losing their lives.

A man could borrow money on the strength of his having a son, but no one would advance him a cent if he had a dozen daughters. The former is responsible for the debts of his father for three generations. The latter is only responsible for the debts of her own husband.

When a Chinaman meets another he shakes and squeezes his own hands and covers his head. If great friends had not seen each other for a long time, after the mutual handshaking they would rub shoulders until they became tired. Instead of asking each other's health, they would say: "Have you eaten your rice? Where are you going? What is your business when you get there? How old are you? and how much did you pay for your shoes?"

One of the strangest things of all about these people is that every man seems to be attending strictly to his own business

The Plea of the Nations.

BY MRS. ARVILLA RODRIGUEZ.

following exercise requires eight girls, all nine, or of two sizes, one of the larger ones the part of America. She should take her toward one end of the rostrum, partly facing the audience. As the others come in they should form a quarter-circle, and each one address the audience. They should all carry the flag of the country they represent, and the native costume also add to the interest of the exercises. They can be made in the form of a banner, at the expense, by using cambric and placing the name of the country across the top in cedar. America recites her first part, then Japan enters and recites, then China, and so on. Singing of the verses "Shall we whose souls are hallowed, etc.," immediately after the exercises, girls go off the rostrum, has a good effect.)

AMERICA.

O land, beloved home!
 What happiness thy subjects know—
 How manifold the blessings are
 Which thou upon them dost bestow.
 While with patriotic fire
 Pulses thrill from thoughts of thee,
 For greatest cause for thankfulness
 For thy Christianity.

JAPAN.

Some is far across the seas—
 Say my name is Japanese,
 Anger in this grand domain
 Where light and liberty doth reign—
 Just a message is my prayer
 To try to my people there.

CHINA.

Some is *too* across the seas—
 Neighbor to the Japanese:
 The country broad and fair,
 Rich in ancient lore, and rare—
 Yet the thrall of ignorance
 Holds her captive in intense,
 Can you tell me of a hand
 To free now my native land?

INDIA.

Himalaya's lofty peak,
 And down to lovely Ceylon's side:
 The soft, spice-laden breezes blow,
 And tropic waters gently glide:
 This is the spot that I call home,
 And not a fairer one perchance
 I find if you should travel o'er
 The whole of nature's vast expanse.
 Yet the sun upon his round
 Does not upon more misery—
 Hearts are aching for relief
 And India loudly calls for thee.

AFRICA.

Out the wilds of Africa—
 And with mystery shadowed o'er,
 As to tell to thee a tale
 It is not merely passing lore:
 A tale to melt the heart,
 Able to make the blood run cold,
 Men committed in the name
 Of worthless idols, grim and old.
 Mark the cloud of ignorance
 That on my country's horizon,

And we must suffer till the work
 Of white man brings a brighter dawn.
 Say, can you send a messenger
 To teach my dying people there?
 Oh! send us help for Africa
 And send it quickly in my prayer.

TURKEY.

On soft and downy pillows,
 In brodered vesture gay.
 My sisters of my native land
 Pass all their hours away.
 They know not of the pleasure
 Of a life of usefulness,
 They know no loving Saviour
 Who would their efforts bless.
 Oh! won't you come and lead them
 In the way that thou hast trod?
 The way that leads to happiness,
 To heaven and to God.

SOUTH AMERICA.

Down where the mighty Amazon
 Rolls on in grandeur to the sea,
 And where the rugged Andes rise
 In all their lofty majesty,
 Where sweetest flowers and fruits abound,
 Where agile beasts and song-birds roam,
 Where e'en the glistening diamond rests,
 There is the place that I call home.
 But midst these blessings rich and rare
 Sin grows, and towers over all:
 And man alone is hideous,
 While his abode is beautiful.
 But can benighted man enjoy
 A light that he has never seen?
 Oh! come and lead us in the way
 That thy own feet doth travel in.

ITALY.

My travels have been far and wide:
 From Italy most dear to me,
 Through every country of the globe,
 And all the islands of the sea.
 Where'er the love of God's unknown,
 And Jesus is no fireside theme,
 There are the haunts of wretchedness,
 Brutality and suffering.
 What shall I say unto them, then,
 As I my journey still pursue?
 My light has very meagre been,
 And I have come to learn of you.

AMERICA.

Ye all have come to ask of me
 The way to light and liberty:
 You crave a message at my hand
 To carry to your native land:
 This is the message I would send.
 Be it to either foe or friend:

There is no light save light in Christ,
 No power that can your woes remove
 Except the power that is the source
 Of light, and liberty, and love.
 Oh, learn to know the Saviour here
 Where all these benefits abound,
 Then go and tell thy people there
 What peace and joy thy soul hath found.

And you, my friends, will you not aid
 A cause so worthy and so vast?
 Will you not give a coin or prayer
 To help some earnest soul to Christ?
 And "Thine shall be the glory, Lord,
 If by some word or deed of mine
 The light that fills my life to-day
 Into some darkened soul shall shine."

(The first part of the response of America should be addressed to the girls—the first four lines of the last verse to the audience, and the last four with the eyes raised.)

EDUCATION IN CHINA.

When the little fellow enters the school-room for the first time, and has made his obeisance to Confucius, the patron saint of education, and to his teacher, he takes as his first book what is called in English the "Three Character Classic," a sort of Chinese doggerel arranged in lines of three characters each.

His first duty is to commit all this to memory, and to learn to read and to write each character in it. It contains a smattering of Chinese history, moral precepts and wise sayings. He commits each day's portion to memory by shouting it out, character by character, at the top of his voice. If he keeps quiet he gets a whipping. A thoroughly studious boy will almost raise the roof of the school-house with his shouts.

When he has "backed" all this book—recited it with his back turned to the teacher—he is given his second, which is "The Hundred Family Names." This contains absolutely no sense at all, but is merely a list, also arranged in a sort of rhyme, of the hundred allowable surnames in China. When he has committed all these to memory, and can read and write each separate character, he is put into the "Classics of Confucius."

These form really the chief substance of all Chinese education.

When it is known that they were written at least five hundred years before Christ, their fitness for forming the entire education of all classes in a nation of four hundred millions of people may easily be judged. They contain much pure morality, much idolatrous teaching, a little Chinese history and geography, and many pages the meaning of which the ablest scholar of the present day utterly fails to discover.

Yet this course of study completes the education of the Chinese boy, and is supposed to fit him to guide the affairs of a great nation.

He comes out of school knowing nothing of any of the sciences; nothing of geography, except that heaven is round, and the earth square, with China in the centre; nothing of astronomy, except that a comet is a sure forerunner of calamity, and that an eclipse is caused by an attempt made by a dog to eat up

the sun or moon; nothing of other nations beyond a vague idea that there are hordes of wandering, uncivilized vagabonds across the seas, who live in wretchedness and barbarism, unblessed by the light and glory of China, and spared in pity by the Emperor; and nothing of religion beyond a tissue of the most absurd and childish superstitions. Such is a fair summary of the education of a Chinese boy.

CHINESE SCHOLARS.

It has been said that there are more books published in China, and more people able to read them, than in any other country in the world; and yet the Chinese language is such an exceedingly difficult one that it takes a boy the best part of his school life to learn to read the famous "Sacred Books," which every Chinese scholar is expected to know almost by heart.

Before any man is allowed to take office under the Chinese government, he is obliged to pass certain examinations in the books which are taught in the schools, and on some other subjects. If he does not succeed at one examination, he may try again and again, and it is no uncommon sight to see quite old men coming up for examination side by side with boys and young men fresh from college.

When a man has passed the examination, he has a right to wear a particular kind of button on the top of his cap, and by this button he is known to every one who sees him as a scholar or learned man.

This is an honor very much coveted in China. They tell of one poor boy who hung his books to the horns of his buffalo that he might learn while following the plow, and of another who, too poor to afford himself lights at night, bored a hole in the partition wall and studied by help of his neighbor's light.

The Message on the Fan.

BY MISS M. E. HEAD.

More than fifty years ago a missionary to India was sitting on his veranda, languid with illness and hard work, and longing for the opportunities to preach the Gospel which his lack of strength denied him. It was a sunny day, but the veranda was cool and shaded. The air was sweet with the perfume of flowers, and there were curious people, strange sights and sounds enough to have attracted the attention of one not accustomed to life in a heathen city.

But the missionary's thoughts were busy with a little band of native Christians who were about to gather for instruction from the Word of God, and with whom, alas! he could not meet; and then with the crowds of heathen on the streets, thronging the temples and the bazaars.

Day after day he had stood among these crowds, telling them the sweet story of a Saviour's love, selling or giving them Christian books and parts of the Bible. How much they remembered of what he said, how many had read the little books, he did not know; yet he loved to think that in this way the Gospel had found its way to many hearts and homes. But to-day all this must be left to other hands. Close beside him was a palm leaf, large and clumsy, but a comfort in a climate like that of India.

"Its beauty is not in its shape," thought the missionary, "but I would like to send it on a message. I believe I'll try an experiment."

Taking an iron pen he traced on the broad leaf the story of Christ's life, of His death for sinners and His gift of everlasting life.

After the meeting was over the natives came flocking in to see the teacher. Among them was a new-comer, a stranger who had followed on into the compound, eager to gratify a curiosity which had been awakened by the singing of the hymns. The missionary was too weary to talk, but he gave the fan to the unknown visitor, told him there was a message on it for him, and bade him come the next day for an explanation.

The next day came, but not the native. The missionary gradually regained his strength, spent his life in India, and finally died. But he never heard again from his unknown visitor or the message on the fan. For all he knew to the contrary the "experiment" was a failure. Yet all the while that message was doing its work.

Not very long ago another missionary in India was surprised by a visitor who came not from curiosity, but with a message from one of the tribes of Central India, where few if any missionaries have ever gone. The native was himself the chief or head man of his tribe, and he presented an earnest plea that a teacher might come and live with his people, to teach them the way of life.

And what sort of a letter of introduction do you think he brought with him? It was none other than the palm-leaf on which, so many years before, the missionary had traced the story of Jesus' love, worn almost to shreds by frequent readings.

"Where did you get this?" inquired the missionary.

"The Most Holy sent it to us," devoutly replied the Hindu.

And then followed a story more strange than any romance, how a chief of a neighboring tribe had given it to him with the assurance that he had seen a holy man, who had put the message into his hands; how he had kept it a long time, how the people had given up idol

worship, opium chewing and smoking, and in some cases the use of intoxicating drinks, till now they were feeling the necessity of leading a holy life and a desire to know more of the true God.

"All the tribes about us," urged the chief, "beg that some one may come to teach our people about the Lord Jesus Christ and how we are to love and serve Him." All this blessing came from the missionary's experiment, the messenger fan sent out on its mission so long ago. You may have heard the story before, but its meaning is ever new. It is only another version of an older story, written thousands of years ago, which reads:

"My word shall not return unto Me void, but shall accomplish the thing whereunto I sent it."

Hold Fast Till I Come.

Who would like to hear a true story of a Hindu child? I will write you one I heard the other day. And who does "I" mean, do you ask? Quite right to settle that before the story. Well, I am the first Zenana worker sent out by the New Zealand churches. You thought missionaries needed to go to New Zealand, didn't you? But now there are so many English there that they have not only missionaries for their own country, but are in their turn sending them out to India.

Now for the story. A Hindu was one day writing letters with the doors all open, because of the heat, and to let the breeze come in. His little boy, three years old, was playing near him. Presently a servant came to call the Hindu to see a friend on business. The Hindu rose to settle the business, and, calling the little child outside, said to him: "Put your hand over my papers to keep them from blowing away, and hold them fast till I come back."

Many Hindu children are disobedient, but this child came at once and did what he was told.

As he stood with his little hand on his father's papers, he counted first how many spiders he could see in the roof. Then how many squares there were in the mats, and so on; but as the minutes went by he got so tired, though he kept changing the hand, that many a little sigh and big yawn said very plainly: "I wish father would come back." But the father had to stay more than an hour, and though many a time he remembered his child, he supposed some servant would go and put away his papers. When he came back, at last, and saw the dear little thing still there patiently standing, he snatched it up, feeling he could not love it enough for its obedience.

Jesus has given us each something to hold fast till He comes. May each of us prove as faithful to our trust as a Hindu heathen child did to his?

Your new friend,

ROSALIE MACGEORGE.

Furzedore, E. Bengal.

Board of Church Extension of the Methodist Episcopal Church.

REV. A. J. KYNETT, D. D., LI. D., CORRESPONDING SECRETARY, 1026 ARCH STREET, PHILADELPHIA, PA.

At the annual meeting of the Boards, held in Philadelphia in November last, Bishop Vincent said:

"The beginning of the great missionary movement dates from Abram's call to go from Mesopotamia to the land of Canaan. When he came into Canaan and was between Ebal and Gerizim, he built an altar. That was the incipency of the Church Extension movement. Then, when he went toward the south, he built an altar between Bethel and Ai. When he went to Egypt, he went for his own convenience, and not at the command of God. He did some things there not very creditable to him, and he did not build an altar. The Church Extension Board is interested in the idea of place. The early altar developed into the tabernacle, the tabernacle into the temple. In all of these there was the idea of place. The idea of place has little to do with the present dispensation; hence I would emphasize the thought that our churches are places which provide opportunities for spiritual worship. The Board of Church Extension has done a good work in improving the church architecture of our country, and I am glad to say the Board has very little to do with the Gothic architecture that takes our thought back to the darkness and superstition of medieval times."

Rev. W. A. Spencer, D. D., Assistant Corresponding Secretary of the Society, presents the following as an experiment worth trying:

In 1881 the late W. C. DePauw, of New Albany, Indiana, whose benefactions have aided so many worthy causes, gave Chaplain McCabe \$250 for the Frontier Fund, as he did again and again before his death. The Chaplain soon after visited Watertown, Dakota, and lectured in a hall, on "The Bright Side of Libby Prison," and at the close of the lecture raised a subscription to build a church. By promising them this \$250 from the Frontier Fund, more than a thousand dollars was secured, and the church was built at a cost of \$1,700.

In five years the congregation had outgrown the church building, and was compelled to go to a hall for their services. They sold the old church, and under the leadership of Pastor Clough and Presiding Elder Traveller, commenced building a new and larger one. November 11th was dedication day, and I took a journey of sixteen hundred miles to help this enterprise. Its electric lights, cathedral glass windows, carpets, pews, furnishings, all were in the best of taste, and testified to the courage and refinement of pastor and

people, who have now, perhaps, the finest Methodist church in the territory.

The value of the new church and the parsonage, practically rebuilt, was over fifteen thousand dollars. Four thousand remained to be raised on dedication day. The pastor had a blackboard prepared with four hundred numbered squares upon it, each square counting for ten dollars. Two or three former pastors were present to help us, and Pastor Clough and Elder Traveller rendered invaluable service. Governor-elect Mellette and other outside friends assisted and encouraged us, and at the close of the morning service we had the debt wiped out.

In the evening a revival service was crowned with divine blessing, and twenty persons asked for prayer, and some of them were converted at the newly dedicated altar.

Brother DePauw's gift of \$250 started the enterprise that now has sixty times the value of that first investment. Where else will money multiply itself sixty fold in seven years?

Are there not one hundred generous givers who will send Dr. Kynett \$250 each for our Frontier Fund, to plant one hundred new churches immediately?

More than one hundred applications are on file in our office, and four hundred places are waiting for help, where \$250 would cause a church to be built within a year. We have a thousand preaching-places in Dakota alone, and over seven hundred are without a church. Shall we have help for our needy West and South?

Catholic and Protestant Converts.

Dr. Warneck, who also is a leading authority on mission matters, has compiled some statistics on the number of converts reported from Catholic and from Protestant societies. His summary is, that the former reports 268,700 converts in Africa 2,000,000 in Asia, 55,000 in Oceania, 330,000 in America, or a total of 2,653,700. Protestant societies report 577,000 in Africa 700,000 in Asia, 280,000 in Oceania, and 688,000 in America, or a total of 2,245,000. Dr. Warneck remarks:

"I must confess that these figures surprised me. Considering the grand and imposing organization of the Catholic Church, the larger number of its missionaries, their rapid method of receiving into the church communion larger numbers and the great advantage enjoyed by the fact that they have been at the work many centuries before our work began, I had thought that numerically their mission success would vastly exceed that of the Protestants.

"Leaving out of consideration Asia, where chiefly those who are descendants of converts of earlier centuries in China and India swell the number in the Roman Catholic reports, it must be seen that

everywhere else the mission work of the Evangelical Church is far in advance of that of the Roman Catholic."

Heroism for Christ.

BY REV. J. O. PECK, D. D.

In the Austin Conference I heard this thrilling incident. It parallels the heroism of the fathers of Methodism. Rev. G. W. Richardson, a one-armed Methodist minister, sixty years old, was sent last year to Clarendon, away up on the frontier. There was no church, no parsonage, no house even where he could hire a room to sleep—not even in a hotel. He found that he must do something. There was no retreat in this one armed, gray haired hero. He deposited his household goods on the open prairie. Then he found a second-hand tent and bought it for a home. He pitched it on the prairie, and through the cold winter of 1883 this invincible Methodist minister lived in that tent and suffered for Jesus' sake. He could find no place to preach and so he threw open his tent for divine services; gathered the people and preached to them the glorious Gospel that is so suited to pioneer hardships. He inspired the people with his own zealous spirit. He said that they must and should have a church. He canvassed the place and aroused a little handful of Methodists to give out of their deep poverty. Then the noble Board of Church Extension was appealed to, and sent them a donation of \$250, and a loan of \$250 more. They built their beautiful church with this help, and this venerable hero reported the above facts in open Conference, closing by saying that the entire cost was \$2,053, and there was only \$75 debt remaining. Halleluia! There are heroes yet among us. And it was missionary money, only a little, that enabled this man to capture this new town for the Methodist Episcopal Church. And, this year, besides building the church, they gave \$10 to missions. And what caused a cheer to break from these bronzed veterans was that the Austin Conference voted to hold its next session in this new town and church. Thank God for the grand Board of Church Extension! Help it with more money. Blessed be God for the Missionary Society that puts bread and bacon into the saddlebags of these frontier heroes that capture new towns!

Brethren, tell this story in every pulpit of Methodism just before the Missionary Collection. Rouse the people with its clarion ring. Demand that there shall be heroic givers in the pews to match these heroes in the saddle. Glory to God! Methodism is on the skirmish line still with her invincible veterans. There are an hundred new towns we will take in a year if you give us the funds. Young ministers of pluck and piety, come on. Win your spurs on the frontier; don't hang around the old fields. Come up and create new things. Make great conferences on new ground and be great men by doing something great.

Give us the \$1,200,000 quickly, and give us more Richardsons to push out on the picket line. Push up the collections. Hurrah for the heroes on the field, and the givers at home who sustain them!



JOHN MILTON PHILLIPS

John Milton Phillips.

The Missionary Society has sustained a heavy loss in the death of its honored and valued Treasurer, John M. Phillips, which occurred at his residence in Brooklyn on the 15th of January, 1889. It had been evident for months that his health was failing, and when, about the close of December, it was known that he was suffering from a malignant carbuncle, it was very much feared that a fatal result was to be apprehended. The progress of the disease was so rapid that many members of the Board of Managers were not aware of his serious illness until they came to attend the meeting of the Board on the afternoon of the day of his death, and found the space in the rear of the President's chair draped in mourning for the beloved Treasurer, whose spirit had already taken its flight to the eternal world. Bishop Andrews conducted the devotional services amid the deepest emotion and profoundest sympathy of the members of the Board, who felt the loss of Mr. Phillips as a personal bereavement.

His funeral was attended at St. John's M. E. Church, Brooklyn, on January 17th. Three hundred employees of the Book Concern occupied the spacious galleries, while in the auditorium, besides the family and personal friends, were the Board of Managers of the Missionary Society, the officers of the church, a large number of ministers from New York, Brooklyn, and surrounding places, and many laymen. Tender and appropriate addresses were made by Bishop Andrews and Rev. W. V. Kelley, D.D., the pastor. Rev. J. Miley, D.D., of Drew Seminary, Secretary McCabe, and Rev. W. L. Phillips, a former pastor, also took part in the services.

The remains were taken to Cincinnati for interment. General Clinton B. Fisk, Rev. A. K. Sanford, D.D., and Mr. H. W. Knight accompanied the family as representatives of the Missionary Society and the Book Concern.

Funeral services were held in St. Paul's Church, Cincinnati, on Sunday, January 20th, and were participated in by Rev.

Drs. Rust, Bail, Gardner, Leihhart, Stowe, Van Cleve, Sanford, Cranston, Baylis, Edwards and Hartzell. General Clinton B. Fisk and Mr. H. W. Knight. The interment was made in the Spring Grove Cemetery, where so recently our brother had laid to rest the remains of his beloved wife.

The *Christian Advocate*, in a very appreciative article, says of Bro. Phillips:

Unimpeachable fidelity and honesty were prominent traits of his character. As Treasurer of St. Paul's Church in Cincinnati, Cashier of the Western Book Concern, Treasurer of St. John's Church in Brooklyn, and of the Missionary Society, he handled millions of money for the Church, and during his tenure of these responsible offices no one, however disposed to find fault, ever breathed a suspicion of his integrity. His accounts were never confused, his statements never obscure. He was not content with common honesty. To receive and disburse the funds intrusted to him with honesty, and account for them with accuracy, did not satisfy him. He made it his business to study with care the institutions in which he held office, and became thoroughly informed concerning every department and every detail of their operations, and made wise and effective use of this knowledge.

Mr. Phillips wielded a potent influence in the affairs of the denomination to which he belonged. It is no disparagement to others to say that in the General Missionary Committee, and other important ecclesiastical bodies of which he was a member, the opinions and statements of no other man possessed so much weight as his. He did not attempt to carry measures through by indirect or irregular methods; but his thorough knowledge of the facts in each particular case, his sterling honesty, his accuracy of statement, and his sound judgment won for him a degree of deference which few laymen or ministers have ever received. He possessed those rare qualities of mind and heart which render one a safe counsellor. Intelligent, prudent, careful, kind-hearted, and loyal to truth, he was capable of giving profitable instruction and advice to those who had learned to trust him. He possessed a large measure of that wisdom which is from above, and which James describes as "first pure, then peaceful, gentle, easy to be entreated, full of mercy and good fruits without partiality, without hypocrisy." The Rev. Dr. Kelley, his pastor in St. John's Church in Brooklyn, in an admirable biographical sketch published in the January number of the *Methodist Review*, says of Mr. Phillips: "From the foot of the ladder to the top he has mounted by the simple might of merit and manliness, without resort to the methods by which men of less scrupulous honor seek self promotion. The market value of his conscientiousness and self-denying fidelity made him indispensable."

Action of the Board of Managers of the Missionary Society.

The Members of the Board of Managers of the Missionary Society of the Methodist Episcopal Church, as they assemble at this time in their regular monthly meeting, are made sad by the mournful intelligence of the decease, at about 11 o'clock this morning, of Mr. John Milton Phillips, the Treasurer of the Society, and one of the Agents of the Methodist Book Concern at New York.

It was known that brother Phillips had been for some days confined to his home by serious illness, but such was the importance of his services to the Society and the Church, and so ardent the hope that his valuable life would be spared, that every heart breathed fervent prayer that the prevailing anxiety might be relieved by tidings of his convalescence. Yet it has seemed right to the All-Wise Disposer of events that the stroke should fall, and our dear brother be removed from us amid his manifold activities and his abundant labors for the Church.

He filled so large a space in his various relations, both to the Society and the Church, that we pause with concern and anxiety for the future as we contemplate the vacancy his death occasions. So severe a loss has seldom, if ever, occurred in the temporal affairs of the Missionary Society and to those of our beloved Church.

With irrepressible emotion we have joined our resident Bishop in preliminary devotional exercises, and now with sorrowful hearts attempt a brief record that must terminate in our minutes the long and important proceedings of our Board connected with the name of our lamented Treasurer, John M. Phillips. No utterances can be too fervid touching his fidelity and competency in the custody and disbursements of millions of dollars that came to his hands as Missionary Treasurer, and as Agent of the Book Concern at New York; or concerning his long-trying, inflexible honesty, and his superior business ability. No dollar was by him ever misapplied, and no penny left unaccounted for. His reputation as a faithful steward, crowned by years of active and devoted service, is conspicuous for its perfect purity.

In another place his business principles, exemplary conduct, and Christian life and conversation, have lately received special notice. The January number of the *Methodist Review* makes honorable mention of these qualities of his character. We have, therefore, the abridged duty at the present time to refer to his connection with our Missionary Society.

For ten years he has been its Treasurer and a member of its Board of Managers. There and in committees his clear views, his wise suggestions, and his genial man-

ners ever made him our valued, trusted, and cheerful colleague; whilst the accounts and showings of our treasury—in some corporations so much the source of discussion and criticism—never, under the practised charge of John M. Phillips, needed explication or perspicuity. The Board, the General Missionary Committee, the General Conference, and the Church at large could read the pages of those important accounts with full understanding and complete satisfaction.

Beyond the duties of the Treasury, Brother Phillips has, with his associate, Dr. Sanford Hunt, given much intelligent thought and urgent service in devising the plan and superintending the erection of the new building on Fifth Avenue and Twentieth Street for the Book Concern and the Missionary Society. Much of his latest labor was given to that important enterprise. It is further cause of regret that his exemplary life should be ended before the new building—so much his pride and joy—could be finished.

But a nobler mansion awaited him, and he has found a higher employ beyond the mundane skies. He rests from earthly labor and his works do follow him. Can we doubt that he was better capacitated for a higher sphere of ultimate perfection by the consecrated service that here, through divine grace, endued him with the traits of benevolent usefulness and Christian fidelity?

We make this brief record of our departed Treasurer, sorrowing most of all that we shall see his manly face no more at his accustomed place in our Mission Rooms, and that his helpful service for the Missionary Society he loved so well is forever closed.

We direct that this minute be entered on the Journal of our proceedings, published in *The Christian Advocate*, and a copy be forwarded to the bereaved family of our departed brother.

EDWARD G. ANDREWS, SANFORD HUNT, CLINTON B. FISK, ENOCH L. FANCHER, *Committee*.

New York, Jan. 15, 1889.

REV. GEORGE S. HARE, D.D.

Little did the members of the General Missionary Committee, when they listened to the clear and ringing tones of Dr. Hare's voice, in November last, think that he would be the first of their number to fall beneath the blow of death. Yet so it was. Cut down by apoplexy, after a few days of unconsciousness, he died at his home in Poughkeepsie, New York, Jan. 9, 1889. In a ministry of more than forty years, he filled positions of great importance in the New York, New York East, New England and Newark Conferences, and was Presiding Elder of the Poughkeepsie District at the time of his death.

At the last General Conference, he was appointed to represent the Second General Conference District in the General Missionary Committee, where he displayed great earnestness and ability. His loss will be greatly mourned.

JOHN ELLIOTT.

It was a great shock to the members of the Board of Managers to hear that their genial fellow-member, whose delightful Christian spirit made his presence in the Board a constant benediction, had been called suddenly to the eternal world on the 4th of December. The Board assembled in special session at St. Paul's M. E. Church, New York, on the 7th, and after passing appropriate resolutions, attended the funeral services in that church, of which he had long been an honored official member.

ELECTION OF TREASURER.

The Board of Managers, at its session on the 15th of January, unanimously elected Rev. Sanford Hunt, D.D., Treasurer of the Missionary Society of the Methodist Episcopal Church, to act until the Bishops make permanent appointment.

NEW MEMBER OF THE BOARD.

Mr. A. H. De Haven, of St. Paul's M. E. Church, New York city, was elected at the December meeting of the Board, to fill the vacancy occasioned by the death of Mr. John Elliott; and was also appointed to the place on the Committees on Western Europe and Finance. Mr. De Haven was introduced to the Board at the January meeting, and entered upon his duties.

REV. OTIS GIBSON, D.D.

One of the most faithful and zealous Missionaries on the honorable roll of our Society passed to his eternal rest when Otis Gibson closed his eyes to all earthly scenes on Friday, Jan. 25th, at his home in San Francisco.

He graduated from Dickinson College in 1855, and went immediately to our mission at Foonchow, China, where for ten years he rendered heroic and faithful services at a very formative period of the Mission's history. His sound sense, practical philanthropy and indomitable courage, were in constant requisition. As principal of the Boys' School, as preacher and class-leader, as translator, as itinerant evangelist, as judicious counsellor, he proved himself "a workman that needeth not to be ashamed."

In 1868, he took up the difficult work of organizing our Chinese Mission in California, and for seventeen years did heroic work with undiminished courage and devotion. Often in danger from mobs, threatened with death, burnt in effigy,

he held steadily on his way, organized many Chinese Sunday-schools, established a Mission House, opened chapel preaching in Chinatown, acquired the affection of the Chinese, who looked up to him as their protector, and commanded the respect of his enemies.

Three years ago, he was stricken with paralysis his strong frame succumbing to the years of severe strain through which he was called to pass. Since that time he has lingered in a condition of physical helplessness, but with strong devotion to his Master's cause, serene faith, and pious resignation. His career is one of highest honor, and he will be held in grateful memory.

OUTGOING MISSIONARIES.

Miss Mary B. Griffiths and Miss Louisa Imhof leave Council Bluffs, Feb. 4th, to sail from San Francisco for Japan on the 18th inst. Miss Anna Steere and Miss Frances O. Wilson start at the same time for their work in China—all under appointment of the Woman's Foreign Missionary Society.

Rev. J. O. Spencer is about to return to his work in Japan. He will probably leave during the present month, with his family.

Rev. F. D. Gamewell hopes to return to China within a few months. Mrs. Gamewell's mother has died during their stay, and the mother of Bro. Gamewell is now very seriously ill.

Missionary Concert.

We do not give any special items under this head, because nearly the whole of the present number is adapted to furnish matter for the February Concert. Read attentively the admirable paper by Dr. Judson Smith, of the American Board, the "Problems Solved by Methodism in China," by Dr. Baldwin; the "Historical Sketch of Our China Missions," by Rev. G. W. Woodall; and the review of last year's work, gathered from the Annual Report. Do not read any of these at the Monthly Concert, but fill your mind with the facts and incidents they present, and you will not fail to have an intensely interesting meeting.

Easter Exercises.

The Sunday-schools are responding nobly to the call for making Easter Sunday a day of special offerings to the Missionary Society. Let them all wheel into line this year, and make a glorious offering, worthy of such an immense body as now constitutes our Sunday-school army.

Some time since we received from the Rev. W. T. Smith, of Council Bluffs, Iowa, an excellent Responsive Service, prepared expressly for the Children's Easter Missionary Service, and entitled

"The Triumph." It is admirably arranged, and full of striking features. Where 50 or more are taken, they are furnished at 1-2 cents each. He has also a neat card for collectors, which he supplies at 1-2 cent each.

Recently we have received from our Book Agent at Cincinnati, Cranston & Stowe, a well prepared "Easter Missionary Service for the Sunday-School," which they supply at 50 cents per hundred by mail.

Our Sunday school friends will find no difficulty in obtaining good supplies for this interesting service.

An Interesting Incident from Bulgaria.

About six weeks ago Brother Lounsbury of Rustchuck sent a young man from that place with a note, saying the bearer had attended his meetings regularly for some time and had expressed a desire to lead a Christian life. This young man had secured a good place in one of the hotels in Rustchuck, but wishing to be free on Sundays, and to attend the meetings, he had given it up and had applied to Brother Lounsbury for work. The latter, as stated above, then sent him to Sistofo with a note of recommendation to Brother Ladd, who gave him work as cook in the boarding department of our school. The young man showed himself very faithful in his work and gave perfect satisfaction. He attended the meetings regularly and in every way showed he was an earnest inquirer after the truth as it is in Jesus. About a month ago he joined the Student's Temperance Society of our school. His leisure hours he employed in translating three Bulgarian tracts, "Knock, and it shall be opened unto you," "The Coming World" and "The Way of Salvation," into his own language—the Macedonian Roumanian. Scarcely, however, had we learned to know him, when death snatched him from our midst. On the 2d inst. he had a sore throat; the next day he felt better, but the following day he grew worse, and at 5 o'clock, P.M., that day, he died. He was buried on the 6th inst. The funeral sermon in which was given a brief sketch of the departed brother, and in which the example he set to the students was especially dwelt upon, made a deep impression upon all the students. Speaking with one of them, the other day, on religion, he expressed himself in the following manner: "I own I have led an indifferent life thus far, but the death of our cook impressed me very deeply. Returning from the funeral I was so affected that I withdrew to my room, knelt down and prayed to God to accept of me and make me His child. I have made up my mind to live henceforth for Christ."

Of course very little is known of the life of the departed brother. He was a native of Klissoura, vilayet of Manastir, Macedonia. He lived in Servia before coming to Bulgaria. It appears he has a brother in Servia, and a mother and two sisters living probably in the same country. From letters found about his person, at his death, it would seem he had met with serious reverses in business; but God had led him to seek the treasure which cannot be taken away from him. God's ways are unsearchable. We know, however, that He doeth all things for good, and may He grant that this sudden death may prove a loud call that shall be heeded by many.

S. THOMOFF

Sistofo, December 28, 1888.

Monks and Nuns in Mexico.

Formerly there were many convents and monasteries in Mexico. Eighty years ago, the provinces were divided among the different orders of monks; and there were 150 monasteries with about 2,000 monks. Forty years ago, there were 50 convents, with such a large amount of real estate that it yielded a net annual income of 500,000 piastres and they had a capital, besides this, of 4,500,000 piastres. All the female orders, except the Sisters of Charity, were suppressed by the government in 1863. Formerly these orders had much to do with such education as there was in the country; but now the public schools are under the control of the State.

Chinese Empress of China.

The Department of State has been informed by the Minister of the United States at Peking of the following edict of the Empress Dowager, published in the Peking Gazette of Nov. 9, 1888:

"The Emperor, having reverently succeeded to his exalted inheritance, and increasing day by day in maturity, it is becoming that he should select a virtuous consort to assist in the administration of the palace, to control the Emperor's official household, and to encourage the Emperor himself in upright conduct. Let, therefore, Yen-ho-na-la, a daughter of Deputy Lieut. Gen. Knei Hsiane, whom we have selected for her dignified and virtuous character, become the Emperor's consort. A special edict."

Also this further edict, same date:

"Let Ta-ta-la, aged fifteen years, a daughter of Chang Hsü, formerly a vice-president of a board, become the secondary consort of the first rank; and let Ta-ta-la, aged thirteen, also daughter of Chang Hsü, formerly vice president of a board, become imperial concubine of the second rank. Respect this."

It is understood that the Emperor is about eighteen years of age.



EUGENE R. SMITH
Editor

MARCH, 1889.

805 BROADWAY
New York City.



Mexico.

"Our next-door neighbor," the subject of the Monthly Concert for March, necessarily claims a large degree of attention from the people of this country.

With a territory stretching in latitude from 15° to 32° north, and in longitude from 86° to 117° west, an area of 750,000 square miles, a population of 11,000,000, over 2,000,000 of whom are white natives and European and American residents, 4,000,000 pure Indians, and the remainder half-breeds, and a republican form of government, she presents some very interesting problems, and some not by any means easy of solution.

The more intelligent part of the people are to a large extent disgusted with Romanism, especially with its

political manifestations in former years; and, having looked upon Romanism as Christianity, they have not unnaturally been tending toward infidelity. The presence of Protestant Christianity, in strong force, with all necessary evangelical and educational appliances, constitutes the best hope for arresting this tendency and leading this important class to the experience of evangelical religion.

Another, and much larger, portion of the people is in bigoted adherence to papist forms and ceremonies, and we are bound to labor for their enlightenment and emancipation; and there is also a wide field among the Indian and half-Indian population.

There certainly seems to be an open field for Protestant Christianity in this nation right at our doors.

Poetry and Song.

Missionary Hymn.

BY REV. S. BARING GOULD.

In the palace of God the board is spread,
The house is ablaze with light—
The harp and the flute and viol sound,
The servants are robed in white.

Chorus.

Gather my guests from the North and South,
From over the Western Sea;
Gather from under the rising sun,
That full may my mansion be.

There are deserts of snow and cruel ice
O'erarched by an Arctic night,
Where the shuddering savage sighs and waits,
Expecting the coming light.

Gather my guests, etc.

There are acres of burning, barren sand,
Where torrents are ever dry,
And rovers, for lack of cooling streams,
Lie down in the dust to die.

Gather my guests, etc.

There are hunters in forest, mountain, moor,
And divers in ocean's waves;
There are miners for gold and diamonds
That know not the blood that saves.

Gather my guests, etc.

From the hedge and the highway, street, and lane,
We summon the sinners all—
The hungry, the thirsty, the halt, the blind,
To answer the gracious call.

Gather my guests, etc.

Till the house of the Lord be filled throughout,
Till ordered the guests in place,
In the wedding array of garments clean,
Till the Master shall show his face.

Gather my guests, etc.

World, Work, Story.

The Claims of the Heathen.*

BY REV. JAMES MUDGE, B.D.

The author of *Missionary Addresses* has won his right to speak to the Church on this great theme by very nearly thirty years of most faithful service in the field. There is no need to enter here upon the details of those labors which have contributed so essentially to the present thriving condition of our Methodist mission-work in India. Some small fragment of them will be found in Bishop Thoburn's previous book, modestly entitled *M*

Missionary Apprenticeship, which the Church has so heartily welcomed. But by far the greater portion are as yet unchronicled save as they are written on the memories of his deeply attached associates, and are preserved in the archives which shall be opened only at the last great day.

It is an unpretending little volume inclosing within quiet covers of simple brown ten lectures; five of them delivered at the Garrett Biblical Institute, Evanston, in 1877, and five at Boston, in 1888, before the students of the School of Theology. But many a large treatise contains less of meritorious matter. It is worthy of more than mere perusal. Its two hundred and twenty pages should be thoroughly studied by those who would put themselves in closest sympathy with the great thoughts and facts which underlie the mightiest movement of modern times. No one but a missionary of large experience could have penned these pages. None will appreciate them so much as other missionaries, but all will enjoy them who take an interest in the speedy conquest of the world for Christ. They will do much, also, toward awakening and increasing that interest in the minds and hearts of such as may be led to look at them.

The style is clear as a bell. Straight as a bullet toward the mark goes each sentence to its destined end. One is never in doubt as to the meaning, nor has he to read over a paragraph twice. There are no involved clauses, no elaborate parentheses and studied antitheses, no newly-coined expressions or far-fetched figures. It is pre-eminently a spoken style which we find here, well adapted to an audience; as might have been expected, since we have to do with addresses, not essays. It is never dull or commonplace, but terse, brisk, and holding no little electricity. It is strong, as well as clear. Positive views are definitely and vigorously set forth. There is in it both weight and speed, giving, not heaviness, but power and force. The earnestness of the man reveals itself in every line. The sentences often throb and glow with a fullness of feeling which deeply stirs the heart. An evangelistic spirit warmly pervades the whole.

The general tone of the book is bright and breezy to a most wholesome degree. Nothing more decidedly characterizes it than cheerfulness and hopefulness. Pessimistic conceptions of the present state or future fortunes of the missionary enterprise receive not the slightest favor here. Strong faith, as well as fervent love, animates all the pages. It is very manifest that the author cherishes high expectations of the sure if not speedy triumph of the Gospel by the energetic prosecution of the measures already in vogue. His plans are wide, his projects far-reaching. He advocates a truly imperial policy; one which looks toward a very much larger outlay of men and money for this cause in the not distant future. His bugle-call to the Church for a mighty advance along the whole line rings loud and clear. If any one has become in the least disheartened at the slow progress of the work he would do well to read these inspiring addresses.

* A Review of *Missionary Addresses*, by Rev. J. M. Thoburn, D.D. Phillips & Hunt, New York, 1883.

In the first of them we have depicted the true missionary spirit: made up of such high elements as the constraining love of Christ, implicit obedience to his command, intense devotion to his service, moral heroism, and apostolic enthusiasm.

The second lecture convincingly maintains that among the essential prerequisites to a successful missionary career is a special divine call; an unquestionable conviction, in some way arrived at, that this is the one work to which God sets him apart. Among the chief qualifications and equipments are mentioned a high order of ability in practical life, a clear personal experience of salvation, some acquaintance with the art of soul-winning, well-grounded theological views, and settled habits of study.

The third lecture takes up missionary methods and policies. Among other things it discusses deprecatingly the often urged idea that missionaries should adopt the style of living of the people to whom they go. Speaking for most parts of the tropical world, the author concludes, "The experiment has been tried but too often, and I think I may say that it has never been tried successfully. I cannot recall a single instance where such a style of living has been persisted in after more than a very few years of honest trial." The point is that the gulf which separates the missionary from the heathen, and which he tries so hard by various expedients to bridge, is not mainly a social, but a moral one. The chief obstacle to the Christian worker in China or India is the same which meets him in America; namely, sin. Differences of diet and dress are of very minor moment. "It will not do to assume that there is any royal road to success, or any secret art by which success may be achieved, or that any one man's success is to be accepted as proof that his method is necessarily the right one and all others wrong."

The much mooted question of self-support is discriminatingly treated as "one girt about on all sides by formidable difficulties," and putting "a severe strain upon the highest wisdom and strongest faith of the best missionaries in the field," one which "has not yet been fully solved anywhere." The author is not disposed to look favorably upon industrial enterprises and other forms of personal or manual labor as a basis for missionary support. Wide experience shows that "if they succeed they are very apt to be secularized, while if they fail their missionary enterprise is very apt to fail with them." It were well if this topic, which has aroused in some quarters during the past few years so much needless and unbecoming heat, could always be looked at in the light of history and handled with the broad dispassionate common sense brought to bear upon it here.

In discussing, in the fourth lecture, the moral state of the heathen the author deprecates the extreme views on both sides which have been too frequently put forth, and especially protests against the horrible picture of them sometimes drawn on the basis of the first chapter of Romans; as though those terrible verses applied equally, without mitigation, to all races, all classes,

and all individuals, or were intended to be a complete description of the greater part of the human family. His testimony is, "The longer I have lived among the people of India the better I have liked them, and I can say to-day without any shadow of affectation that I love them perhaps better than the people of my native land. They have many noble traits of character; they have elements of moral goodness and greatness which, when sanctified by grace, will give them a noble position in the great family of our common Father. Millions of them in their little hamlets live quiet, happy, and peaceful lives, and exemplify many noble virtues in their humble little homes. I feel bound to maintain that the people of India are a more noble people, better people, and a more promising people than the outside world have ever been disposed to admit. And yet, while conceding all that I possibly can in their behalf, so keenly do I feel their need of a higher and purer life, of a brighter and more luring hope, of a better and nobler civilization, that if I had no knowledge of a future state of existence at all I would still gladly devote the best energies of my remaining days to the work of bringing the people of India to a knowledge of Jesus Christ for the sake of the unspeakable benefits which they would receive even during this present life."

The fifth lecture sets forth alluringly the great possibilities of missionary service as a career for aspiring young men who are not content to build on other men's foundations, but wish for a wider sphere of independent administration and personal leadership. There is, no doubt, an important truth here; but we hope no ambitious youth will be encouraged in the idea that the main object of life is to do something which never has been done before, or will be led to suppose that by merely going across the seas he can develop into such a man as Bishop Thoburn or Bishop Taylor. Men do not radically change their characters by changing their climate; and a person who leaves behind him no name or work that the world or the Church can take much cognizance of may nevertheless have a very high seat in glory.

The "Farewell Commandment" is the expressive title of the sixth lecture, and the superlative importance of immediate unconditional obedience to it is strongly declared.

The seventh lecture describes the deep temporal and spiritual poverty of the non-Christian world, their festering sores and helpless condition, together with our abundant resources and the obligations thereby imposed. In the eighth we are given some manifest marks of the new missionary era soon to dawn—an era which shall be characterized by greatly enlarged plans, more systematic labor, a very large increase of workers, a much greater outpouring of treasure, and an advance all along the line of the hosts of Christ's army upon the strongholds of the prince of darkness. The ninth address points out the bearing of Pentecost on the missionary enterprise; and shows how all that is now needed for magnificent, overwhelming victory is the infusion of pentecostal power

into the hundred thousand little bands of believers as available for conquest to-day in almost all parts of the earth as was the little band at Ephesus which, under Paul's leadership, shook that city and district. The final chapter of the book treats of the missionary as the modern prophet to the nations, like Jeremiah or John of old, a forthteller rather than a foreteller, with a weighty commission, a vast audience, a glorious message, and a mighty work not only in pulling down but in building up.

There are a few points, barely touched upon in this little volume, which we especially wish the Church might be led to consider more carefully than she yet has done. One is the question, What is, properly speaking, a missionary, and what is true missionary work? Bishop Thoburn incidentally speaks of "missionary work in the sense in which the whole Christian world understands the term" as contrasted with what is known as the work of home missions, which should rather, he says, be called home evangelization. With this in the main we quite agree, but we fear there has come to be, in the American part of "the whole Christian world," and particularly in the American Methodist part of it, a custom of using the terms mission and missionary in a very wide and general sense, neither sanctioned by European and English usage nor promotive of clear thought and the best interests of the world.

It is true that "missionary," if its derivation be alone regarded, may be applied to any one *sent* to propagate religion, even if he be sent no further than the next town or the next street. It may also, on the same principle, be applied, not simply to those going to bring people out of a condition of uttermost non-discipleship into a condition of friendship and allegiance, but also to those going to make more complete and efficient disciples of those already partially or nominally so. But every one must see that, by this rule of liberal interpretation, not only every Christian minister, but every Christian disciple worthy of the name is a Christian missionary, and indeed all the legitimate work of the Church must be classed as missionary work.

A strong objection to this free, wide use of the term is that it so broadens the meaning of the word as to leave it really worthless for any practical purposes. It has been emptied of all special significance. It has been destroyed by the throwing down of its barriers, just as a river is destroyed when its banks are removed and all its water is spread over the plain. It is no definition of a flower-garden to say simply that it is a piece of ground. So it is no definition of a Christian missionary to say that he is one who is somehow, somewhere, engaged in promoting the Christian religion. This includes too much. Instead of marking off by the word a special portion from the great domain of thought, a carefully inclosed park, the gates and fences are all taken away, and the whole country side of field and forest, rock and rill, is vaguely indicated. If a missionary is made every body in general he becomes nobody in

particular. The currency by overexpansion has become so depreciated that it has no value. Our language is cheapened and impoverished by being robbed of a very important word, which ought not to be thus trifled with.

The attempt is often made to mend matters by putting before "missions" thus broadly taken the qualifying words "home" and "foreign," apparently with the hope to limit in this way the too-widely-diffused term, and at the same time extend to labor for the up-building of the Church in destitute parts of Christian countries the same prestige which pertains to the more heroic enterprise of establishing Christianity among the heathen. But this is very unsatisfactory and insufficient, neither legitimate nor logical. If it is understood that all Christian work is mission-work then foreign missions are simply Christian labors in a foreign land, and an American who goes to England to accept for a time the pastorate of a church there becomes a foreign missionary; so does an Englishman who comes to America. In like manner a Christian mother remaining in her own land is a home missionary, but if she goes to other Christian lands she becomes a foreign missionary. This will hardly do. A definition which leads to such absurdities is shown to be exceedingly imperfect. We do not see how these terms, home and foreign, can be given any fitting or permanent place in the vocabulary of Christ's kingdom. They do not touch any vital or essential points. They do not help us at all in getting at fundamental distinctions. Arbitrary national lines do not rule Christian duty nor define Christian work. What important difference is there between working for Jesus among the Spanish-speaking Roman Catholics of New Mexico just north of our national boundary and working among precisely the same class of people in old Mexico just south of that boundary? What is gained by calling the work among pagan Indian tribes in Alaska on one side of a boundary line home missions, and exactly the same work among pagan Indian tribes in British America on the other side of that line, and nearer, perhaps, to New York, foreign missions? It is not simply or chiefly the place where work is done, whether in some part of our own immensely extended country, or in an adjacent country, or in a country across the sea, that best classifies it. Rather is it the kind of people who are worked upon that should guide our nomenclature.

There is a difference very plain and very important and very scriptural (neither of which things can be said for the terms home and foreign), between conversion and edification, between the planting or rooting of a good seed and its progress to maturity between the establishment of a self-supporting, self-governing, self-propagating Church in a country and the indefinitely extended processes by which that Church takes more and more complete possession of every village and family and person in it. The former has been from the beginning, and by common usage still is, called missionary work, in distinction from Christian work in general which has the latter for its object.

By Christian missions, then, should be understood the attempt of the Christian Church to plant Christianity in all non-Christian lands, the measures used to disciple those nations not already disciplined, the agencies employed by peoples possessing the Gospel to impart its knowledge and blessings to those destitute thereof. It is the evangelizing of all unevangelized countries; it is the onset of Christendom as a whole against heathendom in the mass, heathendom in its compact, organized, defiant form, as it still rules the majority of the population of the earth. It is the overthrow of idolatry, and of all faiths opposed to the true faith; all systems that set themselves against the sovereign lordship of Jesus Christ. He is a missionary who is sent forth from some part of Christendom to a non-Christian country to make disciples of those not now in any sense followers of Christ. A country ceases to be a mission field when a living Church has been so thoroughly established therein that its own people who are already Christians are able to cope with the task of enlightening and instructing such of their neighbors as are still without knowledge of the Saviour. Neither a nation nor a Church nor an individual is doing genuine missionary work if it is only looking after its own local or personal interests, however proper and important that may be in its place. It is one thing to advance against an unbroken wilderness, full of wild beasts and bogs and rugged rocks, and subdue it, turning it into fruitful fields. It is quite another, and a decidedly subordinate thing to make of these fruitful fields a garden or a park. The removal of the excrescences and disfigurements on the otherwise generally fair face of Christendom is a task of quite dissimilar importance and difficulty from that of breaking up the whole structure of heathendom and radically reconstructing it. This perfecting and polishing of communities already in the main Christian, persuading them to do what they know, or easily might know, they ought to do, correcting abuses, dispelling minor errors, reviving zeal, is a work which apparently will never be completely done. So far as we can see there will always remain the duty of extending gospel privileges more completely to remote neighborhoods, laboring for one's friends, restoring wanderers, inciting laggards. But the totally different work of overthrowing non-Christian systems and making Christ lord of every land we firmly believe will one day come to an end. Then will the work of missions properly so called, the work to which William Carey summoned the slumbering millions of Protestant Christendom, the work of rescuing the perishing heathen and pulverizing the idol temples, be gloriously accomplished.

Much better is it every way to hold the words missionary and missions as rigidly as possible to this restricted, specific meaning, and to do away as far as may be with the inexact, unscriptural, crude, confusing distinction of home and foreign missions. Instead of home missionary societies let us have church building and sustentation funds to aid feeble societies in the erection of houses and the support of their ministers; freedmen's aid and southern or western education

commissions, to assist needy schools; Indian defense associations, to look after the wants of the aborigines, and as many other similar organizations as the various subdivisions of Christian labor may conveniently call for. But call them not missionary. Make a distinction between the sphere of the pastor, who is a teacher and organizer of Christian work in a specific parish, the sphere of the evangelist, who is a preacher or herald of the Gospel in a wider district, and the sphere of the missionary, who is a founder or planter of the Christian religion among non-Christian peoples. These departments, although sometimes mingled in the same person, should be separately designated and treated. They present different problems; give rise to different objections; appeal to different sentiments. Much is lost in the way of clear, consistent thought, and also in the line of the largest practical results, by mixing them up and labeling them all alike with the word missions. We quite agree with Warneck and Christlieb that it is in no way fitting to speak of the work our American Churches are doing in Prussia and Saxony in the same terms in which we speak of the work in Central Africa or Eastern Asia. They should be put in a different category, and the Christianization of heathen lands should be regarded as the one business of Christian missions.

If this be correct it becomes evident that what the Methodist Episcopal Church has thus far done under the general name of missions and by means of its Missionary Society has not been, for the most part, proper mission-work at all. It is not, we presume, commonly known, but a careful examination of the figures discloses the fact that of the twenty millions thus far raised by our Missionary Society no less than eleven millions have been appropriated to the home field; and of the nine millions sent abroad the greater part, or just about four and three quarter millions, have been expended among people not heathen, but nominally Christian. Of our twenty millions of missionary money, so called, only four and a quarter millions have been expended for strictly missionary purposes. And had the balance been struck a few years ago it would have been far more decidedly against the heathen, for it is only within a comparatively recent period that the foreign missionary side of the budget has outweighed the other, and that the Asiatic or heathen fields have been receiving more than the European or American.

That there has been this steady enlargement in the proportion of funds voted for declaring the good news to those ignorant of it gives testimony to a gradual awakening on the part of the people to the fact of their past derelictions; and shall we not say also to a steadily strengthening conviction on the part of the authorities that it has not been in the highest degree honest to raise money for the most part in the name of the heathen and then spend it chiefly elsewhere? But we have long given up expecting to see the Methodist Church do its whole duty by the pagan world until it has a society which is wholly missionary in fact as well as in name, or at least a society which is entirely occupied with the for-

eign fields. As Bishop Thoburn says, "Our great Church can never move forward in the career of uniform and wide-spread conquest which might be rightfully expected from so powerful a body of Christians until our missionary forces are cut loose from all other entanglements, and their undivided energies thus turned upon the specific work which God has set before them."

For at least fifty years this cry has gone up. Forty-one years ago, in the *Methodist Quarterly Review*, Dr. Olin poured out his mighty soul with characteristic vehemence in deepest grief over the shameful fact that near the close of the first fifty years of this missionary century the Methodist Episcopal Church, though it had had a missionary society for twenty-seven years, and was second to none in numbers and resources, had yet to send its first missionary to the heathen world across the sea; had even to determine the doubtful question whether it would take any decided part in the conversion of the world from paganism. He pleads passionately with the Church to attend to this long-neglected duty, and overcome "the inherent and hitherto insuperable repugnance of our existing missionary arrangements to the uncongenial work of evangelizing in distant pagan lands." He adds, "With me opinion has ripened into a settled conviction that we must have a distinct board of foreign missions, responsible to God and the Church for the zealous, faithful prosecution of that one work."

Seventeen years ago Dr. Wentworth most earnestly urged the complete separation of the Foreign Missionary Society from the Domestic, saying, "This is a measure upon which for the past twenty years I have had intense convictions and at times intense feeling." He shows, as Dr. Olin also did, how thoroughly, almost exclusively, domestic our so-called Missionary Society was in its inception, and how jealously from the beginning any diversion of the funds (almost wholly raised by appeals for the heathen) from the home fields was guarded. The General Conference of 1856 refused to grant the memorial of the New England Conference for a foreign missionary society, giving as the reason that "it would make an undue division of the receipts between the foreign and domestic work in favor of foreign missions." The General Conference of 1888 has reaffirmed this refusal, presumably for much the same reason. But we wholly fail to see why the people in such a matter are not to be trusted, and why the donors of missionary money should not be allowed to say what disposition they wish made of their donations. How much longer must heathendom beg money to Christianize Christendom? How many more years must we wait before we see our beloved Church take the place which belongs to her at the head of this column?

We do not forget the wonderful things which Methodism has accomplished on the broad plains of the Western World, nor would we minimize the importance of that magnificent service to Christianity. We remember also that this has seemed to many minds so much our special work that we might be excused from all

other. But we are persuaded that any such one-sided view of our calling proceeds from a thoroughly mistaken conception, and is bad philosophy as well as false theology. It is no proper obedience to "the farewell command" to confine our energies to one land, however large and important, out of the multitudes that come within its scope. We can admit that the order, "Go, preach," means Indiana as well as India, New Jersey or New England as well as New Guinea or the New Hebrides, that the same broad authorization and the same constraining motive covers the whole. But we cannot admit that there is even an *equality of need*, much less that there is any justification for the overwhelming preponderance of expenditure and the almost exclusive attention given to this one favored country. The late editor of the *Missionary Review*, the lamented R. G. Wilder, who was very careful about figures, claimed that less than two per cent. of the money raised in this country for religious purposes, or only one dollar in fifty-eight, went to foreign missions. That was some years ago, and things are a little better now. But even if it should prove that only forty dollars, or even thirty, were spent at home to one abroad, when we add to this the immense amount of voluntary, unpaid labor given exclusively to this country it will be seen that in practice we do not regard America as simply one of the nations, but as nearly all the nations, which is a very different thing. Mr. William E. Blackstone shows that while there is in the United States one minister to every eight hundred persons there is only one ordained Protestant missionary to four hundred thousand in the foreign field, or five hundred times as many proportionately here as there; and if the lay preachers and Sunday-school teachers be added there are six hundred and fifty times as many. Surely there is no cause for jealousy on the part of the home-work against the foreign. The former has had the lion's share and the latter the share of the mouse from the beginning.

Furthermore, the way to do the home-work most effectually is to engage with vigor in missions. It greatly helps, instead of hindering. We can best reach the West by way of the East. If we wish to strengthen our piety so that it shall be able to save this country we must impart liberally to other lands. The more we give the more we shall have. The nation that obeys God will prosper; so with the Church. Our resources are inexhaustible. They only need to be drawn out. And the best method of drawing them out is to set fully forth this most comprehensive and fundamental, most inspiring and attractive work, beside which all other things are small: the work of covering the earth with the knowledge of the Lord. For moral dignity and grandeur it is unsurpassed. It combines within itself the elements of all that is sublime in human achievement; it reaches the loftiest level of purpose, touches whatever is noblest in superior souls. The very contemplation of it kindles enthusiasm, enlarges the mind, and strengthens the spiritual powers. Its prosecution best calls out the heroic in man. It is a task of unpar-

alleled boldness and gigantic sweep. It requires the mightiest faith, the most unwearied patience, the largest love, untiring perseverance, supreme wisdom, extremest self-denial, and dauntless courage. It has no equal for simplicity of means, arduousness of execution, and magnitude of result aimed at. A piety produced by the sincere endeavor to transform the whole world through the preaching of Christ crucified will be equal to any thing required of it at home. This is Bible philosophy and heavenly wisdom, though it may appear foolishness to the short-sighted, sin-blinded wisdom of men.

In the new missionary era of which Bishop Thoburn so eloquently speaks it is safe to prophesy that the Methodist Episcopal Church will take a far larger share than she is taking now in the overthrow of paganism, and that without retrenching in the least her noble work for America. There will be then, and we hope the time is not far away, a society of huge proportions, grandly manned, whose exclusive province shall be beyond our national boundaries. Into its treasury millions will be freely poured, and the other millions no less freely given to objects nearer by will demonstrate how groundless were the fears of those who so long held back the Church from its true place and privilege by unworthy apprehensions as to the use it might make of larger liberty.

A Plea for Barbarism.

BY J. W. MENDENHALL, D.D., LL.D.

That brilliant editorial writer, Charles Dudley Warner, in the February number of *Harper's Magazine* adroitly and fascinatingly suggests a halt in the advances of civilization and as openly and argumentatively advocates a return to barbarism, or a restoration of characteristic primeval elements and conditions to the modern world. The working hypothesis of society has been that progress proceeded, or implied a process, from the simplicities, the ruggedness, and the brutalities of barbarism to the refinements, the ornamentations, and the humanities of civilization; but this writer ridicules the hypothesis and rebukes the law of progression, holding that a backward movement toward the rough and heroic life of savages is a necessity to save our ideal civilization from stagnation and wreck. In this statement of his position we employ our own terms, but have been careful to maintain his sentiment. On first reading we were impressed that he was satirical; or that he was a bold trifler with the present age; or that he was posing as a pessimist for effect; or that, as a dramatic artist, he preferred for the moment to reproduce the forgotten eras of anarchy and bloodshed for the sake of variety; but on reflection we have concluded that from mental dyspepsia or other infirmities he has failed to perceive the nature, process, trend, and prophetic outcome of civilization, and therefore animadvert on its highest probabilities.

In general, the charge is made that civilization, whatever may be its purpose, is losing in power to contain

itself, and that the race under its dominion is exhibiting signs of feebleness and superannuation. In other words, there is less vigor, less efficiency, less stamina in civilized peoples than among those who live out-doors, feed on grass, and care nothing for ideals. Civilization is like a machine that gains in time but loses in power; but the time-gain is worthless if it tend to hasten its own extinction. Granting vitality, energy, and quickening purpose to modern life, it must soon, all the sooner, indeed, run its course, and react upon itself in a demand for something less perfect but more substantial; less progressive, but more heroic; less saintly, but more home-like, more tartarish, more flesh-and-blood expression.

To this subtle suggestion, similar to the serpent's in Eden, we reply that history teaches that the heroic, nomadic, root-eating peoples have retired into nothingness, and that the highly refined and self-disciplined nations have laid their hands upon time and have given evidence of long futures for themselves. The stamina of barbarism is the stamina of death. The out-door peoples have gained in power, but lost in time, and their destiny is easily read in advance.

Modern civilization has lost many things, and may lose many more without impairment or danger of decay. It has lost the physical symbolism that distinguished the days of Nimrod, the reign of the Anakim, and the successes of the Vandal; it has lost Ajax, Ghengis Khan, Nero, Henry VIII, and the man of the bow and the club; it has lost the spirit of the crusader, the honor of the chivalrous knight, and the proud menace of the Arab. It no longer glories in battle-axe, or gun-powder plot, or deeds of physical valor, or the triumphs of brute force. Physical heroes are not in demand; the laurel is for other brows. There is a "remnant," however, of Homeric, feudalistic, and Elizabethan characters in modern prize-fighters, bomb-throwers, "White Caps," and the villains of all lands. These lower elements, neither heroic nor splendid in any sense, our civilization is quietly eliminating, and it is introducing the sway of the higher forces of culture and religion which are producing a race of moral heroes in whose presence the former should not be named.

It would be unfortunate, Mr. Warner thinks, if our civilization, with its ideal processes, should continue until it should become universal, because general dissatisfaction with it would prevail. He intimates that a perfect state of society, with perfect homes and a perfect government, is very undesirable, because, once attained, man would cease to aspire, and he would perish from surfeit. The civilization of all nations is viewed as a calamity because the end having been reached there would be nothing further to do. Barbarism, therefore, is proposed as the cure of a fatal inaction; it is the condition of healthful life. Sin will prevent stagnation; therefore, sin. We need not the quickening power of virtue to which the Gospel points, but the rebellious power of vice in order to develop the virtuous power in man. The theory assumes that the ennoblement of man is conditioned upon the antagonism of evil to his

development, and that the elimination of obstacles which our civilization presupposes would render it incompetent to discipline and develop man. Hence it is quite time to restrain our efforts at reform and repair, lest we overdo and at last find our civilization a burden to crush and not an instrument to perfect us. In its wildest delirium transcendentalism never ran so far from a true conception of the race and its mission. Certain it is that man will never attain to a moral condition beyond which it will be impossible to go; for as the mind enlarges the field of its activity enlarges, and as the soul more nearly affiliates with the eternal its life regains energy and presses on to still more exalted refinements and possibilities. In the gospel world there are no provisions for reactions, no liabilities of retrogression, and no limitations either of activity or power. Even if, in the course of human development, a period should be reached when man could proceed no farther and he must turn backward for employment, it is so remote in the future that it is a crime to suggest even its possibility; for modernism is not so free of hinderances and so smooth and easy in its workings as to justify the fear that it is progressing too rapidly and will soon overthrow the world by its perfection.

The proof that civilization is not as yet ideal in nature or process is the fact cited by Mr. Warner, that it seems not to have power sufficient to civilize the barbarians in our great cities and eliminate evil among us. We seem to be able, with our missionary forces, to do more in Africa than in London or New York; but this proves not the inefficiency of civilization, or the idealism undergrounding it, but that we are trusting too much to secular elements which often are not even reformatory, and not enough to the application of ethical or regenerating principles to the barbaric multitudes in these lands. By what process would Mr. Warner transform these city barbarians into perfect men and women? Will the method of a red-bearded Saxon, or a hot-blooded Norman, or an idolatrous Egyptian king, or a polygamous Arab sheik purify of taint, exalt a taste of the beautiful, and inspire a love of the true in the debased masses of the republic? Is it more savagery, more Hottentotish brutality, more out-door force that is wanted? Must Shakespeare's tragedies be repeated or actualized in order to teach the untaught lessons of conscience and life? Nay, verily. What is needed is the specific preaching of the Gospel to all the people, that they may learn the wisdom and righteousness of the Lord, and that the race may go forward to that condition of repose from sin that will insure a larger growth and a richer life, according to the manifest purpose of Christ which is revealed in the Gospel. The weakness of our civilization is not that it is ideal, but that it is coarse, rough, and semi-brutal; and it will never exhibit its highest possibilities and its greatest strength until, separating itself from the savagery of the times, it aims at ideal ends through ideal processes carried forward by instruments in perfect sympathy with the gospel view of the outcome of history.

Protestant Missions in Roman Catholic Countries.

Why should such missions exist? Why, with the vast fields that are open in heathen lands, where millions live who know absolutely nothing of Christian truth, should Protestants expend any part of their missionary money and effort in lands that are known to the world at large as Christian lands?

There are those who need no answer to these questions. The fact that such missions exist and are zealously supported shows, on the part of some at least, a recognition of their necessity.

But there are others to whom a distinct answer may be of service. We live in times of religious toleration. Christians are at present inclined to emphasize not so much their difference on the things they hold in common. This is a matter for great rejoicing. But it is not to be overlooked that in this amiable mood we are in danger of losing sight of great essentials. Thus it is that Roman Catholics are commonly called Christians. Catholicism is very often named by Protestants as "a form of Christianity." And whoever raises a question at this point is sure to be regarded as narrow in his views, wanting in historic insight, and wanting also in proper refinement of Christian feeling. Protestant missions in Roman Catholic countries, as well as efforts elsewhere to win Roman Catholics to Christ, are accordingly regarded by some as pitiable exhibitions of sectarianism, "proselytizing" efforts with which broad-minded Christians can have no sympathy whatever. With some the feeling is not so deep. It does not amount to aversion; it is indifference. Such missions appear to them rather uncalled for.

It might be well for all persons holding such views to remember that such missions exist, and that they exist by virtue of the fact that men of large wisdom, men justly prominent in Christian thought and activity, recognize the call for them. But Protestants hold stoutly to the right of private judgment, even if it is a weak judgment, and especially if the judgment is their own. Appeal, therefore, to the wisdom of Bishops and missionary committees, missionary superintendents, and missionaries, and churches, is not enough. Some measure of discussion is in order.

It is to be admitted that Catholicism embraces certain great Christian truths. It is not to be denied that among Roman Catholics there are devout Christians. Nor have we any disposition to deny what is sometimes so passionately asserted, that the Roman Catholic Church has performed in the past and is performing in the present certain great and valuable services. Let that stand to prove that we are not writing in the mood of purblind sectarianism.

But still we find reasons for missions among Roman Catholics.

Our most general reason most plainly stated is that Roman Catholicism is not "a form of Christianity," but a perversion and a corruption of Christianity. If

Catholicism holds great truths it overlays those truths with great falsehoods which in a large measure nullify the power of the truth. If among Catholics there are genuine Christians it is also to be remembered Catholicism embraces great masses who are more like pagans than Christians; and the degradation of the people has most persistently remained where the sway of the Roman Catholic Church has been most complete. And if that Church has performed great services it has also stood and still stands as a powerful foe to Christian progress. It would be a healthful exercise for some Protestants to read Lea's *History of the Inquisition*, or Prescott's *Philip the Second*, or Motley's *Dutch Republic*, or even to read more carefully the daily newspapers.

The fault of Catholicism is fundamental.

It is not merely a matter of outward forms, as the sign of the cross, or the use of holy water, or the ringing of bells, and the burning of candles, and counting beads, and repeating prayers in Latin. It is not that Catholicism makes appeals to the senses. Appeals to the senses are no worse than appeals to curiosity or to love of novelty—things not exclusively Roman Catholic.

Roman Catholicism is fundamentally wrong in that it holds a fundamentally false conception of Christianity. Catholicism regards Christianity as a law. Christianity is not a law, but a gospel.

Among the various attempts to save men that the world has seen, this difference between law and gospel constantly appears. All, with one exception, depend largely, commonly altogether, for their efficiency upon external restraints. Regulations minute and authoritative are imposed upon the conduct and upon the faith. Brahminism is a law; so is Buddhism, so Mohammedanism; so was Judaism, though it was a law having promise of something better that was to come. When Christianity came it came not chiefly as a law, but as a gospel. It swept aside minute regulations. It laid down, it is true, certain principles and precepts not only for the outward conduct but also for the hidden life of the heart. Christ announces his own laws. But the great glory of Christianity was not even in this law, but in the power it brought and offered freely to men to keep this law. In other words, Christianity proposes to save men, not by external restraints, but by endowing them with a new life. Men become Christians not through a churchly rite, nor by submitting to churchly rules of conduct, but by a new birth. The hope of men, according to the New Testament, especially, is not in the power of outward restraints, but in the power of the Holy Spirit working within.

Here we see one of the deepest distinctions between Catholicism and Protestantism. The one proclaims law, the other the Gospel. It is a fact to be sorrowfully admitted that Protestantism has not always been true to itself at this point. Rules for outward conduct, not authorized by the word of God, have in some cases been imposed upon members of Protestant churches. This is Jewish or Catholic rather than Protestant. But it is true also that in the main the just distinction has been

observed. The leading idea of Catholicism as to Christianity is that of law rather than gospel; and with Protestantism it is the reverse. On the one hand we have, therefore, as the watchword "authority;" on the other "Christ." On the one hand the authority of the Church, on the other "Christ the power of God and the wisdom of God." We look in the one direction and we find a Church commanding obedience to itself in all things. Legal ideas of merit and demerit are made prominent and controlling, and the law upon which they are based is that of the Church. Works of supererogation are recognized. Indulgences are proclaimed and granted. Purgatory is a legal expiation endured by men destined to bliss, but first to be purified from their sins by its fires. In all this and in many other things we see Christianity conceived of as a law. We look in the other direction and we find Protestantism proclaiming Christ, asking men to submit to Christ, to come directly to him, and to find in him forgiveness for their sins, and the power to lead holy lives. We are justified freely by his grace. We say "not by works of righteousness which we have done, but according to his mercy he hath saved us." The supreme motive of Christian life is not that of dread for the authority of the Church, but that of love for Him who has loved us.

But there is another great distinction between Catholicism and Protestantism, a distinction also between Catholicism and Christianity. It relates to the way in which Christianity is revealed. It is one of the largest consequence.

Christianity was revealed by Christ. The work he began was carried on by the apostles speaking and writing under the guidance of the Holy Spirit. So far Catholics and Protestants are agreed. But at this point a separation begins.

The apostolate, Catholicism holds, is a permanent order in the Church. The bishops, not as individuals, but in the councils of the Church, are apostles. Whatever is determined by the councils is determined by the same infallible authority which guided the original apostles. The apostolate centers in the pope. Whatever the pope speaks *ex cathedra*, is infallible. The New Testament does not contain the complete revelation of Christianity. The Bible is not the sufficient rule for the faith and practice of Christians. It must be supplemented by the decision of the councils and the pope.

As Protestants we hold that the apostolate expired with the disappearance of the last of the original apostles. From the nature of the case they could have no successors. Their position was unique, their work peculiar. They were the eye-witnesses of our Lord's ministry. They were sent to declare what they had seen and heard. They were especially and infallibly inspired. The writings of the New Testament have therefore a peculiar value. There can be no utterances of the Church possessing the same or equal authority. All creeds, all teachings, all opinions must do reverence to the Scriptures.

These two great errors, one relating to the character of Christianity and the other to the way in which it is revealed, lie at the foundation of Catholicism, and have shown their power for evil throughout all its history. They go far toward explaining its history and its practical effects among men.

The Roman Catholic Church has been for centuries a despotism. It has claimed for itself supreme authority. It has sustained despots in their most cruel oppression if they would only acknowledge the authority of a despotism greater than their own. It has never stood for religious or civil freedom, and never can, as long as it claims the authority that belongs only to Christ. It may draw the velvet glove over its iron hand, but the iron hand remains unchanged. As long as it proposes to save men through imposing regulations upon them instead of by enlightening them and leading them to Christ it will not represent Christ, but misrepresent him.

The Roman Catholic Church, it is also to be remembered, has been logical with itself in withholding the Bible from the people and in giving dogmas of its own. Luther was twenty years of age before he had ever seen a Bible, and the great bulk of Roman Catholics at the present day dare not read the Bible for themselves. Why? Because the teachings of an infallible Church are substituted for those of the Holy Scriptures. Teachings of men are given in the name of Christ. Divine honors are paid to the Virgin Mary in words of ancient psalms which were written in honor and praise of Jehovah. Her intercessions are lauded as of equal if not greater value than those of the Saviour.

The priest has power to forgive or to withhold forgiveness of sins.

The privilege of direct access to God is replaced by a fancied access through sinful men.

All this and much more has come through the idea that the Church, which claims supreme authority, claims also to be the fountain of continued infallible revelation.

It should not surprise us to find that the Church which makes such claims not only fails in a large measure to lead the people to a Christian life, but has so often exhibited undeniable and indescribable corruption, and has aided worldly influences in corrupting the people. The truth that it teaches despite all errors has penetrated some souls, more, perhaps, than we sometimes imagine; but the abominations that have been sanctioned and fostered by the Roman Catholic Church are so well known by every reader of history and are so easily observed by every intelligent traveler in Catholic countries that no room is left for doubt as to the practical tendency and effect of Catholicism. It is not Christianity. It must at last be replaced by the pure faith of the Gospel, "the faith once delivered unto the saints."

When that time comes, and an intelligent faith takes the place of credulity and superstition, while "relics" will lose their value, and priestly absolution be numbered among the follies of the past, Christ will be exalted and his name glorified.

Progress in North China.

BY REV. HIRAM H. LOWRY.

I was much pleased on my last trip with the outlook on the Tsunhua and Lanchou districts. I spent a week with Brother Pyke and Dr. Hopkins at the city of Lanchou. It was during the semi-annual fair held in the city, and the chapel was crowded with listeners from morning till night. Dr. Hopkins treated the patients in another room, seeing from fifty to ninety each day. It is too early to report definite results, but the indications are hopeful. Several persons were much interested, and three young men—clerks in a store in the city—expressed their desire to unite with the church. The quarterly meeting services, held on the Sabbath, were interesting as indicating the progress of the past two years. Some had come twenty miles to attend the meeting. The testimonies at the love-feast were free from stereotype expressions and indicated genuine experience.

From Lanchou Dr. Hopkins returned to Tsunhua, and Brother Pyke and I went on two days' journey farther, to Shanhai Kuan. This city is, from a political standpoint, the most important in all this eastern part of the province. On a tablet over the eastern gate is the inscription in large characters, "*The First Post under Heaven*" (the last two words being a common designation for China).

The city is divided into three distinct sections, the east and west suburbs being of almost equal importance with the city, and each surrounded by substantial brick walls. The east wall of the east suburb is part of the Great Wall, which extends beyond the city to the gulf, about two miles away. A camp of soldiers is situated near the terminus of the Great Wall, protected by strong earthworks. The soldiers are drilled in foreign tactics by a German officer. The Great Wall mounts a high, precipitate hill a few miles west of the city and then turns abruptly to the north and disappears behind the mountains. We came in sight of it again several times on our return to Tsunhua. In one place its course was nearly in a straight line, and a section of many miles' length could be seen at one time. Every peak or prominence was crowned with the towers of the Wall, giving the impression of a great saw stretched across the horizon with its huge teeth turned toward the sky. In other places we could only see a single tower, standing as a lone sentinel among the mountains; and again a portion could be seen winding up the side of the mountain like an immense serpent.

The Chinese Telegraph Company have a station in the city situated next door to our chapel premises. The agent and operatives are all friendly to us, and when approached by some of the neighbors to assist them in opposing our possession of the premises we had purchased used their influence in our favor, saying we were all right and they were glad to have us next to them. That seemed to settle the case, for we have heard of no further opposition. We had anticipated

considerable difficulty in securing a place in the city and were agreeably surprised to find ourselves peaceably located in a good situation. The people on the streets treated us respectfully, and we called on the officials at the city gate and informed them of our purposes and that we had purchased a chapel, which fact we found they already knew. Thus another stake has been driven never to be removed—another station opened as a center of evangelistic work, two hundred and thirty miles east of Peking.

On our return we spent the Sabbath at Funing, which city is beautifully situated within an amphitheater of hills. We had visited this city several times before, and our helpers have been making periodical visits to it for some years; but we had no settled place for our work. We made arrangements for securing a building to serve as chapel and school-room. We met several inquirers, three of whom are literary men. The native helper enters upon the work on this circuit with commendable zeal and with hopeful prospects of success.

I returned home by way of Tsunhua, where my family had been waiting for me, and we reached Peking after an absence of five weeks.

The first news that greeted me on my return was a cablegram announcing the slaughter of our estimates by the General Committee. We must wait for the mail to learn the particulars, but no explanation can relieve our utter disappointment or avert the disastrous effect on our work. This is the only time in twenty years that this mission has suffered such serious reduction in our estimates. Never was our work more full of promise—our membership having doubled within two years—and never was there greater prospect for good results from enlarged plans and a vigorous advance on all lines of work; but this command to retreat crushes our hopes and discourages our plans. Publish it abroad that the great Methodist Church, with two millions of members, sends forth half a score of missionaries to grapple with the forces of evil in the heart of the greatest and most influential heathen nation of the world, and in the hour of their direst need withdraws her support and calls a halt! Rather than inaugurate a policy of retrenchment such as this diminished support indicates withdraw the mission and turn its work over to one of our smaller sisters, and give the funds necessary to carry it on successfully to some of the weak churches in Christian America; and then, as one after another of their doors are closed, write over the weather-stained boards, "There is that withholdeth more than is meet, but it tendeth to poverty."

The discouragements incident to the work itself are all we can bear, and we are not prepared for this additional burden of being deserted by our friends. The work of this mission cannot be successfully sustained on a smaller appropriation than it has had this year. We are willing and ready to do our best, but the responsibility of failure when the support is cut off will not rest at this end of the line.

All members of the mission are in usual health. Dr.

and Mrs. Curtiss are rejoicing over the birth of a little daughter. Brother Walker is absent, visiting the work on the southern part of his district and in Shantung. Brother Wilts is holding special services at Hantsun.

A Reminiscence.

BY REV. L. N. WHEELER, D.D.

Considerable discussion has recently taken place in the newspapers on the subject of foreign missions. Canon Taylor, of the Church of England, precipitated the wordy conflict by affirming in a magazine article that modern missionary enterprise had stamped itself with failure. Many valuable facts and figures were brought to light in the general comment that immediately followed, both the secular and religious press rendering important service to a movement that embraces more nationalities, and a larger degree of success for the means and effort involved, than any other modern enterprise.

The appointments of the North China Mission for the year 1888-9 have to me a peculiar interest and meaning. On the 12th day of March, 1869, I arrived with my family in the city of Peking, after a stormy trip up the coast and a toilsome journey overland from Tientsin. Several of us had suffered much from exposure, and our only little boy died before we could secure a hired house.

Six weeks after our advent in the great city Rev. H. H. Lowry and family joined us; and, having begun home-life in temporary quarters, we addressed ourselves to the task of securing a permanent location. One year was spent in looking through that ancient capital, and many attempts were made by wily natives to deceive us into the purchase of inferior property at enormous prices. But we finally secured at a reasonable figure very desirable premises in the south-eastern part of the Tartar city, made necessary repairs and improvements, and soon opened a domestic chapel, where we began to hold forth the word of life. At the end of four years we had a small native church, one native helper, a day-school, and three preaching-places or chapels in the city, with only the beginnings of the woman's work; at which time I returned to the United States.

And now, as I read these appointments, I am ready to exclaim, "What hath God wrought!" Within twenty years, including two or three years of little more than preparatory labor, we see a great mission with five districts and as many presiding elders, a strong corps of native pastors guiding their flocks and persuading sinners, a university having a bishop for chancellor, a college of theology, a college of medicine, together with a large girls' boarding-school and a well-equipped evangelistic work among the women.

In the conflict with Confucianism at its head-center, with Buddhistic fanaticism in every phase of development, with Taoism in its stronghold, and with a nameless legion of superstitions, our missionaries have

already won substantial victory. Itinerant Methodism, proclaiming the Gospel throughout the imperial province, and northward, southward and westward into other provinces, has planted churches in the centers of population over a vast area, forming the nuclei of several Conferences in the near future. If this be not success I know not where we are to look for it. Let us thank God and take courage. And I am so glad that I toiled at the foundations.

The "Gospel Society" in Japan.

BY W. S. WORDEN, M.D.

One of the features of Christian work in Yokohama is the Fukuinkwai, or Gospel Society. This work was started in Yokohama the 11th of January, 1884, by eight persons, some of whom had been to San Francisco and wished to begin in Yokohama a work similar to that of the Japanese mission in that city.

The objects sought for by those who founded this society were, first, To gather together the young men who return from America and who may be wandering about in this port, homeless and friendless; to make a Christian home for them where they can find entertainment for a few days, if necessary, and to assist them to procure employment, and to encourage them to attend church and come under Christian influence. Second, To gather together the young men of Yokohama; to give them opportunity for education and self-culture by means of a night-school, and to instruct them in virtue and the Christian faith.

The aim of the society is a gospel work in behalf of young men; to instruct them in true manliness, to be temperance men, to abstain from the use of tobacco, and to give up the worship of idols and become followers of Christ. The plans of these founders included education for the poor young men, a library and reading-room, and a dispensary and hospital. In fact, every thing that would be for the good and profit of the young men. In their own words, "Such grand things we cannot build up of ourselves; but we asked God to bless us and to help us and to give us success in these objects." The work of the society was begun in a small Japanese house in Furocho, called a "Kogisho," or preaching-place, the up-stairs being used for a school.

Owing to the cholera in the summer of 1886 the school was moved to Okinacho. In March of 1887 it was again moved to Tohe, and in August of the same year it was moved to its present quarters in Furocho. The building is a substantial two-storied wooden house. A room occupying one half of the street frontage is used for a bookstore, where all the publications of our mission-press are for sale, as well as other literature and stationery.

The main body of the ground floor is used for school purposes, and it is divided by Japanese partitions into three rooms; these partitions can be easily removed,

thus throwing the whole into one large room with a capacity for about three hundred. In the rear, raised a little above the school-room floor and spread with Japanese "tatami," or mats, is the library and reading-room. The second floor is used by the W. F. M. S. for a day-school for boys and girls.

The control of the Fukuinkwai is committed to seven trustees, elected by our Chojamachi Methodist Episcopal Church. One of these, Mr. Ninomiya, the leader and chief spirit in the work of the society, represents the society before the Government and is the acknowledged head.

The work carried on by the Fukuinkwai is varied and extensive and entirely in harmony with its avowed objects.

Here, five evenings in the week, is held a night-school, where English, Chinese, Japanese, mathematics, book-keeping, etc., are taught. There are about sixty students, who are merchants, clerks, employes of the Government in the post-office, custom-house, and police, and other young men.

In the day-school, carried on by the W. F. M. S., there are about one hundred and fifty scholars, and in the Sunday-school about two hundred and thirty scholars.

The Fukuinkwai is a great center for Christian work, and is a great help and feeder to our churches. The library and reading-room was opened last spring, and is free to all. It contains nearly two hundred English volumes and about two hundred and eighty Chinese and Japanese books. The tables of the reading-room are supplied with four dailies and six other periodicals in Japanese. I cannot close this article without a word of eulogy for Mr. Ninomiya, who has been the leader of this work. He has recently left remunerative employment in a silk firm and refused a fine offer, that he might give his time to Christian work in connection with the Fukuinkwai and the Tobe church, which has recently sprung into existence, and of which he is the pastor. Great good is coming to our Church from the enterprise and stirring up of new ideas which originate from this Fukuinkwai.

It is conceded that we have no work in Japan which has yielded better results to the Church for the amount of money expended than the Fukuinkwais of Tokyo and Yokohama. They are also centers of spiritual power, as shown by the fact that the great revival of the fall and winter of 1887-1888 originated in the Fukuinkwai.

It is feared that the work of these societies may be somewhat embarrassed, owing to the refusal of the board to grant the usual appropriation to help carry on the work of the Fukuinkwais for 1889. We hope some of our kind friends will remember our free library and reading-room, the only one of its kind in Yokohama, and send us books and papers. Will not some of our friends send us the illustrated magazines and our Christian periodicals for the reading-room?

YOKOHAMA, Jan. 16, 1889.

Relations Between Home and Foreign Missions.

The following are extracts from papers read, and remarks made on the above subject, at the Centenary Conference on Missions held in London in June, 1888.

REV. JAMES BROWN, D.D., (Paisley).

Our special interest in this Conference is in Foreign Missions; but the two departments of missions are inseparably connected. They were connected first of all in our great commission, that repentance and remission of sins should be preached unto all nations, beginning at Jerusalem. And while we are meeting here and striving to help each other in the work of preaching repentance and remission of sins to all nations we of the different nationalities represented must be remembering each our Jerusalem; for interest in Foreign Missions does not by any means diminish interest in Home Missions. Those who plead the needs of the home heathen as an excuse for doing nothing to help the heathen abroad have never been found to be more liberal or more active in their services on behalf of the heathen at home. Nor is it wonderful that it should be so. Our interest in all nations, and in seeking that repentance and remission of sins should be preached to them, expands our hearts, opens our minds, and opens our pockets too for those that lie nearer to our doors.

What can we do to make our country more thoroughly Christian in all classes of society, from the highest to the lowest of its population, than it is at present? If our Foreign Mission work leads us to realize the pressing necessity for home missionary work it also moves us, I think, and educates us, to do that work better. If I may be allowed to refer to the history of the Church which I have the honor to represent (and I am sure that my friend, Dr. Taylor, who is the honored son of the same Church, will bear me out), I may say that the first thing that increased our zeal for home work was our Foreign Mission work. We began that work when we were a comparatively small and a comparatively poor Church. We were, I believe, in the van among the Churches of Scotland in our missionary work; we went up by leaps and bounds from £500 in 1845 until we reached the sum of about £40,000 a year. Well, did that impoverish us for our home work? No; for our Foreign Mission Secretary, Dr. MacGill, used to be proud to tell that it was Foreign Missions that had raised the stipends of our home ministers, that had built their manses, that had provided an evangelistic fund to send laborers among the masses of our population. It is strictly true that by work abroad, by the expansion of heart and sympathy, and the habit of liberality engendered on behalf of the Foreign Missions, the Home Mission is greatly benefited. I will not enter on the subject further, because I do not wish to anticipate the gentlemen who have to read papers.

REV. GEORGE WILSON (Edinburgh).

The Reaction of Missionary Effort Abroad on the Health and Prosperity of the Church at Home.

In this paper I shall attempt to open for discussion two questions. First, does the investment, on the part

of the Church, of men and money, of faith and prayer in the mission field yield an adequate interest or return? Second, if this question is answered in the affirmative, how is the Church at home to be more fully awakened to her own self-interest in the evangelization of the world?

The first question can surely be settled without controversy. That the Church has every thing to gain and nothing to lose by aggressive expansion over heathen lands is, we think, an elemental Christian fact. On what sure foundation do missions rest? They do not belong to the order of free experiment, or reasonable expedient, or voluntary benevolence, or logical inference, but to the order of positive and imperative revelation. And according to revelation it is the will of Christ that his Church be the evangelist of the world. In support of this we do not need to quote missionary commands, missionary promises, missionary predictions. The whole of revelation, in its broad lines of tendency, in its dispensational developments, in its purpose and spirit, converges on this—that the Church of Christ, elected, selected, redeemed, and endowed, enjoys all her rights, possesses all her privileges, and holds all her endowments of grace for the evangelization of the world. The missionary enterprise is not a mere aspect or phase of Christianity; it is Christianity itself.

From this fact, that the Church of Christ is radically and essentially missionary, it follows: First, that the Church that is non-missionary is in a very grave sense non-Christian. It crosses a divine purpose, resists a divine call, ruptures divine order, and diverges from the great line of development in the kingdom of God. Second, that the non-missionary Church sins directly against its own self-interest. In the kingdom of Christ there is no law more clear than this—that disobedience to his will means spiritual poverty, that surrender to his will means spiritual wealth. Third, that the spiritual vitality and vigor of the Church may always be measured by its missionary spirit and enterprise. A Church is pure and strong according to the number of true believers which it contains; believers are true according to their likeness to Christ; and the sum of all the best which met in Christ met in his missionary character. The Church that is true *must* be missionary, for she has been redeemed by, and lives in, exists for, and follows, or imitates, a missionary Saviour.

In short, in the light of full scriptural statement, in the light of root Christian principle, in the light of the operation of spiritual laws, there is this line of action and reaction in the kingdom of Christ—the Mission is the outcome of the true Church, and the pure, the strong and prosperous Church is the outcome of the Mission. As I read my Bible and study the conception of the Church which it contains I can find no provision in the great economy of grace whereby a home Church can be made healthy, strong, and prosperous where the evangelization of the world is neglected or ignored.

Passing from revelation to history, where the principles of grace are displayed, and where the new factor

of providence emerges, we reach the same conclusion—that missions abroad react on the self-interest of the Church at home. First, it is now historical commonplace to affirm that the non-missionary Church decays and dies, that the missionary Church lives and grows. Indeed, it is all round true that the institution that has no power of self-propagation has no resource of self-support. Second, it is historically clear that every great *spiritual* awakening in the Church at home has witnessed a fresh departure in the great field of missions. And the converse is true—that missionary epochs are always times of blessing to the Church at home. Third, it is historically manifest that where great church movements have not included the outward movement of missions the beneficence of the movement has been woefully marred. In the third and sixteenth centuries we have epochs of marvelous Christian activity without the outward enterprise of missions. They were movements in which the Church was mainly self-centered and self-bounded.

I do not depreciate the splendid inheritance we have from these two periods. But there are two things about them to be deplored: (1) they gave us terminology for our teaching, abstract, abstruse, metaphysical, and largely unpreachable; (2) they brought into the Church that party spirit that by division and subdivision has so mutilated her fair form and shorn her of her strength. I venture to express the conviction if in these epochs the Church had readjusted her creed and reformed her constitution in view of her conquest of the world for Christ her creed would have been more simple, more direct, and more speakable, and her spirit would have been sweeter, more brotherly, and Christ-like. As I read the history of the Church, and watch her in the hand of a testing Providence, marking where and why she is weak, where and why she is strong, noting her health and purity, her sickness and shame, I am led, in view of all the facts, to the conclusion that missions abroad are the strength and glory of the Church at home.

How can the Church at home be more fully awakened to the fact that her missions to the heathen react on her own self-interest?

First, the Church needs to learn what her self-interest really is. (1) That she be clothed with the beauty of Christ's holiness, as a bride adorned for her husband; (2) that she be the organ of Christ's will, whatever that will may be; (3) that she be endowed with the Spirit of Christ, as the great power of her service. A Church separated from the world; a Church consecrated to Christ; a Church inspired from on high—that is the Church which knows her self-interest.

Second, the Church needs to make her look-out on the world the look-out of Christ her Master. When she sees the world with the Saviour's eyes, feels toward the world with the Saviour's heart, and stands on the threshold of the world thrilled with the Saviour's purpose, the whole landscape of the kingdom, at home and abroad, will fall into perspective, and the gold of both lands will become her own.

Third, the Church needs to abandon her occasional missionary sermon and make missions the very fiber and substance of all her teaching. It is surely a sound and safe rule for the Church that general and special subjects have the same proportion in her teaching which they have in the word of God. Now the Bible is in general drift, in dispensational sections, and in special detail a missionary book. I am not wresting it when I sum it up in an aphorism, "Christ for the world and the world for Christ."

Fourth, the Church needs to learn the culture of simplicity. I do not depreciate architecture, music, fine form, "sweetness and light" in the Church of Christ. I would not cast out of it one of "God's prophets of the beautiful." But let the Church keep her eye outward on that great heathen world, and upward on the will of her Master, and so build, and so decorate, and so worship. Let her do this, and there will be more simplicity, more culture, more beauty—and more missions.

Fifth, the Church needs to send the flower of her manhood and womanhood into the mission field and keep in living touch with them there. The influence of a faithful missionary on the Church he represents is unspeakable. Think of the inheritance of the very names of Carey, Martyn, Livingstone, Duff, Patteson, to the Church they represented! But the influence of a faithless, undertoned missionary on the Church at home is appalling. Brethren from the mission field, we look to you: to your character, your work, your fearless, faithful witness for Christ. Do not think you waste the aroma of your influence on the desert air. It rises to God as sweet incense, and it comes over the seas to us at home, the very breath of your hope and our hope of the conquest of the world for Christ.

Sixth, the Church needs sanctified money. I am not a Jesuit in pleading that money is sanctified by the purpose for which it is spent. I see God in his sovereign grace and wisdom taking evil powers and transforming them into beneficent ministries. But in pleading missions for the sake of the Church at home we want the money sanctified by the motive which gives it. Let us have no missionary debt, no missionary taxes, no tricks of trade in missionary management. Let us fail for Christ rather than succeed with a shadow on our policy. God-made missionaries and God-given money to support them; God's gift of Christ to preach and God-gifted men to preach it; God-opened doors and God-sent men to enter them; God's truth the seed, and God's glory the harvest—these are the things that blend all interests at home and abroad, and these are the grounds of our hope of the crowning day.

REV. PROFESSOR AIKEN, D.D., (Princeton, U. S. A.)

The starting-point in all true Christian service at home or abroad is the clear recognition and the unqualified acceptance of the lordship of Jesus Christ. We are ready for service neither at home nor abroad unless we have been taught by the Holy Ghost to say that Jesus Christ is Lord. Now when we as a Church,

or as individuals, have been taught by the Holy Ghost to say, "Jesus Christ is Lord," what attitude shall we take in regard to service? We break out at once—as Paul did when the revelation was made to him on the road to Damascus that the Jesus whom he had been persecuting was Lord; we break out with him and say, "Lord, what wilt thou have me to do?" That first word of the future apostle after that revelation of the Christ, which, for the time being, struck him with bodily blindness while it filled his soul with new and indescribable glory; that first word, "Lord," put him into new relations, and furnishes us with the interpretation of all that he was and did afterward. And when he had thus addressed Jesus as his Lord what could he do but ask the question that followed, "What wilt thou have me to do?" If Christ is Lord we are to serve him, and we are to learn how we are to serve him from him. "What wilt thou have me to do?" If we come to Christ with any reservation as to the place where we are willing to serve him, as to the forms in and through which we are willing to serve him, we have not yet learned the lesson of full surrender and consecration to him. I am accustomed to say to my own students at home, in the conference-room and in private conversation, "If you are not willing to serve Jesus Christ anywhere you are not yet ready to serve him anywhere."

There are certain romantic and sentimental considerations that appeal very strongly to some minds in view of the foreign work, and lead men and women to consecrate themselves to it. But if they are influenced by romantic views only they are soon spent, and do not continue long in the service of Jesus Christ in the midst of the difficulties of foreign service. On the other hand, in our consideration of home work, there are also selfish considerations which have a certain influence. The danger is lest they should become too important. We are led to take part earnestly and persistently in laboring for the evangelization of the wretched and the poor of East London, and in the heart of the waste places in this country and in other lands, by the considerations that lead us to look after sanitary arrangements about our homes, and police and educational arrangements. Self-protection against the manifold and awful evils which threaten us from the vice and crime of these unevangelized multitudes at home would lead us to do what we can to carry the light and power of the Gospel, the only true reformer and elevator, to those about us whose present condition is one of evil and is threatening to us.

Foreign missionary work reacts in a most direct and powerful way upon the Church's recognition of the reality and the completeness of the lordship of Jesus Christ. "All power is given unto me in heaven and upon earth. Go ye therefore unto all nations." In the foreign missionary work is not a Church continually learning the lesson that all power is given to Jesus Christ our Lord?

We also learn a new and simple lesson in regard to the solemnity of the relationship of trustee in which we

stand to this Gospel. Do we remember, Christian friends, that this is our relation to this Gospel? We are trustees. Now, very often the financial ruin that comes upon men here—the failure, for instance, of your Glasgow bank, and of our institutions on the other side of the water—grows out of the fact that those who are trustees have failed to keep what they ought to have kept that was intrusted to them. But if we are false in our trusteeship it will be because we fail to give what we ought to have given. That is the difference between the failure of the Church in its trusteeship, in its relation to the Gospel, and the failures or common disasters of business men in their service with reference to the things committed to their trust. They fail to keep that which they should have kept—that which was intrusted to them; we fail to diffuse that which was given us not to be stacked up, locked up, and kept from possible use by others, but to be given with freeness and with promptness, and in all loyalty and fidelity, to those for whose sakes in part Christ came to give this Gospel to us. He gave that Gospel to us to be used as an instrument of his, by which we his chosen servants may bring others to him.

A third reaction upon the Church life at home is its reaction upon the doctrine and order and method of the Church. If this Foreign Mission experience does not teach us in any thing to alter the terms of our creed (and it ought to teach us something there), it teaches us new things with regard to where we should put the emphasis. At home in our Conferences we sometimes have to magnify unduly the things that are small and cover up the things that are great. But in the Foreign Missionary work we learn where the stress of Christ's teaching is to be laid. What are the great doctrines that are to be held up? Not the things by which we may justify ourselves for maintaining the position we hold. We are to lay the stress upon maintaining the truths we hold in common, and which as our common charge we are to proclaim in Christ's name over all the earth.

This missionary experience will teach us in many things what measure of importance to attach to external things; and we shall learn what things are *merely* external. This foreign missionary work reacts in a most salutary and powerful way in regard to our belief as to the oneness of the Christian Church. When we come to make our motto, "Christ for the world, and the world for Christ," then we shall come to the recognition ourselves of the essential oneness of the Church of Jesus Christ our Lord; and this great problem of Christian unity, which is being pressed upon us in so many different ways in all lands, will be hastened toward a solution. And I believe it is only in that way that it will ever come toward a solution.

REV. PROFESSOR LINDSAY, D.D., (Free Church College, Glasgow).

The Church which forgets that there is a difference between Home Mission work on the one side and Foreign Mission work on the other will do both parts of its

work the best; both depend upon the same power of God's Holy Spirit working in the Church. Our Christian Church was born in a revival; from revival to revival is the law of the Church's on-going; and the modern history of the Church tells us that whenever God's Holy Spirit shakes his Church mightily then home missionary work and foreign missionary work are at the same level, and are prosecuted with the same zeal.

Let me call to mind that marvelous revival in Germany—the Pietist movement. Spener, a child of the imaginative Rhineland, laid hold of Francke, a son of the old trading Lubeck stock. The latter put into practical form the ideas of the former, and out of the whole came such home missionary work as in the Halle Orphan House and the Cannstadt Bible Depot, from whence went the first German missionaries to the heathen. The great Moravian Church, which more than any other forgets that Foreign Missions are a secondary thing, came out of the Pietist revival. In the Wesleyan revival the same thing is seen. That revival produced not merely the Methodist Churches, that marvelous birth of modern times, and the great evangelical movement in the Church of England; it also laid the great foundation of the great missionary associations which now are the glory of the Church of England and of Non-conformist Churches in England. In Scotland that revival of religion which had for its outcome the separation of the Free Church from the State had for its one arm the home mission work of Dr. Chalmers, and for its other the foreign mission work of Dr. Duff.

I do not care for theology if you mean by it little bundles of ideas wrapped up in appropriate propositions. Living theology is the rationale of spiritual forces, and the description of great spiritual events; and I say that real living theology which takes hold of and teaches the great facts of man's sin and Christ's salvation, of the present and overpowering influence of God's Holy Spirit, can know no difference between home missionary work on the one hand and foreign missionary work on the other. The Church which neglects the one cannot prosecute the other. The Church which is the great home mission worker is the Church which sends most abroad to heathen brethren and sisters.

I think I can put before you from home missionary work what is to my mind a most vivid picture of what foreign mission work should be. I can recall a scene in a church in Glasgow where we were doing work among the lapsed. In one of our afternoon meetings I saw this: A woman in a battered bonnet, a faded shawl, and a great blue mark across her forehead; a baby half hidden in a dirty shawl, and a little girl, shoeless and stockingless, by her side; and a young lady, gently cultured, highly cultivated, by her with one arm round the little bairn and her hand on the woman's shoulder, striving to bring back to her that womanhood she had lost. Is not that a picture of the home Church, of the Church of Christ enriched by all the gifts that God's Spirit has given it, stretching forth and laying its hand on these heathen who are still beyond the fold of the Saviour?

We are anxious, and rightly, to support our home Churches with money and with all kinds of support, and to make the congregational work go well. But if we think of nothing beyond our congregation and our Church we belittle our Christian work. Nothing so takes us beyond ourselves as an interest in foreign mission work. When we subscribe for the missionary and his work, when we read missionary intelligence, how that lifts us beyond ourselves and makes us feel that we belong, not to the small circle round about us, but to the great Catholic Church of God, which would fain fill the whole world! The one thing which more than any thing else brings home to a congregation, and to individual Christian men and women here—the one thing which brings home to them that communion of the saints, that companionship of believers, that great, mighty, invisible Church of God which has filled so much of the world's history in the past and has yet to fill the ages—is its enthusiasm for foreign missionary work.

Foreign Missions have taught the home Churches one or two practical things. Foreign missionaries, and their wives especially, have taught the home Churches the value of woman's work among women. They began it, and we are only very slowly following in their footsteps.

Another thing that foreign missionary work has taught us is how to use our converts to help their unconverted neighbors. The first idea of the foreign missionary is how to get some men whom he has been instructing to stand by his side and work along with him on their neighbors. We are only beginning to learn this in our home mission work, and unless we learn the lesson we shall not succeed as we ought to do. We must learn to make workers out of the first converts in our district, and set them, who are in more thorough sympathy with the people of the district than any other assistants can be, to work among their neighbors. When that has been done marvelous work for Christ will result. This is a lesson from foreign mission work.

Then, lastly, Foreign Missions teach us that there may be united action in spite of want of incorporate union. You know how we are divided; but, somehow or other, all this sort of thing disappears on the foreign mission field. I am persuaded that the one great thing which is going to fuse together the evangelistic Churches at home is their co-operation and work in the foreign mission field.

REV. F. A. NORIE, D.D., (CHICAGO).

First, *interest in Foreign Missions helps to develop a comprehensive idea of divine salvation.* In reading the gospels we find these two thoughts—first, the love of God individualized to every soul. We read of "the disciple whom Jesus loved." He loved Mary and Martha. "He loved me," says the apostle, "and gave himself for me." It is all individualized and made personal. Then, on the other hand, we read that this Gospel has broadened out until it takes in all the nations and all the generations of the world. "God so loved the world, that he gave his only begotten Son, that whosoever be-

lieth on him should not perish, but have everlasting life." Now it is this latter idea that it is difficult to train a Church into the comprehension of. Very frequently we find men intent upon their own salvation, and full of joy in the thought that they have found the Lord Jesus Christ, but who have not yet found their way into that broad thought which comprehends that the salvation of Jesus Christ is for all souls, every-where. But the influence of Foreign Missions, the influence of work by men whom we have known personally in Japan, in China, in India, in the islands of the sea, when they come back to us and tell the story of their experience, life, and work, always is to lift up the individual who is in the membership of the Church into a comprehensive view of the vastness—the length, and breadth, and depth—of this blessed Gospel of Jesus Christ.

Secondly, *active interest in Foreign Missions helps in expressing a sense of fellowship and unity in the home Church.* As Professor Aiken, the brother who has preceded me, dwelt upon that point, I need simply indicate, as we read that wonderful prayer of our Lord, that we find him crying out that all may be one, and as we interpret the instincts of our own need we find ourselves drawn toward those who also love the Lord Jesus Christ. Here is the prayer of the Lord, here is the instinct, or impulse of the renewed soul, drawing us all toward each other. And yet, friends, how hard it has been in the past for those who differ in their views of doctrine, or differ in their methods of Church polity, to stand together and lock hands, and bring heart into sympathy with heart, and see eye to eye with reference to these great things.

I first set foot upon this English soil at Liverpool. I had a few days to spare, so I journeyed by slow stages to London. I wanted to see some of the old churches and cathedrals. I went into them, and I noticed in every church and cathedral and castle I entered that I heard first of all the same story of restoration; that they asked for funds to restore this or that. I speak with entire respect of movements of this kind. At any rate I am not here to-day to utter any criticism; but I was asked at Stratford for a penny to restore the church where Shakespeare's bones are supposed to be placed. I thought of another restoration that was indeed necessary. I remembered that it came to me with an impressiveness I never recollect to have felt before—that every face into which I looked was made in the image of God. But how marred, how deformed they were now! And it seemed to me that any comparison between the restoration of a castle wall or a cathedral and the restoration of a human soul into the image of God would be impossible. I meditated on this over and over as I was on my way to this great Conference, which should take in its arms of faith and love all the nations of the earth and lift them up to the throne of grace. I seemed to see the Lord Jesus Christ with upraised hands bending down over the millions of Africa and whispering to us, "Restore, restore in them the image of God." And I saw him brooding over the islands of the sea and

saying, "Restore these to the image in which they were made." And Japan, and China, and India, is he not bending over them to-day, and saying to you and to me and to us all, "Give time, give thought, give substance, give sympathy, give every thing, that they may be restored and be the children of the Father?"

Thirdly, *active interest in mission-work helps to educate a Church in liberality.*

Let me tell of matters that have come within my own experience. The testimonies that have come, and that we have heard from these brethren that have come from the fields in which they have labored, have been of the highest value; and if any thing that I am saying to you now shall be of any special value it will be because it is authenticated by what has actually taken place. About ten years ago the providence of God led me to the pastorate of my church in Chicago. The church had had a long and a severe struggle, but we were between \$50,000 and \$60,000 in debt. The men who were in it had given and given. They were compelled to meet the current expenses of the church, and it was as much as they could do to meet the semi-annual interest of this vast sum. After years of discouragement they had decided they could not do any thing for Foreign Missions, nor much, if any thing, for Home Missions. I had been for days taking an estimate of things. I went into the pulpit one Sabbath. I announced the schedule of benefactions. I said, "We will give so much for this and so much for that. In two weeks we will take the annual collection on behalf of Foreign Missions. I tell you what I want you to do. I want you to give \$600." They looked at each other and they looked at me. The sum was so vast that they had not any words of reproach. So I escaped. Next Sunday morning I repeated the announcement, and said, "Remember next Sunday you give this \$600." I heard some remarks about the new minister that had come. We took our collection. What was it? It was not \$600, but \$800.

When I took my chair the next Sunday morning it was the most astonished congregation you ever saw. What was the outcome? They began to have some sort of faith in themselves, some sort of respect for their capacity; they found their means were not exhausted. In six years we had paid every dollar of our indebtedness and raised our contributions up to nearly \$12,000. There is no church in this continent, or any other, which, if the minister will put his heart into it, and say, "Our sympathies must be as broad as the sympathies of Jesus Christ, our interests must be as wide as the interests of Jesus Christ," cannot be brought to give of its substance for foreign missionary work.

Fourthly, *interest in Foreign Missions helps to hold the Church to the simple evangelical truths of the Gospel of Jesus Christ.* If the reporters will do me the kindness to take that down I do not care if they do not take any thing else. I will repeat it. Interest in Foreign Missions helps to hold the Church to the simple evangelical truths of the Gospel. I coined that out of some ex-

perience we have had in America. I coined that because I believe we are coming into the realization of a vast truth. We are having men at home—in America—and I suppose you have them here, and in France, and in Germany, who have *substituted in a large measure a kind of philosophy, savored with a little body of Gospel truths, for the Gospel itself*. What is the use of going to China, what is the use of going to Japan with a philosophy? What is the use of going with an utterly godless science? What is the use of taking the richest literature you produce at Cambridge, or Oxford, and going to these pagan nations with it? There is nothing that has in it the power of God except the Gospel of Jesus Christ. Those who come back worn and sanctified by the grace of God from the fields where they have stood face to face with godless races and nations do not come back with philosophies and sciences, falsely so-called, and all the arts and outcome of our modern literature, but they come back and say to us at home, "*Preach the Gospel; the simple Gospel of Jesus Christ.*"

REV. PRINCIPAL MACVICAR, D.D., (Montreal):

The precise question is, What are the benefits which the Church at home derives from Foreign Missions? These have been so admirably stated that I feel very much like rising simply to say "Amen" to what has already been presented. Five minutes will be quite sufficient for me to say what I desire. First of all, with regard to Foreign Missions, I take it that they help men and women to deeper insight into the nature of the kingdom of God and the mind of Jesus Christ; and, therefore, they teach the home Church the true nature of her own work. Specially do they emphasize this thought—that none of us liveth to himself, and that the Church does not exist simply to take care of herself, but to be instrumental in the enlightenment and salvation of the world. I believe, too, that Foreign Missions have done very much to teach the Church how to do her own work.

The question is very frequently asked, What are we to do for our masses? And the truth is that the masses in many of our great centers of population are chasing the Churches away from them. Now foreign missionaries have nothing to do with any other class than the masses. They are not sent to occupy magnificent churches, well cushioned and equipped in every respect. They go into the slums of human population, and they show us the great need that these men have to be loved, and the greater need that they have to be helped and saved. Foreign missionaries furnish a standing evidence of the value of Christianity. It is well enough to speak of internal and external and collateral evidence of the truth of the Bible. It is well enough for some pundits to go into the British Museum and decipher obscure characters and tell us fresh truths of the word of God. I submit, however, that what is most convincing and most stirring to the home Churches is the effect of divine truth, presented in a clear and simple way, on degraded humanity, the power of Christ through his Gospel to lift

heathen nations up into the light and liberty of the children of God.

Foreign Missions, too, teach us emphatically the need of vastly greater liberality. We need to be taught in this respect. Parsimony is one of the glaring sins of Christian people—downright meanness, and at the same time shameful abuse of that which God has put under our control in gratifying our own selfish ends. I wish to emphasize the fact that the unity of the Church is greatly promoted by this work, and that the time is come when it is felt *that the weakest part of every man's creed is that which he holds alone, and that the strongest part is that which he holds in common with the whole of Christendom.*

REV. WILLIAM M. TAYLOR, D.D., (New York):

I believe we are all of one opinion upon this matter here, and therefore there is no need to argue it out. It is because the objection has been made in other quarters that home missionary activity is neglected by those who prosecute the foreign missionary enterprise, that we have to take the defensive. Some years ago, when there were great missionary gatherings in Exeter Hall, I remember a cartoon in *Punch* which represented some clerical-looking individuals moving along the pavement with a little street arab looking up at them and saying, "Please, ain't I black enough?" That is the kind of antagonism we have been called upon to meet. It is indulged in mostly by those who do not know any thing about missionary work. One thing which has not yet been spoken of I should like to lift into the foreground. I refer to the influence in the home Churches of the biographies of foreign missionaries. I believe there have been missionaries at home quite as eminent for earnestness, piety, and self-devotion as those who have gone abroad; but what these last have done has been done in the sight of all people. Their isolation has placed them like Aaron on Mount Hor. We have learned to know and to love them. We have seen them, or rather we have heard of them, in all their enterprises and efforts. And so the reaction of their characters has come back upon us and has elevated our own Christian life higher than it would have been if they had not gone into those missionary enterprises.

I should like to say that we have in the successes of our foreign missionaries an antidote to the assaults of infidelity, at the very moment when it is most needed at home. One cannot but admire the honesty and candor with which Charles Darwin acknowledged that he was wrong in supposing that the inhabitants of Terra del Fuego never could be elevated by the Gospel. I think that the success which attended the efforts made there was worth going into the field for if for no other reason than to have that acknowledgment from a man like Charles Darwin; a man whose character for honesty and accuracy of observation was beyond all doubt, whatever might be said of his theory. Nothing could have been more valuable at the time in which it came than the testimony which was furnished by the successes of Foreign Missions in our different stations. I think we ought to

glorify God for them. The Fijians, for example, have come up from heathenism to civilization in a single generation. There has been no long process of development or evolution in their case, but a spiritual creation by God's Holy Spirit.

Another fact I should like to state because it refers to two young friends of my own. We have in New York two young men who are famous above most for earnest efforts on behalf of the masses of the people. The one is Dr. A. F. Schauffler; the other is the honored son of an honored father, Dr. Judson, the son of Adoniram Judson. Both of these men are laboring in the slums of New York city, proving that home and foreign missionary enterprise is one. They have the missionary zeal by inheritance. Dr. Schauffler's father labored long in Turkey, and Dr. Judson's in Burma. The sons are to-day, with the zeal of their fathers, laboring in the streets and lanes of New York city. I believe another son of Dr. Schauffler is laboring among the Bohemians in Cleveland. So, you see, the work is one. And we can afford to treat, I think, with a good deal of contempt the cynical sneers of those who say, "We do not care any thing about Foreign Missions; we believe in Home Missions." Indeed, the best way to deal with such people is to say, "We have a Home Mission too. Will you give us a little for that?" I have always found that made them, as we say in the West, "Shut up."

REV. JOHN HEWLETT, (L.M.S., from Benares):

Foreign missionary work reacts powerfully upon our belief in Christian doctrines. Now I find great complaints made in this country that in the preaching of ministers and in religious writings the atonement of our blessed Lord is often kept in the background, and Christian morality and the example of our Lord are too exclusively put in the front and even substituted for the doctrine of the atonement. Well, now, as a missionary I feel that if it were not for the atonement of Christ all our efforts for the spiritual conversion of the heathen would be in vain. In India, when I have spoken to natives about our Lord as an example, and about his morality, I have indeed seen proofs of their being much interested; but this is not what has touched their hearts. It is the doctrine that our Lord loved them and gave himself for them; that they were sinners and could not be saved unless God's dear Son had come into this world and taken their guilt to himself and laid down his life for them, that has touched their hearts.

There is another point which has been brought out in various ways. It is this: that participation in missionary work, or an interest in it, tells powerfully upon the whole life of the Church. Now we hear in this country of methods adopted to lead to the higher Christian life. We hear of holiness conventions, and far be it from me to say a word against them. I thank God for every effort made to advance the Christian life, to bring people into closer union with God, to make them enjoy more of the love of Christ and of fellowship with him.

But I believe it is not by mere meetings that we are

to attain to the higher Christian life. I believe that it is when we labor for the salvation of others, when our hearts go forth in love toward the whole human race, when we pray for the human race, when we contribute of our wealth to bring the whole human race to Christ—it is then we become more Christ-like: it is thus that we feel bound to look to Christ and to receive life from him into our souls, and thus that we attain, better than in any other way, to the higher Christian life.

BISHOP ESHER, (Evangelical Association of North America):

The obstacles in the way of home and foreign mission work are formidable; to human possibilities simply insurmountable.

The Church in general is still seriously lacking, her efforts are comparatively lukewarm, and her offerings insignificant. But she is doing something, aye, a great deal; she has at least begun to take hold of her work—the conversion of the world to Christ; and the result is simply marvelous in both departments of her work. Both these departments go hand in hand. Their object is the same—to turn man from darkness to light, and from the power of Satan unto God; to receive forgiveness of sins and inheritance among them which are sanctified by faith in Christ; to establish the righteousness of God among men. The value of medical missionary service cannot well be overestimated. Woman's help is of greatest importance, both at home and abroad. But the divinely-ordained principle, the great means, is the preaching of repentance and remission of sins in Christ's name among all nations, beginning at Jerusalem, and this by men fully qualified and supported by a pure and prayerful Church. Nothing else will accomplish the great purpose of the mission of the Church of Christ. Her work is divine, and only by the power of the Holy Spirit carried in sanctified vessels, devoted for life and for death, can this work be accomplished—it is being accomplished—at home and abroad.

We ought to raise annually at least a dollar per member, say 50,000,000 evangelical Christians. You British Christians could easily do it alone. But we all want to have equal shares; and I for one am ready to give a pledge for my church for the amount stated, besides all other contributions for church purposes and good causes generally. The earnest prosecution of the work of the Lord in the missions among the heathen and the success there is the best means I know of for the strengthening of the Church at home in her spiritual life and in all departments of her home work, and also for the discomfiture of all her adversaries and opposing powers.

The Solomon Islands.

BY HON. N. F. GRAVES.

The Solomon Islands are a large group in the South Pacific Ocean, east of New Guinea. The islands form what may be called a double chain, extending six hun-

dred miles in a north-west and south-east direction. At the north they are within about one hundred miles of New Ireland Islands, and about four hundred miles from New Guinea.

There are seven large islands and a great number of smaller ones. Bougainville is supposed to be the largest and most important. Choiseul, Maylata, Santa Isabella, New Georgia, and Gaudolcanal are the large islands. Most of them are from fifty to one hundred miles long and twenty-five to fifty broad. They are estimated to contain ten thousand square miles, but it is only an estimate, for no one has surveyed or measured them. It is well known that the coast is generally low and that the interior is mountainous; but it is far safer to sail along the coast, or around, than it is to undertake to land and penetrate to the interior. The islands were discovered in 1568 and awakened a great deal of interest. There was an attempt made at exploration and settlement which failed on account of the savage character of the natives. From that time the islands were practically lost and were not visited again for two hundred years. In 1767 they were re-discovered and visited.

The natives are a small sturdy race of Melanesians with a dark skin often called a black-brown. The hair is dark; they often color their hair red, sometimes a fawn-color. They are intelligent and quick to learn; but they are crafty and revengeful. The great Spanish navigator sailed along the coast of the islands, and around some of them when the foliage of the trees was magnificent and a wonderful verdure had clothed hill and valley with a surpassing luxuriance and beauty.

In the excitement of his enthusiasm he called these "Isles de Solomon," and gave names to some of the large islands, which have remained to this day. Bougainville is settled with a race larger than most of the others, who have straight black hair, large features, with dark brown complexion. The interior is mountainous, and the natives are smaller and ruder than those along the coast. The coast tribes and the mountain tribes are fierce enemies, and they are generally at war.

The climate is very damp on the coast, the rainfall being very great, and is unhealthy to the natives and dangerous to foreigners; but it is said that in the interior, on the highlands, it is salubrious. The dry season is from May to December. The water around these islands is shallow, and so it is around the Admiralty Islands, and also nearly all the way to New Guinea.

The theory prevails that in the past there was a chain of islands all the way to New Guinea, and that by some convulsion of the earth these islands were depressed, and that now the waters cover what was once solid ground. These seas teem with fish and supply the natives with food. The mountains and high ground are covered with a dense forest. The sandalwood, ebony, lignumvite and many other valuable cabinet woods are abundant on most of these islands.

The land seems to be well watered with a vast number of small streams running down from the mountains, and in the wet season these streams are swollen into torrents.

The natives are broken up into numerous clans, and war seems to be their natural state. In the past they have been cannibals, devouring their enemies and those taken in war. They were in the habit of preserving the head as a trophy. The skulls were often inlaid with shells in a very elaborate manner. They were very grotesque as well as curious.

They all have a fear of the spirits of the departed, believing that they possess far greater powers than when living, and can torture them and bring untold mischief to their families. They propitiate them by building what they call spirit-houses in the villages and beside their mountain paths. They meet in these spirit-houses to do honor to the spirits and worship them. It is hard to persuade them that spirits cannot harm them. They believe they know of many cases where spirits have done great mischief and where they have been the means of destroying whole families.

These islands were among the first discovered in these great seas, but even to this day they are less known than the rest of the islands.

The foreign mission work has met with wonderful success in most of the South Sea Islands and won great triumphs, and thousands of the natives have been converted; but in the Solomon Islands the natives are substantially savages still. Within a short time the natives attacked the crew and seamen on the boat sent out by her majesty's ship *Sandfly* for exploration, and a large number were overpowered and murdered and, it is supposed, devoured. Many navigators have sailed around these islands and made many observations, but few have ventured to land to explore the interior.

Traders as well as missionaries have tried in vain to occupy these fertile fields until quite recently some have ventured to land, hoping to conciliate the natives, that have never returned to give an account of their visit. Some French missionaries undertook to found a station, and for a short time seemed to be successful. Some of these missionaries were murdered as soon as they landed, while the whole number were in constant fear of their lives, and after a little while the station was abandoned.

In the year 1856 John Coleridge Patteson, who afterward became Bishop of Melanesia, entered the islands with trained native Melanesian teachers and succeeded in establishing a station. A few traders followed after this date in the yacht *Wauterea* and cruised among these islands and were overpowered by the natives, and were not afterward heard from. Several war-ships sailed among these islands and drove the natives back from the coast, but many that landed were murdered. The natives are crafty as well as brave, and never fail to attack any crew that they think they can overpower. They believe that white men are their enemies, and they have some cause for their belief; for some that have visited these islands have induced the natives to go aboard of their ships, and then carried them away into slavery.

More recently the Episcopal Melanesian Mission carried on the work, and they have met with reasonable

shrine is a large *glorieta*, where the pilgrims tarry long at their devotions. This causeway has fallen somewhat into neglect, having been turned to the practical purpose of an embankment for the use of the Mexican railway line to Vera Cruz. But all the same the pilgrimages go on, and the shrine of Guadalupe is more worshiped by Mexicans than the true God. No fact more sadly attests the deep degradation of the people.

NUESTRA SEÑORA DE LOS REMEDIOS.

Or, in plain English, our Lady of the Remedies, has another shrine, which once was hardly less sacred than the one at Guadalupe, and is about twelve miles west from the city of Mexico and a little distance away from the Mexican national railway, over which we passed in going to Toluca. It is situated upon a hill where the Spaniards, when driven from the city upon the famous *Noche Triste* (sad night), first found relief. Here a Spanish soldier, who had been wounded, hid an image of the Virgin which he had brought with him from Spain. It was afterward found in a maguey plant, when, by many signs and miracles, it declared the Virgin's pleasure that a temple should here be built to her. It was built, and this shrine became celebrated. Unfortunately, however, in the Hidalgo rebellion our Lady of the Remedies meddled in politics; took sides with the Spanish party and against our Lady of Guadalupe, who espoused the cause of the Mexicans. The result was that when independence was secured, in 1821, the former lady came to be so hated by the Mexicans that a decree was actually passed, but never executed, that she should be banished from the country. One wonders what would have become of the latter lady if the sentence against the former lady had been carried out. It would have been the old conundrum over again of the man who rebuked the bishop for his sins, and who, when the bishop pleaded that he sinned as a man and not as a bishop, asked him where the bishop would be when the man was in the place of torment for his sins. The story shows that strange things are apt to come to pass when ladies try their hands at politics. Our Lady of Remedies, whose precious image was not indeed attractive, since it lacked a nose, and like Polyphemus, described by Virgil, was minus an eye, was yet rich and splendidly bejewelled, having gems worth more than a million of dollars. She had, moreover, a temple to her worship, and pilgrims from near and from far sought her shrine; they invoked her aid in time of drought, as the Virgin of Guadalupe was invoked when the rains were excessive; but now her shrine is neglected, and she has fallen into dishonor because of her meddling in politics.

How shall one write seriously of such unspeakable follies as these? And yet they have a very serious side to them, but for which I should not write of them at all, least of all at such length. One cannot understand the condition of the Mexican people without knowing something of the forces which are now, as for centuries they have been, potent in their influence over the lives of these people. And nothing has been, or is now, more

potent, as the story of these shrines shows, than a senseless worship of the Mary who loves the Mexicans, coupled with a hatred of the same Mary who was the friend of the Spaniards!

SACRO MONTE.

But the Mexicans have not only their shrines; they have also their sacred places. The chief of these is the Sacred Mount at Amecameca. Take the cars at the San Lazaro Gate, Mexico, near to which the city's main sewer, a fragrant reminder of the Chicago River, flows with sluggish current toward Lake Texcoco, and travel over the Morelos Railway thirty-five miles to the south-east, and you are at Amecameca, directly under the shadow of the mighty Popocatepetl. The station is called San Lazaro in honor of Lazarus, and because great numbers of filthy beggars here congregate to ply their trade. We did not see more of them here than we encountered at many other railroad stations. Our route lay through the salt plains, which once were covered with the salt waters of the great lake. Some of the way the dust was nearly suffocating. To our left was Lake Texcoco, the road running near the southern end of it. Far away to the right could be seen the waters of Lake Xochimilco, and we passed along the northern end of Lake Chalco. Thus our trip to Amecameca gave us a very good view of the lakes of the valley of Mexico. Our visit to this town was made on Shrove Tuesday. We had been assured beforehand that we should see gathered in that old town of ten thousand people one hundred thousand Indians at that time. I have no means of knowing how many there were. But there were immense multitudes thronging the streets, so that we could wedge our way along only with difficulty. The American travelers struggling in this vast crowd need to occupy their thoughts with other things than contagious diseases and "crowlinferlie." Whether they did or not they at least survived the contact. The multitudes had come together both for business and for religious purposes. In the streets of the town and in the fields adjacent they were holding a great market. Every body had something to sell to every body else. Their goods, consisting of every variety of fruits, vegetables, and nuts native to the country, fabrics of various sorts, and stocks that might have furnished forth innumerable junk-shops, were spread out upon mats laid upon the ground. Around them were gathered men, women, children, and babies. The latter were sometimes held by their mothers or fastened by *rebozos* to their backs; but oftener they were laid upon the dry ground, the warm bosom of Mother Earth. Neither here nor anywhere else in Mexico do I remember ever to have seen or heard a baby cry, though the babies were, like the beggars, every-where, and a great deal more attractive. That they were not sometimes trampled upon by the crowds surging along in a dense mass close beside them only shows that the Mexicans, like hens, know how to keep their feet off the broods of little ones, no matter how numerous.

forward to cast their palms, and, as it slowly passed along, they surged down in a mad struggle to gain possession of the branches that contact with the wooden hoofs had rendered sacred. The music was excellent. Selections from popular operas, which, combined with the prancing charger, represented the triumphal feature of the occasion.

Aztec love of beauty is unalterable and opportunity for its display never neglected. The humblest and poorest at this season arrange altars for their patron saints, decorate them with flowers, and deny themselves bread to supply the coveted candles. We saw these pretty altars in wretched huts, gained glimpses of them through half-opened doors, in the *pulque* shops, or noted the taste displayed by the porter in his dreadful hole of a lodge as we passed through the court to visit a friend.

During past days of Church rule no carriages were permitted in the streets on Holy Thursday or Good Friday, and even now but few are seen. All Mexico are out, however, "her beauty and her chivalry," and with their "Sunday clothes on," the gay dress donned by all on Thursday making marked contrast to the morrow, when we meet a uniform garb of black. The interest of Holy Thursday is reserved until night, when all the church altars are illuminated; and it is the custom to make a pilgrimage through the city, visiting the greatest number possible. We began with the cathedral and ended with Santo Domingo, the most interesting of all being the historic Church of the Inquisition. We managed to inspect about twenty, although the crowd was so great and the streets filled with such eager throngs that it was most exhausting work to elbow our way from shrine to shrine. Many of the altars were dazzlingly beautiful, being a flame of candles from rail to ceiling, decorated with tropic fruit and gorgeous flowers. Lovely effects were produced by placing oranges, stuck with innumerable fluttering little flags of gold and silver foil, among the soft lights of the wax candles, and sprouting grain and grasses, grown by hot-house forcing, giving tender tints and delicate transparent leaves. This simple but effective decoration was produced by sowing the seed in porous pottery, artistic jars and pitchers, with a light overlay of moss. The steps of the altar were hidden by pots of flowers in full bloom, glasses of colored water, orange-trees laden with fruit and blossom. Hidden among them were cages of birds, adding their songs to the general praise. Before many of the altars was a representation of the Lord's Supper, in sculptured figures habited in Jewish dress of rich stuffs. Before every altar was a dreadful figure of our Saviour, life-size and life-like, dressed in purple robe and crown of thorns, the blood trickling from his wounds, and before this image of horror thousands devoutly kneeling to kiss the nail-pierced hands. In the Grand Cathedral at a side altar I noticed a figure of the Virgin, dressed in a becoming robe of black velvet, with a large straight sword through her heart, and her eyes rolled up like a dying Cleopatra.

Upon a table near her was arranged an infant Saviour and it seemed a peculiar privilege for the elect "to kiss its feet." The figure was nothing more than an ordinary French doll, jointed, made of wax, with bead eyes, seated in a toy rocking-chair. The whole could be bought at any dollar-store; yet it received equal homage from the lepers in rags and the proud patrician in silk attire. In several churches a most theatrical prison-scene farce was presented. A long cell being built near the entrance, a dim torch flared its yellow light from within, and directly behind the barred window stood an image of Christ, his eyes bandaged, his hands manacled, and a Jew as guard upon either side. A stream of weird, plaintive music issued from the gloom, and a clanking of chains as if moved by the captive's hands. Before the mute figure the faithful knelt with streaming eyes, praying wildly, kissing the chains, and beating their breasts with the pitiful blows of contrition. This was the night before the crucifixion, and the last scene of the Holy Thursday. Good Friday morning "my friend, Mrs. 'Arris" and I went to the Indian village of Atzacapotzalco (don't stop to pronounce it) to witness the crucifixion, of which ceremony we could gather only the slightest rumors, our American friends knowing nothing of it, and the Mexicans betraying reluctance to give information; but the enterprise born of our sex and nationality inspired the venture, and necessity compelled us to fly in the face of the Mexican god—Custom, and go unattended. The cars were packed, the roads lined with strange, picturesque crowds, Indian women trudging through the dust, their little mahogany babies, like John Brown's knapsack, strapped upon their backs; rude carts trimmed with branches and garlands, drawn by knock-kneed donkeys, offering their hospitalities at small price; *rancheros* on horseback—all pressing forward to the same goal.

The church was immense, artistic, and old. The village plaza was a perfect Donnybrook Fair of Mexican type. The inclosure around the church was crowded by at least ten thousand people, and among them all we stood the sole representatives of the Anglo-Saxon race. In a far-away corner, in what was once one of the cloisters of the old convent adjoining the church, we found the cell, with its patient prisoner, waiting the final scene of the play. A cloud of dust and the murmur of the crowd heralded the approach of the actors. A troop of horsemen dashed up in full theatrical costumes, personating the Pharisees, the Jews, the betrayer, and the mob, Roman soldiers with glittering helmets, Pontius Pilate, with flowing white beard and huge green goggles, the despised Judas, with face hidden under a veil of crape. They entered the *patio*, or court, which represented the Judgment Hall, the sentence was pronounced and the prisoner led forth. By day the wooden image was even more hideous than by night; nothing can be conceived more dreadful than the cadaverous, blood-stained face beneath its crown of thorns. The eyes were bandaged, the hands bound with thongs, and it was strangely life-like. Before the church was a

eyed daughter of Old Castile "gracefully twirling her fan from the recesses of her balcony.

Little could the traitor have dreamed, when he sold his Master for the thirty pieces of silver, that, in the lapse of ages, he would be held up to the execration of an unknown people in undiscovered countries beyond the seas; that the secret bargain, perhaps made whisperingly in a darkened chamber with the fierce Jewish rulers, would float down through the corridors of time and his name be shouted forth in tones of hatred by a Mexican mob.—*The Independent*.

The Leperos, Peons, and Beggars of Mexico.

Leperos, derived from the Castilian *lepra* (leper), is not pure Spanish, nor does it denote a class afflicted with the loathsome disease of leprosy; but it is applied to a class than which it would hardly be possible to imagine one more repulsive or disgusting. The traveler who sees them—and they are found every-where in the towns of this country—must fain hope that no human beings like them are to be found in any other lands of the earth. They wear little clothing, and that little, unless it is of leather, is apt to be in shreds and tatters. If it is of leather it may have served to cover the wearers as long as the children of Israel wore their garments. Their hair, if sometimes cut, is certainly never combed; it is long, and matted, and full of vermin. It is impossible, in looking at them, to imagine that they ever washed face, feet, or body. They are completely encased in a thick and hard crust of dirt. Their complexions are very dark, or that is the color of the dirt covering them, their teeth alone are clean and bright, and what with their wild eyes and famine-pinched features, their expression is savage and altogether wolfish. If they are women they will often have two or three little half-naked, sometimes wholly naked, children trotting after them or fastened to their backs. They are the most miserable-looking creatures I ever saw wearing the human form. To see one such creature would be shocking enough, but to see them by thousands is a sad sight indeed. Their haunts in the city of Mexico are the canals and the markets, and especially the pulque shops there and in all towns. They live on what a civilized man would revolt at as no better than offal. They spend their lives in drinking pulque (which is as much the national drink of the Mexicans as lager beer is of the Germans), quarreling, and stealing. There is nothing on which they will not lay their thieving hands if they get a chance. The superintendent of telegraph construction on the road between Vera Cruz and Mexico told me that, despite all their vigilance, they not unfrequently had the wire of their lines stolen and carried off, sometimes by the mile! How large a proportion of the ten millions of the Mexicans in the country are *leperos* I do not know. The numbers are certainly very large, and their presence in such numbers must greatly affect and depress the civilization of the country.

Another and perhaps larger class of the population is made up of what are called peons. These are day laborers, and while they are industrious, and in general not morally base, they are in other respects about as degraded as the *leperos*. They are ignorant, very poor, and in reality a servile class. Having often heard it said that they were slaves I took pains to make careful inquiry into the facts of their condition. While the wages of all of this class are very low—only about thirty cents a day—yet such of them as are out of debt are virtually free, though they seldom care to leave the place where they have lived and labored, since they have strong local attachments. But many of them are not out of debt, but all their lives long are in debt, and these are in a condition which lacks nothing but the name of being a condition of slavery. Indeed, the very definition of the word *peon* is that of a laborer held in servitude until a debt is discharged, and, as often the debt is never discharged, the bondage is life-long. Debt is often incurred through the tender sentiments. A young man wishes to marry. He has not a cent of money laid by, and hence to meet the necessary expenses of his wedding, a large item in which is the enormous fee of the priest, he must borrow money. He cannot do this without selling his labor in advance, which amounts to a selling of himself for the sum of the money borrowed until full payment is made. As he can earn but a few cents a day, and must support himself and family out of this miserable pittance, it often happens that for years, and sometimes happens that for life, the debt and the servitude remain. The condition of the *peon* class is thus one of far greater ignorance, poverty, and hopelessness than that of the freedmen of the South. They are not likely to be raised above this servile condition until and only as the whole people are elevated. And when this takes place it will doubtless involve the breaking up and the distribution among many owners of the *haciendas*, or immense landed estates into which the country is now divided. If it is the curse of Ireland that the land of the country is owned and held by a few persons, much more is this the curse of Mexico. There are in Ireland but little more than five millions of landless people, whereas in Mexico there are more than ten millions of such people. Or, to put the case in a much more striking way, of the more than five millions of Ireland's population about nine thousand are land owners, while of Mexico's more than ten millions of people not more than six thousand, it is estimated, are owners of land. It is no doubt true that there is much more waste land in Mexico than there is in Ireland, perhaps ten times more. But Mexico is twenty-six times larger than the Emerald Isle, and probably contains at least ten times as much arable land. With this all in the hands of only six thousand *haciendados* or landed proprietors it will readily be seen that the smallest estates must be immensely large, while the largest may very likely contain as many acres as the whole State of Connecticut. No country can be prosperous in such a state of things, and so long as it continues so long the condition of the *peon*

class must remain practically what it is now. Mexico needs one more revolution, not necessarily a bloody one, to break up this huge land monopoly and rid the country of the all-pervasive and blighting effects of it.

Beggars—a word about these, for they meet the traveler every-where. They press their suit sometimes with great volubility, sometimes with merely piteous and faintly appealing looks, and sometimes with expressive and excruciating pantomime. Of words I learned to distinguish the *por el amor de Dios*, "For the love of God." Other and frequent forms of adjuration, as I was told, were "For the love of the Blessed Virgin," "By the precious blood of Christ," "By the holy mystery of the Trinity." Surely not Italy, nor even Sicily can boast of so many beggars as Mexico; relatively to the whole population it seemed to me as if they were as one to ten. And such looking beggars! They utterly beggar description! It is said of Michael Angelo that he often drew from beggars, and his biographer Fuseli says of him that he "ennobled his beggars into patriarchs and prophets in the ceiling of the Sistine Chapel." Mexican beggars would need a good deal of ennobling to make them look like prophets, though some of them, on the score of age, and of a certain rugged and remarkably striking appearance, might well be considered patriarchs. Many of them look old enough to be the Wandering Jew. Now with these three classes—the *leperos*, the peons, and the beggars—present in such large numbers, it is safe to conclude that the higher classes cannot be very high in the scale of civilization. Individual exceptions to this statement there no doubt are, and many of them. But, making all allowance for these, it will still remain true of the higher classes as a whole that vice in many forms, and licentiousness in particular, is very prevalent among them. And if the general condition of the people morally is low, even lower yet is their intellectual condition.—*Evangelist*.

Street Sights in Mexico.

BY BISHOP HENRY W. WARREN, D.D.

The first things that strike a traveler in a strange land are the street sights. They are evident and obtrusive. They are the outcome of all the thrift or thriftlessness, of all the inner life, and even of the modes of thinking and metaphysics of the land. They are the outward signs of an inward grace or disgrace.

One is first struck with the odd and sometimes fantastic appellations of the small shops. A grocery, in a room 7x12 feet, parades the name of "The Philosophy." Shades of Socrates and Plato! "To what ignoble uses we may come! Imperial Cæsar dead and turned to clay, may stop a hole to keep the wind away." On the grog-shops may be seen the following very frank and significant names: "The Charms of the Seductress," "The Birth of Venus," "The Kiss of Love," "The Feast of Bacchus," "The Life Eternal" (better have said death eternal), "The Vesuvius" (suggestive of

fiery floods), "The Shipwreck," "The Delirium Tremens," and "The Little Hell." So do men defy destiny and face the worst. They know they rush on ruin, and glory in their shame.

Associated with these blatant shops is the public traffic in pulque, the national intoxicant or stupefier. Long before reaching Mexico City one sees vast plantations of maguey plant, a species of cactus, from the center of which whole pailsful of juice are drawn, which, being put in hog-skins, ferments and becomes mildly alcoholic. It is a vile drink. It is said that one train comes into this city every day bringing pulque enough to make a charge of \$3,000 as freight. It is distributed to the shops in the city in casks, from which it is drawn into the detestable hog-skins once more. The hog never looks worse than when his skin is full of this evil spirit, with neck and each leg tied up to prevent its running out, too drunk to stand, and lying round waiting to have the evil spirit transferred from its inside to the inside of some man.

Clothes are a street study in Mexico. The most violent contrasts are every-where apparent. Here one meets half a dozen gentlemen in overcoats. Immediately behind come men whose trouser-legs are not more than six inches long and whose shirts are assemblages of holes loosely attached together. Each party is seasonably clad for some part of every day.

Pants are often gorgeous with silver buttons, a double row running up each outside seam, with a silver cord laced between the buttons of each row. Sometimes as many as one hundred and fifty buttons are required for a single pair of pants, and constitute no small part of one's fortune. The silver on one pair that I saw cost \$120. These garments are cut so small that the buttons are a necessity. And yet in the diversity of styles it is not strange to see on the lower classes pants thirty inches in circumference at the knees. Occasionally both styles are combined, the tight pants being worn over the wide drawers, and, being a foot too short, display a flowing drapery in a most attractive manner. Pants are also made in sections, so that one can have simply a covering for the trunk, or a complete pair, according to the weather, taste, or the exigencies of employment. The fundamental idea that lies at the base of a Mexican gentleman's dress is that he is a horseman. Hence pants are often re-enforced with leather, as if for cavalry service, and worn by men who never vault into a saddle. Sometimes there is only cloth enough to connect the pieces of leather, and often none at all. Patched pants are a sign of gentility here.

Another strange article of apparel is a long shawl, called a *rebozo*, on the women, and a blanket, called *serape*, on the men. The *rebozo* is dropped on the head, one end falling in front of the left shoulder, and the other end is passed in front of the face and thrown behind the left shoulder. It is head-dress, cloak, mantilla, basket, baby-wagon, and general cover for all things one desires to conceal. Sometimes a hole is cut in the middle of the *serape* and it is slipped over the head; but in

every case it is wrapped tightly about the arms if the weather is in the least chilly. What are the possibilities of a race the arms of which are wrapped in shawls? It becomes almost an armless race. It may be questioned whether the toga was not one great occasion of the decadence of the Eastern, Grecian, and Roman peoples. Such swathing bonds of manhood and of manhood's most effective members must tend to reduce men to infancy. One often sees men stop and look eagerly at something on the ground, as if desiring to pick it up; but the trouble of unwrapping and of rewrapping is too much, and they pass on.

Shoes are in equally great variety. Many, both women and men, wear none whatever. Many wear the sandal, which is simply a piece of leather pierced round the edge for strings to lace over the foot. People wearing these never have corns. Nearly all the shoes in the market here are short as possible, have high heels, and are made to keep up the traditional idea that a Spaniard has a high instep. Hats are in equally great variety. The sombrero has a brim six or eight inches wide, often stiff with silver or gold braid. The hat-band affords a field for the play of creative genius: here it puts a silvered inch rope three times round the crown and ornaments the ends; there it puts a series of double cones, combined with other elaborate ornamentation, about the base of a crown twelve inches high. Hats frequently cost twenty or fifty dollars; and one gentleman showed me a hat for which he paid eighty dollars. To counterbalance this excessive bestowal of money and material on the hats of a few many go with very little or no hat at all. I dismiss the subject of clothes with the remark that such extreme raggedness is not to be found in any other country. The brown skins appear in sections amid the streaming rags of all colors, textures and shapes. It is not strange to see a bit of fiery red carpet patched on to what was once white cotton. The whole effect produced is that of poverty; lack of taste, ambition, and perhaps possibility of bettering their condition.

Lottery-tickets are offered with constant frequency on the streets. There are no savings-banks, but lotteries conducted by the Government. It is no wonder the people are poor.

A striking peculiarity of street life in Mexico is the number of burdens borne on human shoulders. The water carriers are very numerous. An enormous earthen jar, with three large ears, is slung on the back, supported exclusively by a strap over the forehead. To balance this a smaller jar is hung in front, supported by a strap over the top of the head. Seeing these men and women stagger along under their heavy burdens one longs to bring the melting snow of Popocatepetl down to the city in pipes, and set it leaping, singing, breaking into pearls in the sunlight, as abundant and free as God's gift of air.

All sorts of boxes, trunks, and furniture are carried on the shoulders of men. One reason is, the streets are quite bad for carts, and another is, men are cheaper

than beasts. These men carry enormous burdens, some actually walking off with nine hundred pounds. Nothing can be more expressive of strength and the beautiful play of muscle, now stiff as steel and anon pliable as tenderest flesh, than to see a man, with nearly every muscle in sight, moving quickly under such loads. As the burden shifts from one leg to the other in walking the lights and shadows play on the shapely limbs and the rounded or relaxed muscles more beautifully than the flicker of sunlight through wind-tossed leaves. Nearly all these burden-bearers move at a quick step scarcely touching the heel, thus giving an appearance of exquisite ease of movement. Their movement reminds one of that of the runners before the chariots of the kings of the East. The runners scarcely, if at all, touch the heel to the ground, and have no difficulty in keeping ahead of the most spirited horses. But, seeing these immortal men reduced to mere muscle, how one longs to cry aloud: "There is power enough in wind, steam, and lightning to grind all this corn, lift all these loads, carry all these burdens. These powers leap over the mountain-tops, lift acres of lava in yonder volcano, and parade their swiftness in the daily lightning, trying to tell man that they are servants, that he is king. They offer their powers for the burden and reach the scepter toward his hand." But his hand is clutched on the means of his oppression, he puts by the scepter, and the force God has provided to work for the emancipation of his children frolic and play on.

One of the most striking things seen in Mexico is the perpetual suggestion of the customs, manners, and way of the East. The houses, in the country, at least, are mostly one-story high, made of mud, or sun-baked brick of adobe; they are entered by a front door into a *patio* or open court. Here all the animals herd. One meets the same little donkeys as in the East, bearing the same burden of three hundred pounds. In the field are the same plows and other agricultural tools. One of the oldest Aztec idols has a head-dress singularly like that of the sphinx of Egypt. One constantly sees the same complexion and physiognomy as among the Eastern races. There is the same style of dress. The people have the same patient, helpless look that belongs to contented slaves. Women wash by the stream in the same manner. One may eat bread baked at the foot of Hermon and at the foot of the Cordilleras and not know the difference except by the material of which it is made. The scenes call up the ideas from which these striking resemblances spring. Even the Aztecs believed in catastrophic epochs; they had traditions of the deluge of the ark, of the dove and the green spray or leaf. The great religious structures of the country are pyramids; the one of Cholula is in design and idea a repetition of Babel. Further back they represent Eve bringing sin into the world by the temptation of a serpent, and as bequeathing to her sex the sorrows of childbirth. The ancient languages are exceedingly similar to those of the East in organization, but not in etymology. The astute arguments of Gallatin, Barto-

and Vater, drawn from intellectual analogies, easily persuade one that early Mexican civilization drew its characteristics from Eastern and Western Asia by way of the Behring's Strait and by way of the lost continent of Atlantis; but the more evident material scenes of to-day thrust the same conclusion far more forcefully on the observer whose steps have wandered around the places of the changeless customs of the Orient.

Street scenes in Mexico are amusing at times; but the general impression is that of sadness that a race can be oppressed for centuries till all elasticity has been worn out, that men with immortal minds can become contented beasts of burden, and, saddest of all, that the most of this has been accomplished by what claims to be religion.—*The Independent*.

In the Heart of Mexico.

BY JOAQUIN MILLER.

The center and focus of all things in the sister republic is Mexico City; and the core of this city is the great cathedral. The Mexicans, like all Latins, are peculiarly gregarious. The Saxon loves his own separate home, his castle. The Frank never would live alone. You may travel France all over to-day, and you will find not a single farm-house. All the French farmers live in villages. And so it is here. If a man must live in the country and keep cattle the first thing he does is to build a little city, *hacienda*, and fill it full of Indians, servants, and followers. If he can do no better he will catch up and keep all the "tramps" that chance to come his way; for the Mexican will have a city of some sort, even though he has to build it and people it himself. And yet, to tell a very plain and unpalatable truth about the Mexican, it must be frankly admitted that he is not a very substantial builder of any sort. In fact, he has built, of himself, little more than a mud hut, or a group of mud huts, called a *hacienda*, for more than sixty years.

Investigation develops the fact that when the Mexican became a free man he ceased to build, or do any thing else but make war, to speak of.

It is now more than sixty years since Mexico became independent of Spain. And yet in all that time she has not built a single public edifice. The Mexico City which we find here to-day is entirely a Spanish city. So we must bear in mind, as we enter the heart of the republic's heart for half an hour this morning, that all we see is the work of the Spaniard.

True, the splendid halls of justice have a modern look; but they are simply a convent with the monks turned out. The same may be said of the library, with its 200,000 volumes. The same may be said of the museum, with its strange and hideous Aztec idols, wonderful calendar stone, sacrificial stone, and so on. All these, and dozens of other great buildings, were erected by the Spaniard. The Mexican did a good work in turning out the lazy monk, it is true; but he did not

show half as much industry and enterprise in turning out the monk and remodeling his convents to his own use as did the monk in building them.

Yes, this is an ugly fact, and a discouraging statement, I know, to make about the Mexican; but the cold, clear truth is he has done but little, until within the past very few years, but fight and plunder. Why, this very hotel in which I write was a nunnery. The great iron bars which would make all escape impossible in case of fire, the double window and the deep casement which shuts out half the light from me this bright Mexican morning, all this which shuts me in at my work, once shut in from the world and the light—light for body and soul—some poor little lady of rich and romantic New Spain.

But now at last there seems to be setting in from some source or another a new current of blood and vitality. The old ruts and cuts in the streets, paved with massive stone, after the early fashion of Rome, are being repaired. New and light pavement is taking the place of the old; electric light illumines the chief places in the city now. Attention is paid to drainage and all the simpler sanitary uses; and the heart of Mexico is a lighter and a better heart to-day than it has been since the expulsion of the Spaniard.

Yesterday I sat on the steps of the great cathedral and saw the Mexicans cut down the beautiful Australian gum-trees (*Eucalyptus*) which had been set in the grand plaza by Maximilian. This plaza has been for centuries a place for beggars, cheap venders, tramp traders, and so on. But the new emperor planted it in trees and set up a music-stand in the center; and the music-stand and the musicians are there still; but the glorious trees, which in a few years had grown almost as tall as the cathedral, were cut down yesterday.

I asked an officer in charge, why? He looked hard at me, and at last he said it was because these strong and tall trees were taking all the strength from the finer and humbler plants and trees in the garden. But the secret and true reason is the hatred in which the memory of Maximilian is held. The fact is, no man, dead or living, has been more bitterly execrated than this dead adventurer is to-day here in Mexico.

And rightly, I think. He saddled the land with debts and trouble which will be felt for generations to come. And he left it nothing. His carriage and his splendid silver-plate, which I saw this morning in the museum, show him to have been a foppish and shallow-minded man, caring for his own vanities and display rather than for the bleeding and torn land he professed to want to help and heal. And now let us pass from these perishing follies, and the petty revolutions and hatreds and heart-burnings, to that which forever will be the wonder of the New World, the ancient civilization of this city of Mexico.

After Cortez had been driven from the city with great loss, and had finally built a fleet and retaken the city after a three-months' siege, he razed the place to the ground. He utterly destroyed every thing which

could be destroyed. The things which could not be burned, and yet were too heavy to be shipped out and thrown into the lakes surrounding the ruined Aztec city, he buried where they lay, after having had them battered and broken so far as any human force could batter and break them.

And yet only last month a gardener, in widening and cleaning up one of the little walks among the flower-beds, not fifty feet from the front-door of the cathedral, came upon an obstruction which seemed, upon further excavation in the loose black loam, to be the head of an idol. The Government took the discovery in hand, excavations were ordered, and three immense images, each weighing more than a ton, were taken from under the very feet of the cardinal, where they had lain since the days of Cortez.

These hideous and monstrous images are at this moment lying in the portals of the museum, with wooden framework about them, just as you see marble cornices or costly bits of stone lying in the streets before unfinished houses in our new cities at home. They will be set up on pedestals soon, along with numbers of other idols of smaller size. But the two stones which will forever challenge the awe and marvel of the world are the calendar stone and the sacrificial stone, both to be found here, in this remodeled convent and wing of the old Spanish palace, among the hideous half-Egyptian images of the Aztecs.

It is the magnitude and weight of these stones that affects me and strikes me dumb with wonder as I stand before them.

The calendar stone, with the crab and the fish, and other signs familiar to all who ever saw an almanac, is the most massive stone, I think, that has come down to us out of the past. I know of nothing nearly approaching it in weight or magnitude in the British Museum, or anywhere else in this world. The surface and the circles are perfect in workmanship, although the quality of the stone is very coarse; far below the Egyptian granite, yet, no doubt, quite as durable. The figures are very deep and distinct; although you can see that many a sledge-hammer blow was aimed at the images and figures by the fierce and frenzied soldiers of the cross before the great stone was buried, as they hoped, forever out of sight.

I must explain that this stone has only within the past few months been permanently placed in the museum, although it has been discovered a century—another example of Mexican sloth and indolence. The sacrificial stone is also waiting, along with a whole lot of idols and curious creations with the Egyptian faces, to take its place against the wall and up out of the dirt where it is now lying. The sound of the hammer is ringing all around you here as you stand amid these grim witnesses of the past. A dozen jack-planes in the hands of pious and half-clad Catholics are making the shavings fly, and you walk about among the prone and leaning and kneeling and prostrate idols knee-deep in dust and shavings—dirt of all sorts—at this moment if you wish to see the wondrous things in the museum.

But I am assured, and I believe, that in less than half a year order will be brought out of all this confusion, and that all the idols and curious things will be put in place, catalogued, weight, size, and all information possible given, to guide the student in his search for facts. At present, however, I can only guess at the size and weight of these two greatest stones I ever stood before. The calendar stone does not seem to be so very thick; only about five feet, I should think, in the thickest place. The reverse side, as well as all parts of the stone outside of the circles embracing the figures, is entirely natural. The circumference of the calendar is about twenty feet possibly twenty-five feet; but at a careful guess I should say that this calendar stone, the Aztec Almanac, weighs at least twenty-five tons!

The sacrificial stone is a more complete piece of work. In this the sides, or rather the circle of the stone, is finished, and covered with hundreds of figures. The stone lying down in the dirt as before described, reaches up to my breast. The hole in the center, made to receive the blood, is about the size of a small bushel. The trench or channel through which the blood flows to the ground from the pool in the center of the stone is half foot deep and several inches wide. I wish I could tell you exactly how much this stone weighs and measures. I cannot do this. A year from now, however, all the information will be placed in the traveler's hand at trifling cost. But I think the sacrificial stone, although not nearly so broad as the calendar stone, may weigh within a few tons as much as the latter.

The one thing that amazes me most of all, after the magnitude and weight of those two stones, is the likeness between the idols here—many of them at least—and the idols of Egypt. The same head-dress, the beard, the singular flat contour of the face—all these are almost identical with the thousands of Egyptian figures found throughout Europe, Asia, and Africa; and yet these things have lain here for centuries almost unnoticed.

The stupidity of a people that could not see the world scattering its wealth and intelligence over its land in order to study these curious things in safety and comfort is to me astonishing; and speculation is busy guessing what may still be found and put in order for the world to see when it feels secure to come this way.

For the present let us thank the heart and the hand whether they be the president's or the people's, that are beginning to do that which should have been done centuries ago. But it is something to know that, whatever happens, these stones are too large and hard and heavy to be destroyed. Nothing short of an earthquake could swallow them up or hide them from the face of man much longer. As for the idols, they are too ugly for any one to steal—too hideously ugly for even lightning to strike, it seems to me.

But here one half hour—a whole hour, in fact—has passed, and we have not even entered the president's palace or the great cathedral. Hat in hand let us enter the lofty doors of the latter, if only for a moment. Gold and silver, and silver and gold! Get a book and read

of this cathedral. After that you can better understand the splendor and the squalor that come clashing together inside these doors in awful contrast.

Look forward at the far, deep nave! Fifty feet high and forty feet wide! You see nothing but gold and gold and gold! The image of God and his angels. Old, bald-headed Saint Peter patiently holding his keys, and ready to unlock heaven to the kneeling world.

And now look down on the dirty floor before you. A thousand poor creatures crawling about, some blind, some lame, some dying of loathsome diseases, and all very, very miserable; all naked and hungry and helpless; yet a sea of glittering gold before them.

The music is sublime! Mass is being said for some dead Mexican robber of princely fortune, and so the singers, the priests, the little boys, and the big boys, too, are all doing their best.

A good many of the cripples that crawl about over the dirty floor have lottery-tickets to sell. Many an old woman with a baby on her back offers you a lottery-ticket by way of breaking the ice and getting well enough acquainted to ask you for a cent. Every day, every hour, in church and out of church, you are importuned by the poor to buy lottery-tickets. A priest called on me the day I came to this curious town, imploring me to buy some lottery-tickets of him for the benefit of his church and for his poor. These lotteries are conducted by the Government, as in Italy. The Government gets a large per cent. Those who sell the tickets get a liberal commission. What I mean to say is, you can buy your tickets directly from the Government cheaper than you can in the stores or on the streets.

Yes, indeed, it is simply awful. Every one expects to draw a grand prize to-morrow; and so why go to work to-day? O, Mexico, Mexico, why will you persist in standing forever in your own glorious light!

Deeper and deeper the organ sounds, and louder and louder the prayers for the dead. The people—the poor, naked and lazy and dirty people—all on their knees, join in the prayer for the departed soul. They fall on their faces, they spread their naked, dirty arms wide out on the naked, dirty floor, and lie there praying and mourning in the dust on their faces, their splendor of hair sweeping up the dust.

Here comes in a priest to pray. He is leading a little boy. Perhaps this good priest is a sort of school-master also. He has a book or two in his right hand, also a very large sheet of lottery-tickets. He brushes the floor a little with his long greasy gown. He puts down the books, and then and there he places the lottery-tickets, so that no one may steal them while he prays, and so he kneels on books and tickets, his head sideways, his eyes closed; his fat and greasy hands are full of greasy beads. The little boy kneels on his robe behind. And the little boy, with beautiful eyes and cheeks like a rose, keeps looking roguishly about at some pretty little Mexicans with the mother praying at another altar. Let us go hence. I think God is outside. — *The Independent*

Evangelical Alliance of Mexico.

MEXICO, January 28, 1889.

DEAR DOCTOR: Inclosed please find translation of a communication which some of our native preachers are sending to our missionary boards. I thought it would interest your readers. Very truly yours,

JOHN W. BUTLER.

The undersigned Mexican preachers, who signed on the 11th of January, 1889, during the Week of Prayer, touching the matter of Home, Foreign, and City Missions, in accord with their respective Churches, unanimously agreed to extend a vote of thanks to the various missionary organizations which have for several years past generously assisted us with their large sums of money, and with what is even more, the company and efficient co-operation of our dear brethren, the missionaries sent us, who came to share courageously with us the difficulties, afflictions, dangers, and even death itself which is apt to meet those who labor for the extension of the kingdom of Christ, our adorable Saviour.

Yes, beloved brethren, we have ever felt in the depths of our hearts most lively gratitude for what you have accomplished in Mexico up to the present; building churches, sustaining orphanages, schools, seminaries, establishing printing-offices, and all for the sole purpose that your fellow-beings might taste the joy, peace, and happiness which you yourselves possess in the faith and love of Christ, our only Saviour. Much, very much, is what you, by the goodness of God, have done and are doing in Mexico, and it affords us pleasure to have this opportunity to say so to you in the face of the whole world.

But the magnitude of the needs that surround us, the number of those who live and die in the midst of grossest errors, is so great that it seems as though we had done nothing as yet—that we are barely making the first advances toward rescuing Mexico from a state of paganism as dark and as sad as that of any other of those countries which are not even nominally Christian. O thanks be unto God that you do not know to what an extent papacy has diverted the people from the only faith of life as revealed in the divine word! We therefore beseech you by the tender mercies of our God that you may continue aiding us more and more each day, until we can say in truth that all of beautiful Mexico belongs to the King of glory, Christ our Saviour!

For our part, we assure you that as far as in us lies we are pledged to every pecuniary, intellectual, and spiritual effort for the advancement of a cause that embraces our life and our heart.

Dear brethren, we trust that the great Master, who said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," will recompense you according to the riches of his grace; and that the peace, the love, and the com-

munion of the Father, the Son, and the Holy Spirit be with you. Amen.

ARCADIO MORALES,
Pastor of the Presbyterian Church

C. A. GAMBOA,
Pastor of the M. E. Church

ANTONIO CARRION,
Pastor of the Episcopal Church.

JACINTO HERNANDEZ,
Pastor of the Episcopal Church.

SEVERIANO GALLEJOS,
Pastor of the M. E. Church, South.

ARUNDIO TOVAR Y BUENO,
Pastor of the M. E. Church, Minaflores.

A. BLANCO,
Pastor of the M. E. Church, South

SIMON LOZA,
Pastor of the M. E. Church, Puebla

EVARISTO HURTADO,
Pastor of the Presbyterian Church

TEOFILO BAROJO,
Pastor of the Baptist Church.

PEDRO BALDERRAMA,
Pastor of the M. E. Church, Oaxaca

CITY OF MEXICO, January 11, 1889.

The Periodical Literature of Mexico.

BY BISHOP JOHN F. HURST, D.D., LL.D.

There existed under the Spanish domination only a limited number of journals. They were entirely under the control of the clerical party. The aspiring class, awaiting liberty and hoping against hope, had no opportunity for a regular expression of their varied aims. The most of the journals were the mouthpiece of the priesthood, who, almost to a man, were favorable to the continuance of the Spanish supremacy. But the friends of liberty had their means of getting their longings before the public. These were in the form of small pamphlets, and often of broadsides. There were no title-pages, no blank spaces. If the first page could spare room for a title in capitals it was as much as could be expected. These were printed in out-of-the-way places, very much as the first Brownist and Mar-Prelate tracts were printed in England. Happy the officer who could find out either the printer, the distributor, or the man who harbored one of the vile Mexican things.

These irregular, but frequent, little pamphlets, printed on coarse paper and in poor typography, did magnificent service for the liberation of Mexico. They abounded on all sides. They were not only to be found in the larger places, as Mexico City, Zacatecas, Queretaro and Puebla, but in the obscure and distant places, in the mountain hamlets, wherever Mexicans, of any race, could be reached. They did their work most successfully. The popular heart was stirred. Mexico's independence was to no small degree the triumph of the patriot's hand printing-press.

When the republic was established the journals were immediately converted into a powerful force for the development of the young nation. But while the Govern-

ment had its organs the Clericals, nevertheless, continued a poorly disguised hostility. The entire political press of Mexico has always represented the two wings of political sentiment—the Liberal and Progressive party, of which the presidents so far have been the champions and the Conservative party, which is led by the clergy and the old and reactionary Spanish aristocracy.

The distribution of the journals is divided between the city of Mexico and the States of the republic. The total number of journals, of every kind, is two hundred and twenty-nine. Of these, seventy-two are published in the capital and one hundred and fifty-seven in the different States. The distribution according to States is as follows:

Aguas Calientes.....	4	Michoacan.....	1
California (Lower)	1	New Leon.....	1
Campeche.....	4	Oaxaca.....	1
Coahuila.....	9	Puebla.....	1
Colima.....	1	Queretaro.....	1
Chiapas.....	2	San Luis Potosi.....	1
Chihuahua.....	3	Sinaloa.....	1
Durango.....	3	Sonora.....	1
Guanajuato.....	11	Tabasco.....	1
Guerrero.....	1	Tamaulipas.....	1
Hidalgo.....	3	Tlaxcala.....	1
Jalisco.....	24	Vera Cruz.....	1
Mexico (the State apart		Yucatan.....	1
from the city).....	2	Zacatecas.....	1
Morelos.....	1		
Total.....	157		

El Siglo XIX (The Nineteenth Century) is the oldest journal of the Mexican daily press. It was founded about forty-six years ago by Ignacio Complido, and has been an ardent defender of the Liberal party. It favored the revolution by which Lerdo was put out of the presidency, and is a strong supporter of the present Government, under President Diaz. The most popular important, and widely circulated of all the journals of the republic is the *El Monitor Republicano* (The Republican Monitor), founded about forty years ago by Garcia Torres. These two papers control the liberal sentiment of the republic. *El Partido Liberal* (The Liberal Party) has upon its staff some of the foremost literary men of the nation. Altramirano, Betancourt, Cosmes Cuellar, Osorno, and other litterateurs are among its regular contributors. Indeed, it may be said of the Mexican press, far more than of the New York journals, that the columns of the dailies are enriched by editorials by the most prominent representatives of the later literature. Very little of the actual writing for the journals seems to be done in the offices. Nearly all the poets and other literary men have proven themselves most excellent political writers. For intense feeling, for strong partisan writing, for slashing right and left, the daily political paper is not only their favorite organ of expression, but their only one.

El Nacional (The National) seems to be about midway between the Liberals and Conservatives. It is a

moderate defender of President Diaz's administration. It was founded by Gonzalo Esteva, a scion of an old aristocratic family. It is read by the upper classes and is a favorite among them. The poet and essayist, Losa, is a contributor to the *Nacional*. *La Voz de Mexico* (The Voice of Mexico) is a great representative of the conservatives. It is the mouthpiece of the priesthood, and has a large circulation among them and the constituency which they control. It opposes the Government constantly. Among its editorial contributors are Aguilar y Marocho, Otero, and the two Terceros. The *Impartial* is also Conservative, and on its editorial staff are Cordoba, Barcena, Rodriguez, Segura, and Peredo. *El Monitor Republicano* (The Republican Monitor), is friendly to the administration. *El Instructor* (The Instructor), edited by Cabellero, is published semi-weekly. It is without political bias, and exhibits a warm appreciation of the United States. Cabellero has visited this country, and, as we understand, organized the Mexican editorial excursion to the United States a few years ago.

The foreign colonies in Mexico have also their organs. The *Two Republics* is a daily, and is edited by Messrs. Clarke and Blake. It is specially designed for citizens of the United States resident in Mexico. It contains dispatches of all the important news and occurrences in the country, and also of events in foreign countries. The *Mexican Financier*, also in English, is devoted chiefly to the development of larger commercial relations between Mexico and the United States. The *Voice of Spain* reports Spanish and European events, and cultivates the growth of liberal ideas and friendly relations between the Spanish mother and the Mexican daughter. There are three French papers—*The Treaty of Union*, *The French Colony*, and *The Mexican Echo*.

There are four illustrated literary journals published in Mexico, all issued in the capital. The *Chorist* of Mexico contains one or two reviews of new books in each number; *The Rascatripas*, a small illustrated paper, belongs to the Conservatives or Clericals, and has political caricatures in each number; the *Artistic Mexico*, edited by Cumbas, has excellent illustrations, designed to improve the artistic taste of the country; the *Illustrated Country* is a well-edited weekly, and reflects credit on the country which produces it.

The following is the circulation of papers published in the city of Mexico:

<i>El Monitor Republicano</i>	5,000	<i>ejemplares.</i>
<i>El Universal</i>	4,000	"
<i>El Tiempo</i>	4,000	"
<i>El Nacional</i>	2,500	"
<i>El Diario del Hogar</i>	1,500	"
<i>La Patria</i>	1,000	"
<i>El Siglo XIX</i>	900	"
<i>La Politica</i>	3,000	"
<i>Diario Español</i>	700	"
<i>La Voz de Mexico</i>	1,000	"
<i>El Partido Liberal</i>	700	"
<i>Le Trait d'Union</i>	500	"
<i>El Monitor del Pueblo</i>	2,000	"
<i>La Nueva Yberia</i>	500	"
<i>El Pabellin Español</i>	700	"
<i>The Two Republics</i>	500	"
<i>El Abogado Cristiano</i>	2,800	"

In Mexico the Sunday newspaper is as thoroughly domesticated as the bull-fight. The circulation is larger on that day than any other. A publisher gives the information that the issues of the newspaper press on Sunday exceed those of any other day of the week by from twenty to twenty-five per cent.

We now come to the significant and steadily-growing journals published by the Protestants of Mexico. The invasion of Protestantism has been strong in numbers and aggressive in spirit. For the following list of Protestant periodicals I am indebted to the Rev. John W. Butler, of the city of Mexico: *El Faro*, edited by J. M. Green, D.D., is the organ of the Presbyterians, and is published in Mexico. *El Evangelista* is edited by the Rev. David Watkins, and represents the Methodist Episcopal Church, South. *El Testigo* is under the editorship of the Rev. E. M. Bissell, is published in Guadalajara, and represents the Congregationalists. *La Luz* is the Baptist organ, is published in the city of Mexico, and is edited by the Rev. Albert Steelman, D.D. *El Ramo de Oliva* is the organ of the Quakers, and is published in Matamoras. The organ of the Methodist Episcopal Church is the *Abogado Cristiano Ilustrado*, edited by the Rev. S. W. Siberts, Ph.D., and published in the city of Mexico. Even the International System of Sunday-school teaching has invaded Mexico. Both the Presbyterian and the Methodist Episcopal Churches issue them.

Every tourist in Mexico sees at a glance that Protestant influences are penetrating every part of the new republic. The journal has been found to be one of the chief factors for successful work ever since the founding of Protestant missions in Mexico, in 1870. All the periodicals are ably conducted, and bring before the people especially the great religious movements of the Protestant world. All these journals encourage loyalty to the republic. The editors are in excellent relations with the entire editorial fraternity of the country, and are most highly respected, both for their ability and the cause which they represent.—*The Independent*.

Mexico and Our Methodist Episcopal Mission.

BY REV. J. M. REID, D.D., LL.D.

There are points of peculiar interest in respect to this mission. And first, it is the only *foreign* mission that can be, or by any possibility can become, our "next-door neighbor." For the Atlantic bounds our country on the east, the Pacific on the west, the Arctic and the "Dominion" of Christian England on the north, in which we need plant no missions, and our entire southern line, so far as land is concerned, is covered by Mexico. When the Mexico Conference shall plant itself, as it doubtless will, at Juarez ("El Paso del Norte") it will then be, perhaps, only a mile from our beautiful home mission chapel, just erected at El Paso, and the one of the foreign mission in Juarez, Mexico. What is still more singular Mexico bounds no other country save Guate-

mala, in the south, and there but to a small extent. In a remarkable degree it seems committed to our care as about its only "neighbor."

On your way over to Mexico you will pass on every hand the mud-hovels and squalid poverty which are the overflow into our land from Mexico. Indeed, upon the immediate banks of the Rio Grande there is little difference between the two lands, save that the wretched gambling and besotted pulque drunkenness of Mexico seem concealed and restrained within the United States.

What can be clearer than that the ignorance, immoralities, and degrading religious faiths of our neighboring country must overflow into our own, and that, therefore, whatever we may do for Mexico we ourselves must in part receive the benefit of? All Texas, New Mexico, Arizona, and Southern California have a living interest in mission work in Mexico.

Mexico is a very wide mission field, about equaling in area India. In round numbers, it may be said to be 2,000 miles in length and 1,000 miles in breadth, and there can scarcely be less than 6,000 miles of coast-line, with some harbors and many possible harbors. In the same general way we may aggregate the population at 10,000,000 in all, not over one fifth of them pure Europeans, and they mostly Spanish, and, perhaps, four fifths natives, Indians, as we might call them, and fully the other half of mixed blood. The natives had a very high order of civilization—and we talk freely of the Aztecs and the Toltecs—and their relics are of exceeding interest. The Europeans who came to them were the most bigoted and superstitious of Spanish Roman Catholics, and the mixed races inherit these features, but might be said to be very largely less intelligent and more superstitious. More than three centuries and a half of Roman Catholic teaching and influence had been expended there, and vast treasures and church appliances accumulated and used; but the visitor almost seems to himself, in wandering amid its rural towns and the suburbs of its great cities, to be in India or Egypt—the same one-story, wretched, unfurnished adobe houses, and similarly ill-clad people. Vast wealth came to the Church in Mexico; vast powers were wielded by its dignitaries, even over life, liberty, and property. It may be doubted whether in great portions of the country there is to-day any advance upon the civilization of the Aztecs as it was centuries ago.

The great wealth of this land can be read in the cathedrals that equal in magnificence and costliness those of the Old World. They have been built by the unrequited toil of millions, and their very altars, chancels, and choirs were solid silver, afterward confiscated for the establishing of a free government and institutions for the public good. One cannot stand and look up some of the rugged hill-sides, with their many open mines, without starting the conception that the very hills are piled up silver. Its silver mines have within the last fifty years produced but little short of \$100,000,000,000, and we may add the annual product of gold is not far from

\$5,000,000. But the capabilities of its soil and climate are not less striking.

It has been conceived that the country is shaped like a cornucopia, with its wide and open part turned toward the United States, into which its vast wealth and abundance would naturally be poured.

The interior of the country consists of a vast table-land from 6,000 to 7,500 feet above the level of the sea, the mountains rising to 18,000 feet. From this lofty elevation it descends on every side to the sea. As it extends to within fifteen degrees of the equator on the south the coast in general is tropical, both as to climate and productions, while on the lofty plateau the thermometer usually ranges between sixty-five and seventy-five. All possible variety of climate and production are found between these two points. Wonderful is the possible variety of fruits, grains, grasses, and flowers; and here may yet be a treasure more valuable than its mines. Vast fields to-day are covered with the pulque plant, or *Agave Americano*. It is called "metl" by the Mexicans, and just before it blossoms the sap is caught, and when slightly fermented is relished, and, in the end, makes a horrid intoxicant, which can be distilled into brandy. It is the curse of the land, and yet is sold like milk. These countless acres cursed with this product should be made to yield their proper grains or fruits.

The first advances toward a better condition that were made by Mexico were amid the commotions of Napoleon, when the Spanish monarch was dethroned and Hidalgo struck at Guanajuato the first decisive blow for independence; but commotion followed commotion for a dozen years, till in 1822 Iturbide (pronounced Ee-toor-bed) became emperor, was exiled, and, returning, was decapitated. But in 1824 it became a republic, with Guadalupe Victoria president, an uncompromising enemy of Spain. Still there was no rest, and in a dozen years more came the days of Santa Anna, and Mexico began to be dismembered. Texas became ours and a state of war with the United States existed. As our army marched in toward the "halls of the Montezumas" Bible agents and chaplains accompanied them, scattering Bibles and tracts all along their route. Seed has doubtless thus been sown. With the treaty of peace came large cessions of Mexico to the United States, and some earnest discussion of questions of political and religious freedom. In 1857, amid the commotions, Comonfort, the president, having fled, Benito Juarez (pronounced War-rez), the Chief Justice of the Supreme Court, became president, setting up his government at Guanajuato.

Now came our own unhappy civil war, and the intervention of the French in Mexican affairs, and the setting up of the imperial power of Maximilian; the last, doubtless, in the interest of the Pope of Rome. But God set him aside.

Now, too, we have "The Three Years of Reform" and Juarez's election as president, which, in fact, was the beginning of the present state of things. The power

of Spain was destroyed, the religious orders were abolished and their vast endowments confiscated, the monasteries and nunneries were closed, and freedom to the missionary was allowed.

Of the Anti-Papal Society, "The American and Foreign Christian Union," Dr. William Butler was the corresponding secretary. Perhaps the birth of Protestantism may be fixed at 1868, for that year Dr. Henry C. Riley came to the City of Mexico, rallied the anti-papal Christians, and, aided by the above-named society, formed them into a "Church of Jesus in Mexico." They were quite numerous and seemed to be prosperous. In the year 1872 the Presbyterians, the Congregationalists, and the Baptists all entered this land, and at the meeting of the General Committee that same year it was resolved that the Methodist Episcopal Church should also enter, and Bishop Simpson promptly put Dr. William Butler under appointment as superintendent of the Mission, and he as promptly accepted the appointment. Some little delay was necessary in Dr. Butler's departure, to surrender the office he held at the time and arrange for a stay in Mexico. At Bishop Simpson's request Bishop Haven, however, immediately, in December, set out for this new field to make preliminary arrangements and, perhaps, purchases of real estate. At this moment God put it into the heart of Washington C. De Pauw to make a specific gift of \$5,000 for the purchase of property, and the General Committee had placed at command of the Bishops \$10,000. Very promptly the Rev. Thomas Carter, of the New York Conference, who had been in our other Spanish field, was put under appointment for Mexico. Dr. Butler reached the field before the close of February, 1873, and Dr. Carter joined him the next month. In a little while they were strengthened by the employment of Rev. William H. Cooper, D.D., formerly a presbyter of the Protestant Episcopal Church, who had come to Mexico in the employ of the American and Foreign Christian Union, and several Mexican laborers of various ranks and relations were also employed.

The religious orders were expelled from the country, and the church properties, (they held what had been unjustly usurped from the people and heaped up in useless extravagance), having been secularized, were for sale. Bishop Haven had already visited Puebla and examined property there and upon the Superintendent's arrival they proceeded together to Puebla and purchased. This first purchase was part of the property of the Inquisition, including chapel, cells, etc. On tearing down these cells the skeletons of those who perished for the faith were revealed. Thence the Bishop and Superintendent proceeded together to the City of Mexico and purchased the "Circus of Chasinie" on the street Calle de Gante, which was nothing more or less than the cloisters of the great church of San Francisco roofed over and now used for circus performances. This was the very spot on which stood the palace of the Aztec sovereign, Montezuma. For three hundred years it had been the headquarters of the monks engaged in Romanizing Mexico. The Missionary Society has since then placed on it a

permanent iron roof and built it out to a line with the street, and besides the chapel it furnishes two parsonages, a house for a native preacher, a printing-house, and a bookstore.

Dr. Carter, acquainted with the Spanish tongue, had no sooner arrived than he opened mission services and a day-school in the lower rooms of a house in Calle de Lopez. His first congregation consisted of three persons from the outside added to their own household. The lease of the cloisters to the circus did not expire for some little time, and this arrangement continued until they could get possession of their purchase. A service in the English language was also commenced in the chapel of San Andreas, purchased for the Mission of the Methodist Church, South, and we even commenced Spanish services also here, which was handed over when the Church, South, missionary arrived. The cloisters were not opened for worship till about Christmas.

The Puebla property was also fitted up and planned for a theological school and orphanage as well as chapel and parsonage, and services begun. A chapel in a distant part of the city was also opened. Thus the political and religious capitals of the country, its two greatest cities, were both occupied at once.

The Superintendent stuck his next stake at Pachuca. Here he found a little congregation of English miners, and encouraged a native physician, Marcellus Guerrero, who was endeavoring to shepherd them. Dr. Butler also arranged to extend the work to Real del Monte. So that within the first quarter after landing in the country the indomitable energy of Dr. Butler had established four Spanish congregations, besides English services at Pachuca and Mexico, the English service in the capital being greatly enlarged by the union of Dr. Cooper's with ours, when he betook himself to Spanish work. Dr. Cooper was assigned to Orizaba. But Dr. Cooper in the course of the year returned to the United States.

At this juncture business in the United States became greatly deranged and the income of the Missionary Society reduced. The needed appropriation could not be made. The Mission needed large re-inforcements and additional purchases of real estate. The door was wide and effectual. The papal hierarchy, moreover, raged, and incited their superstitious people to riot.

We cannot in this brief article tell the story of the conspiracy to murder the missionaries; of the brutal midnight accomplishment of it in the case of Mr. Stephens of the Presbyterian Mission; of the wounding of our people and the burning of our churches at Mixcoax, of the assassination of nine Protestants at Acaapulco; of the deadly assault on the Rev. Mr. Phillips in Queretaro; of the mobbing of our own people at Guanajuato and Puebla, and their wonderful deliverance in answer to the prayers of the faithful women, while the men stood guard, and the martyrdom of our native preachers. These, though at different dates, nevertheless reveal the demoniacal spirit of those to whom we were striving to minister.

Advances had to be measured with care for want of money. Only \$14,000 was appropriated for 1874, and but \$18,000 for 1875, and \$24,000 for 1876. But this sufficed to bring to their relief in the course of 1874 those noble workers, Rev. J. W. Butler, and Rev. C. W. Drees. The Woman's Foreign Missionary Society also entered the field, represented in the person of Miss Mary Hastings and Miss Susan M. Warner, the former at Pachuca and the latter in charge of the orphanage in the City of Mexico. In reporting this year the Mission claims to have five preaching-places in the City of Mexico and seven stations outside of the capital, Miraflores, Teteleo, Puebla, Orizaba, Cordova, Pachuca, and Real del Monte. At nine the work is Mexican, and there are four English congregations. There are also 4 day-schools with 62 boys and girls; 3 Sabbath-schools, with 93 pupils, and there are 23 orphans—certainly a most encouraging result for twenty months' work. There were about a dozen natives of various grades employed in the work, and almost immediately another son of Dr. Butler, Edward C., was put in charge of the mission press, with natives as printers and binders. The Mission was even now fairly established, though it was waiting impatiently for re-enforcements, which came before the close of this year in the persons of Rev. S. P. Craver and Rev. S. W. Siberts. The superintendent rejoiced to report 68 members, 149 probationers, 46 day-scholars, 242 Sabbath scholars, and an average attendance upon public worship of 734; and the contributions in Mexico were \$2,605 12. Certainly the Mission was auspiciously founded, and the reader has a right to be hopeful for the decade that yet remains.

Our work at Miraflores was opened in 1875. The places for meetings were very unpropitious. A devoted Christian lady encouraged the workers, and upon her death-bed arranged to provide \$500 for a little church. Her husband provided a large piece of land. Every member of the congregation contributed something, and so the first Protestant church in Mexico was built, with bell, organ, and all the requisites. It was dedicated by Bishop Merrill and Dr. Dashiell, on Sunday, February 6, 1878. It is one of the highest places of worship on earth, being at an elevation of 7,800 feet, more than 1,000 feet higher than our church at Nynce Tal, among the Himalyas, which Dr. Butler also built. Here at this moment the Woman's Foreign Missionary Society and the Parent Society have a great and thrifty work.

On the 9th of February, 1876, the Rev. S. W. Siberts, accompanied by the superintendent and his wife, entered Guanajuato and stuck a stake for Christ and Wesley; afterward Mr. Craver and family also came. The city has 70,000 inhabitants and is the capital of the State of the same name. The bishop of the diocese issued a manifesto against them which was published in all the churches on Sunday, and the result was a riot, with its yells and stones, but the governor protected the missionaries. The Spanish service was opened March 30 by Francisco Aguilar and Jesus Ramirez, sent by the superintendent for the purpose. It was peaceful and

quiet. But there were after commotions and riots. Here it was that amid the commotions incident to the attempt to displace President Lerdo the Mission was again attacked, and while the missionaries barricaded the doors and defended the house their wives cheered them by singing, "I need Thee every hour," etc., and the Lord delivered them from the hands of their enemies. In June, 1876, the first baptisms took place, and in July the first official boards were organized. In 1877 a day-school was begun. The work here was fairly founded, most eligible property was purchased, buildings erected, and it prospers to this day.

In 1880 A. W. Greenman went out to the field and was appointed to Queretaro. Here also Felipe N. Cordova, a Mexican elder, was serving. The enemies of Protestantism vented all possible ill-will upon both missionary and native workers. Mr. Cordova's life was often in danger, and at last, as the outcome of a riotous assault on the Mission, Cordova was arrested and charged with murder. In the end it was thought best he should leave Mexico, and now he is in our New Mexico Mission. Here we now have excellent property, a good congregation, and a fine prospect.

Rev. Messrs. Barker, Umpleby and Kemble were shortly added to the Mission force, and the Misses Hastings, Warner, Swaney, Mulliner, and Elliott, of the Woman's Foreign Missionary Society. Dr. William Butler had retired from the field and C. W. Drees had become superintendent. The membership in 1880 had risen to 337, with 398 probationers, and an average attendance at public worship of 1,098. The Sunday scholars were 609, and the day scholars 544; and the contributions \$4,069 45. This was an inspiring increase. The work had been planted at Cordova down toward Vera Cruz, and Orizaba had also become the center of an important circuit. This decade also began with a general persecution of Protestants and the martyrdom of Epigmenis Monroy at Apizaco. A wide expansion of the mission and a goodly increase every where crowned the work. The mission press had risen to be a great power. *El Abogado Cristiano Ilustrado* ("The Illustrated Christian Advocate") had been planted, and reached a circulation of 2,500, and the *Berean Leaves*, 1,800. A Spanish hymnal had also been issued, with a tune-book. When the press had been but seven years in existence it had issued 11,000,000 pages. The intelligence, life, and spirituality of the Church developed as it expanded, and the appointments of the circuits multiplied. The details of the advances our limits forbid us to give. The year 1884 Rev. S. Loza received charge of the Orizaba Circuit, the first Mexican to be put in charge of a circuit, and Lucius C. Smith came from our South America field equipped with a fervent zeal and also with the Spanish tongue, and the Misses Hugoboom, Le Huray, and Lloyd, came to the work of the Woman's Foreign Missionary Society. The brevity of the stay of so many of the workers was greatly to the injury of the work. The year 1884 also witnessed the fatal termination of another of the persecutions that afflicted the Mission. It occurred

in Silao the railroad station of Guanajuato and a part of the circuit of that name. Donanico Saldana, our chapel-keeper, was shot and instantly killed. Gamboa, our native preacher, who was with him, was also shot through the lung, but after great suffering he survived, and is at present our native preacher at Calle de Gante, in the City of Mexico.

The General Conference of 1884 erected this Mission into a Conference. In 1885 the work in the sierra region, that Switzerland of Mexico, the home of the descendants of the Aztecs, a hardy and an independent race, speaking their own tongue, opened to us. From Xochiapulco as a center Manuel Fernandez, a native local preacher, explored the region and formed a circuit of sixteen villages, and as soon as possible Rev. G. B. Hyde was sent to take charge of the work, and has ever since kept his head-quarters at Xochiapulco. It is broad and most inviting, though the home of the missionary is somewhat isolated. It was such a poor field for Romanism that for many years the priests paid no attention to this region; but our success has aroused them, and they are there again in all the spirit of their ancient hate. We are growing every day in favor and influence with the people. There is more hope for Mexico from this population than from the Catholic Spanish people of the great centers and coast. The missionary on this sierra work has now half a dozen native preachers to aid him, and is building chapels throughout the work.

The sale of our old property at Puebla, of such interesting historical associations, because it had become unsuitable and because of a market and still worse nuisances that had come to fill the square and street in front of it, has interesting results. A much more available piece of property was purchased, and apartments prepared for the theological seminary, the orphanage, the school, and the public services. Rev. Levi B. Salmans was put in charge of the work, and Misses Warner and Ogden of the women's work. Scarcely had the building been fully prepared before God opened the windows of heaven and poured out upon it an abundant blessing. The youth of the schools were converted, Christians strengthened, and the whole work enlarged. The women's property adjoins that of the Parent Society, and their work shared in these benedictions. At one time nineteen twentieths of the real estate of this city belonged to the Catholic Church, which was the landlord, employer, banker, etc., of the city. In 1873 the first attempt to plant a Protestant congregation was utterly defeated by a mob. Our missionaries were warned not to come, and a mob actually greeted our first attempt to hold open services. The Government has extended to us its protection, and God has been with us, and it promises to be one of our great centers.

Two years ago Mr. Green went out from the New York Conference, and during the past year two young men, who years ago consecrated themselves to the work of God in America, and have been preparing for it, namely, Messrs. H. G. Limric and F. D. Tubbs, have gone out into the field, and every way the work is

strengthened and enlarged. There are 1,155 members, 949 probationers, 2,078 average attendance on Sunday worship, 1,295 Sunday scholars, 1,579 day scholars, and the pecuniary contributions have amounted to \$6,164 31. The country is being connected with our own by several new links, and up these railroads our work is gradually advancing. Popery and pulque are the two greatest curses of Mexico. A free and a full salvation is the brightest beam that is penetrating its darkness. Our Conference now has appointments in seven of the central States of the Republic, but there are twenty States and two Territories that we have not yet entered. Our appointments are wide apart, it being 600 miles from Guanajuato on the north to Vera Cruz on the south.

Gospel Work in Peru.

BY REV. A. M. MILNE.

Herewith I inclose a translation of two cuttings from a daily paper, *El Callao*, published in the city of Peru, from which it takes its name.

First Notice:

"THE GOSPEL. According to the advertisement in the respective section of to-day's issue, every body who wishes to hear an explanation of the Gospel by the Italian pastor, Penzotti, is invited to attend to-morrow at No. 35 Calle del Teatro at three and at eight o'clock P. M.

"Persons who have listened to this able pastor assure us that his explanations of the Sacred Book satisfy the spirit and cultivate the intelligence. They take place on Sundays and Thursdays."

Second Notice:

"EXPLANATION OF THE GOSPEL. Yesterday we had the satisfaction of listening to an explanation of the first eighteen verses of the Gospel of St. John from the lips of Sir Penzotti, who, with an extraordinary eloquence set in relief by his facility of expression and simplicity of language, explained well the sacred text, carrying conviction to the hearts of the hearers. When the exposition terminated there was sung, accompanied by a melodeon, a beautiful sacred hymn, dedicated to the Supreme Being.

"To the great grief of the audience Sir Penzotti announced that he would start on Wednesday for Tacna, from which city he will return to this port on his way to the south in about three or four weeks. The hearers manifested their disappointment at the prospect of being deprived of the enjoyment of listening to the sacred word as set forth by Sir Penzotti."

Such notices appearing in a purely secular journal, published in a country so Romish that even toleration does not find a place in its constitution, are very encouraging.

Sir Penzotti sailed from here just a year ago as assistant of this agency, to take the immediate charge of the work of the American Bible Society on the Pacific Coast, then just added to this field. Owing to cholera in

Chili, quarantine regulation prevented him for some months from reaching his destination. This time was chiefly spent in Arica and Iquique, and in both places not a little spiritual interest was awakened. The important question now to be solved is, Will the Church send men to garner the golden grain in these and the other places to be visited, or is it to be left to perish? Genuine conversions, followed by reformed life, have taken place at each of those places sufficient to organize churches, but the Bible-seller has his own work, demanding his attention and strength.

Buenos Ayres, Dec. 18, 1888.

Proportionate Giving.

While it is true that the value of a gift in God's sight is measured by the spirit in which it is given, yet it cannot be too strongly urged that the apostolic rule "as the Lord hath prospered" each one is the only just standard for Christian beneficence. The large gifts of the rich, as well as the smaller gifts of the less able and the little which the poor can afford, should be made cheerfully. There is as much danger that the abundantly able will minimize their ability as that the less able will excuse themselves altogether upon the ground that their more wealthy neighbors should do all.

Bountiful giving carries with it a blessing which is more frequently enjoyed by the comparatively poor than by the rich. Giving at all is a grace in which the giver is in an especial sense a sharer in that grace of our Lord which was his most distinguishing characteristic. Difficult as it is at all times for one to persuade himself to part with a treasure, it is most difficult in an age when the passion for accumulation is rife, and hence the Christian who would learn the luxury of doing good must needs bring himself face to face with the apostolic rule without regard to what his neighbor does or neglects to do. Giving as to the Lord will lift a cause high above the incident of a moving appeal and make a man indifferent to what his fellow-man may do.—*Spirit of Missions.*

The Word of God.

A native missionary in Bulgaria recently told of his father's conversion through the means of a little Bulgarian Testament costing but a penny. At one time the leaves of the Testament were cut out, and scattered throughout the country. A man found a part of a leaf, on which were the words "God" and "love." He had never heard of a God of love, so he carried the leaf to a missionary to ask the meaning; and through this little torn leaf he found the God who so loves us as to die for us.

Statistics of Protestant Missions in China—December, 1888.

NAME OF SOCIETY.	Date of Mission.	FOREIGN MISSIONARIES			Total	Native Un- der-aided Ministers	Un- ordained Native Helpers.	Communi- cants	Pupils in Schools	Contributions by Native Churches
		Men	Wives	Single Women						
1 London Missionary Society	1807	31	21	13	65	8	72	1,095	1,927	(?) \$14,420.00
2 A. B. C. F. M.	1830	16	13	6	35	4	105	816	443	425.07
3 American Baptist, North	1834	11	9	10	30	0	57	1,340	444	1,077.30
4 American Protestant Episcopal	1835	10	8	3	21	17	3	496	1,614	508.18
5 American Presbyterian, North	1838	48	36	18	102	21	84	3,788	2,352	7,400.00
6 American Reformed (Dutch)	1842	7	6	2	15	6	16	844	163	2,870.01
7 British and Foreign Bible Society	1843	14	7	..	21	..	(?) 114	..	..	..
8 Church Missionary Society	1844	28	17	5	50	11	81	2,812	2,041	3,400.2
9 English Baptist	1845	21	16	..	17	1	8	1,130	210	425.00
10 Methodist Episcopal	1847	32	31	17	80	41	91	3,003	1,288	4,400.01
11 Seventh-Day Baptist	1847	2	2	1	5	..	1	30	9	..
12 American Baptist, South	1847	7	6	7	20	7	18	776	292	687.7
13 Basel Mission	1847	24	19	..	43	2	49	1,885	632	949.80
14 English Presbyterian	1847	24	16	10	50	8	80	3,428	575	5,435.10
15 Rheinisch Mission	1847	4	2	..	6	1	4	154	37	50.00
16 Methodist Episcopal, South	1848	10	9	15	34	4	7	286	855	246.91
17 Berlin Foundling Hospital	1850	1	1	4	6	..	1	27	80	..
18 Wesleyan Missionary Society	1852	25	12	6	43	2	33	975	552	403.00
19 Woman's Union Mission	1859	..	..	4	4	..	2	36	100	8.18
20 Methodist New Connection	1860	7	4	1	12	..	36	1,232	180	1.01.00
21 Society Promotion Female Education	1864	..	..	7	7	..	..	..	..	..
22 United Presbyterian, Scotch	1865	7	5	1	13	..	14	773	67	(?) 150.00
23 China Inland Mission	1865	139	62	115	316	12	118	2,415	153	486.45
24 American Presbyterian, South	1867	10	6	3	19	..	5	82	300	12.00
25 United Methodist Free Church	1868	3	3	..	6	2	8	329	72	261.00
26 National Bible Society of Scotland	1868	4	2	..	6	..	(?) 60	..	..	..
27 Irish Presbyterian	1869	3	3	..	6	..	12	68	..	..
28 Canadian Presbyterian	1871	5	4	1	10	2	50	2,650	318	491.80
29 Society Propagation of the Gospel	1874	(?) 5	2	4	(?) 11	..	..	..	..	..
30 American Bible Society	1876	7	4	..	11	..	3	..	..	..
31 Established Church of Scotland	1878	1	1	..	2	..	21	30	80	..
32 Berlin Mission	1882	4	4	1	9	3	..	500	70	..
33 Aben. Evan. Prot. Missionary Gesell.	1884	1	..	..	1	..	..	..	..	..
34 Bible Christians	1885	4	2	..	6	..	..	3	..	..
35 Foreign Christian Missionary Society	1886	5	2	..	7	..	..	2	32	..
36 Soc'y Prop. Christ and Gen. Knowledge	1886	1	1	..	2	..	..	..	..	..
37 Society of Friends	1889	1	1	2	4	..	..	..	..	..
38 American Scandinavian Congregational	1887	2	..	..	2	..	..	..	..	..
39 Ch. Eng. Zenana Missionary Society	1888	..	..	3	3	..	..	..	..	..
40 Independent Workers .....	..	2	..	1	3	..	3	(?) 30	(?) 62	..
Total, December, 1888		526	317	260	1,123	162	1,278	14,563	14,817	\$44,173.30
Increase over December, 1887		37	17	39	93	..	..	2,293	1,140	\$5,916.00

Freedman's Aid and Southern Education Society

J. C. HARTZELL, D.D., Cor. Secretary 190 W. 4th St. Cincinnati, O.

Meharry Medical College at Nashville, Tenn.

BY REV. J. C. HARTZELL, D.D.

The Meharry Medical College, the medical department of Central Tennessee College, the only school of the kind under the control of the Freedmen's Aid and Southern Education Society, was organized in October, 1876. It takes its name from the noble family whose name it bears.

Since this school was organized about two hundred different students have been enrolled; 90 have finished the prescribed course and received their diplomas; of this number about 85 have been members of some Christian Church, and 10 have received a regular collegiate education.

Of the 84 living graduates 7 are teaching, 1 preaching, 1 a home missionary, 1 an editor, 1 clerk in United States Pension Office, 1 agent of Sunday-school publications, and 72 are practicing medicine.

The States in which they reside are as follows: Tennessee, 23; Texas, 20; Arkansas, 7; Georgia and Louisiana, 5 each; Kentucky and Mississippi, 4 each; Alabama and Kansas, 3 each; North Carolina, South Carolina, and District of Columbia, 2 each; Florida, 2, and Indiana and Colorado 1 each.

With few exceptions they have been well received and kindly treated by the medical profession of the South, who have frequently loaned them books and instruments, counseled with them in dangerous cases, and assisted in difficult surgical operations.

The success of our alumni has surpassed our most sanguine expectations, and their record is one of which any college might well be proud.

The four millions or more of colored people living in the Mississippi Valley are looking to us to supply them with intelligent, well-educated physicians and dentists, to minister to their necessities.

In the large cities of the South, where alone we can procure reliable statistics, the death rate of the colored people is about twice as great as that of the white.

The principal causes of this excessive mortality are poverty, ignorance of the laws of health, superstition, and lack of proper medical attention. No one can do as much to remedy these evils as the educated Christian

colored physician, who is acquainted with their wants, is familiar with their habits and peculiarities, and who can sympathize with them in their distress.

They can also direct them in regard to the location and construction of dwelling-houses, school-buildings, and churches, ventilation, sewage, suitable clothing and diet, pure water, cleanliness, and how to prevent the spread of epidemics.

They can exert a powerful influence for good in the cause of temperance.

The failure or success of prohibition in the South depends largely on the ignorance or intelligence of the masses. In the last contest in Tennessee prohibition was undoubtedly defeated by the ignorant colored voters, who were misled by designing demagogues working for the interest of the liquor party.

Two years ago last October, in order to meet a pressing want, we opened a School of Dentistry, which is now in successful operation. We are greatly indebted to W. H. Morgan, M.D., D.D.S., dean of the Dental Department of Vanderbilt University, for his valuable assistance in this work.

This school is now a member of the "American Association of Dental Faculties," and has received the hearty indorsement of the "Southern Dental Association."

The medical faculty consists of 10 members, and during the present session 53 medical and 10 dental students have been enrolled.

The buildings, etc., are valued at \$15,000.

We have a graded course of instruction, and a good English education is required for admission. At least seventy-five per cent. on a written examination in each study is the requirement for graduation.

We are now needing additional accommodations very much for carrying on our work. Plans have been prepared for a new building, the first story of which is already completed, and will contain a chemical and dental laboratory; the second a room for teaching pharmacy and a dental infirmary, and on the third will be a large amphitheater capable of accommodating about two hundred students. It is estimated that the cost of this building will be about \$6,000. A little more than one half of this amount has already been paid or pledged, and we are still needing \$2,500 to enable us to complete it so that it can be ready for use by October, 1889.

We will then be able to furnish facilities to all who may desire to study medicine, dentistry or pharmacy.



MEHARRY MEDICAL COLLEGE.

Monthly Concert.

The following are the subjects for the Monthly Concert for Missions for the year 1889:

SUBJECTS		
1889.	January.	THE WORLD.
"	February.	CHINA.
"	March.	MEXICO.
"	April.	INDIA.
"	May.	RUSSIA.
"	June.	AFRICA.
"	July.	MALAYIA.
"	August.	ITALY.
"	September.	JAPAN.
"	October.	KOREA.
"	November.	ARGENTINA.
"	December.	BULGARIA.

Foreign Missionary Society at Orizaba, with Miss Loza as teacher and Rev. Simon Loza and his wife. Brother Loza was appointed to Puebla at the Conference held last January.

Sunday-School Exercise.

(Conducted by the Pastor, Superintendent, or President of the Society.)

1. Scripture lesson. (Rom. x. 6-18.)
2. A missionary hymn.
3. Prayer for Missions.
4. Anniversary Hymn.
5. Recitative Exercise.

Children. They were the dominant race in Mexico when it was conquered by the Spaniards. They founded the City of Mexico early in the fourteenth century, and, by the close of the fifteenth century, under Montezuma, had extended their dominion from the Gulf of Mexico to the Pacific. Their government was an elective monarchy, the king being chosen from the royal family. The king was aided by a council of nobles. The laws, which were published in hieroglyphical paintings, exhibit a high state of civilization.



BOYS' SCHOOL AT ORIZABA.

In several of the previous pages will be found considerable information respecting Mexico and its people.

The Missionary Catechism on Mexico found in this number appears also in the *Little Missionary* for March.

On this page will be seen an illustration of the boys' school in the Methodist Episcopal Mission at Orizaba, Mexico, as it appeared last year, the teacher, Senor Andres Cabrera, being on the left, the pastor, Rev. Simon Loza, and his wife being on the right.

The illustration on the next page represents the girls' school of the Woman's

MISSIONS IN MEXICO.

Leader. What can you tell us about Mexico?

Children. Mexico embraces a large portion of the North American Continent south of the United States. It contains 766,482 square miles, or an area larger than the United States east of the Mississippi River. Its population in 1878 was 10,012,000. Of these, it is estimated about 2,000,000 are of pure Spanish or European descent, 3,000,000 of mixed blood, and 5,000,000 of Aztec descent.

Leader. Who were the Aztecs?

War was their chief business, but, unlike the Northern Indian tribes, they sought to capture rather than kill their enemies.

Leader. What of their religion?

Children. They believed in a Supreme Creator and Ruler, but worshiped thirteen principal and two hundred inferior gods. Their worship was conducted in pyramidal temples. The patron deity of Mexico was the god of War. In these temples were altars for human sacrifices, whose number increased to 50,000 annually. The victims were led to the summit of their temples, stretched on the altar, their hearts torn out by the priests and thrown at the

idols' feet, and the bodies devoured by the people in a religious feast. Their religion was the most terrible thing in all their land.

Leader. What was the condition of Mexico after its conquest by Spain?

Children. Its history was one of oppression and wrong. Taxes, duties, and tithes were levied upon them until the people groaned under the poverty it imposed. The human sacrifices and cannibalism of their old religion were overthrown, but

ernment established. For thirty years, however, the land was convulsed by struggles between the Church party which sought the restoration of the monarchy and the re-establishment of the priestly power with its former exactions. In 1856 Juarez led the liberal party in the "War of Reform," which ended in the establishment of "absolute freedom of all religious creeds." This opened the land to mission work. The Church party, led by the priests, maintains its intolerant opposition

wake of the American army ('47 and '48), and later days also by a devoted medical man of the Presbyterian Church, Dr. Prevost, now of Zacatecas, who began Christian work in the Villa de Cos, about the year 1850, as well as by Miss Rankin, a devoted American lady, who settled in Brownsville, Texas, about 1853, and soon after began the distribution of tracts and the sending of Christian workers on this side of the line till the year '59, when she came herself into the country as far as



GIRLS' SCHOOL AT ORIZABA.

many of the superstitions of that old religion were blended with the new, and an idolatry of saints and relics substituted for their ancient idolatry. The exactions of the Church drained the people of their wealth until three fourths of the property of the country was in possession of the priesthood.

Leader. When and by whom were they freed from this oppression?

Children. In 1810, Hidalgo, a country curate of Indian blood, was their first leader. He lost his life in the struggle. In 1821 the independence of Mexico was obtained and a republican form of gov-

to evangelical Christianity. Protestantism has been planted in Mexico over the graves of fifty-nine martyrs who have given their lives for the cause of Christ as willingly as did the early apostles.

Leader. When and by whom were Protestant missions commenced in Mexico?

Children. A general assembly of representatives of different missions met, January, 1888, in Mexico. A report of the work furnishes the following information:

"Much preparatory work was done through colporteurs of the American Bible Society, who came into this country in the

Monterey. Organized missionary effort was commenced in the country as follows:

"1. The Baptist Mission (Northern Convention) was commenced in May, 1869, and is now working in six different States of the Republic.

"2. The Episcopal Mission, which for several years was known as the Church of Jesus, was established in the same year, but was received as a regular mission in the Episcopal Church in 1886 by the General Convention of said Church, which convened in Chicago at that time.

"3. The Friends' Mission was estab-

lished in 1871, and works through the State of Tamaulipas.

"4. The Central Presbyterian Mission was established in 1872, and is working in the Federal District and seven States.

"5. The Presbyterian Mission of Zaca-tecas was established in the same year, and is operating in five different States.

"6. The mission of the Methodist Episcopal Church, South, was established in 1873; has a Conference divided into six districts, and extends operations through some fifteen different States.

"7. The mission of the Methodist Episcopal Church was established in the same year; is working in the Federal District and seven States.

"8. The mission of the Methodist Episcopal Church, South, also has a frontier Conference, established in 1874, and is working in seven frontier States.

"9. The Presbyterian Church, South, established its mission in 1874, and is operating in two States.

"10. The Reformed Presbyterian Church established its mission in 1880, and is working in four States.

"11. The Baptist Church of the South established its mission in 1881, and is working in four States.

"12. The Congregational Church established a mission in the State of Chihuahua in 1882.

"13. The same Church established another mission in the State of Jalisco in 1872; abandoned the work, but finally reorganized it in 1882.

"14. The Friends' Mission of Central Mexico was established in 1886.

"15. The Cumberland Presbyterians established a mission in Aguas Calientes in 1886.

"16. The Congregationalists established a mission in Sonora in 1887.

"17. The so-called 'Church of Jesus.' This is a small work under the direction of Bishop Riley in the central States of the republic, and has refused to be received as a mission of the Episcopal Church.

"18. The Independent English Mission operates in the State of Mexico, under the direction of the converted English miner."

Leader. How many missionaries and helpers are at work in Mexico?

Children. There are 48 ordained foreign missionaries, 44 assistant foreign missionaries, 43 foreign lady teachers—making 135 foreign workers; 88 ordained native preachers, 65 unordained native preachers, 96 native teachers, 49 native helpers—making 298 native workers, or a total of 433 foreign and native workers.

Leader. What have been the results achieved?

Children. They report 177 organized churches; 393 congregations and 12,444 communicants; 15 boarding-schools and orphanages, with 687 scholars; 71 common schools, with 2,187 scholars; Sunday-schools, 199; teachers and officers, 637; scholars, 4,817.

Leader. What is the great need of this field?

Children. The missions greatly need an increase of missionaries; new fields ought to be opened, while the field occupied needs the presence of experienced ministers of the Gospel. Houses of worship and homes for the preachers are greatly needed. Many of our preaching-places are in the homes of the people or in hired rooms. When we build churches the people will feel that we have come to stay.

Leader. How are the missionaries received?

Children. Many of the people hear them gladly, but the priests of the Catholic Church, and many of their members, regard them with great bitterness. Often they worship God surrounded by fierce mobs instigated by the priests. They have been beaten and stoned, and in some places have planted the Gospel at the peril of their lives.

Leader. What has been the result of this opposition?

Children. It has called forth the faith and devotion of the missionaries and their people, and has shown these adversaries the power of the religion our people profess.

Leader. What should we do for the missions in Mexico?

Children. We should make them the subject of earnest prayer. We should give for their support as the Lord hath prospered us.

6. Missionary song.

7. Benediction.

Missionary Reporter.

Do it Now.

There is work for one and all.

Do it now.

Hear the Master to thee call—

Do it now.

Lead the young, the weak, the old;

Woe the strong, the brave, the bold;

To the tender Shepherd's fold—

Do it now.

Can you help an erring one?

Do it now.

Stay not for "to-morrow's sun,"

Do it now.

Bid them leave the paths of sin,

And a better life begin;

If some wanderer you can win—

Do it now.

It for Jesus you can speak,

Do it now.

Though your tones are low and weak.

Do it now.

Take the tempted by the hand,

Point them to the better land,

That awaits "beyond the strand"—

Do it now.

Mexico Methodist Episcopal Conference.

Held January 17, 1885, Bishop Walden presiding.

APPOINTMENTS

CENTRAL DISTRICT—J. W. Butler, P. E.

Ayapango Circuit, to be supplied.

Mexico and Ixcateco, C. A. Gamboa.

English Church, W. P. F. Ferguson.

Miraflores Circuit, Abundio Tovar.

Pachuca Circuit and English Church, F. D.

Tubbs.

Pachuca, S. I. Laper.

San Vicente Circuit, to be supplied.

Tezontepec Circuit, P. V. Espinoza.

Tulancingo Circuit, J. M. Euzora.

Zacaatlipan Circuit, to be supplied.

Editor of books and *Abogado Cristiano*, S.

W. Siberts.

Publishing Agent, J. W. Butler.

COAST (EASTERN) DISTRICT—Wm. Green, P. E.

Cordoba, to be supplied.

Oaxaca Circuit, Jose Chavez.

Ouzaba, P. F. Valderrama.

San Andres Tuxtla, Jose Rumbia.

Tehuacan, to be supplied.

Tuxpan, Fidencio Anguiano.

NORTHERN DISTRICT—S. W. Siberts, P. E.

Claya, to be supplied.

Cortazar Circuit, Everardo Castillo.

Coahuila, to be supplied.

Guanajuato, L. C. Smith and Abelardo Re-vero.

Queretaro, H. G. Lumric.

Salamanca Circuit, Domingo Romero.

San Juan del Rio Circuit, Melchor Lufares.

Santiago Valley Circuit, Doroteo Garcea.

PUEBLA DISTRICT—S. P. Craver, P. E.

Aperaco, to be supplied.

Atilaco, Plutarco Bernal.

Azala, to be supplied.

Cholula, to be supplied.

Puebla, Simon Loza.

Texcala, to be supplied.

Tetela de Ocampo, Manuel Fernandez.

Tezuitlan, to be supplied.

Xochiapulco, G. B. Hyde.

Theological Seminary and Training-School,

President, L. B. Salmons.

Professors, B. N. Velasco, A. W. Greenman,

Galdino Gutierrez.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mexico, Mary D. F. Loyd and Henrietta Ayres.

Pachuca, Mary Hastings.

Puebla, S. W. Warner and Nettie Ogden.

Tetela, Lizzie Hewett.

Guanajuato, Miss Rogers.

Notes and Comments.

It is reported that Cardinal Lavergne, who has done much to quicken European interest in the suppression of the East African slave-trade, is endeavoring to organize a force of 500 volunteers to fight against the Arabs. His fighting on an independent line is not likely to meet with much success.

Bishop Taylor, ever fertile in expedients, has started a missionary magazine, *The African News*, published monthly at Vineland, N. J., at \$1 a year. The Church has decided it will give this missionary hero all the aid necessary to carry out his African experiment, and this publication is expected to give full information respecting his work.

Canon Taylor's attack on the Church Missionary Society was reprinted in the form of a tract by the Salvation Army because that attack contrasted the work of the Salvation Army with the work of the Missionary Society. We are glad to know that this tract has been recalled by General Booth, and destroyed. The second thought was much better than the first.

The true reason for giving is not understood by many. By giving we reduce our earthly store, but increase our heavenly treasure. By giving our purse may shrink, but our soul expands. Our earthly condition may sometimes become worse, but our spiritual condition better. Is it not better to become rich in character, though by so doing we become poor in purse? It was Jesus who said, "It is more blessed to give than to receive."

Our readers will find in this number the statistics of Protestant missions in China, as they were reported last December. It will be noticed that the Society for the Propagation of the Gospel in Foreign Parts have their statistics represented by an interrogation point. This society is so very High Church that it declines to co-operate with other missionary societies, and even declines to furnish its statistics. We fear that it is not accomplishing much in the foreign field.

We have received letters asking us to return to the method adopted last year in giving matter for the Monthly Concert in the magazine published the previous month. We changed the plan with the commencement of this year because we believed that arrangements were made which insured the earlier issue of each

number. We have failed so far, but believe still that this can be accomplished. If we find it cannot we shall resume our former plan.

The articles of Canon Taylor, of England, criticising missionary operations in general, and the operations of the Church Missionary Society in particular, have awakened many replies. The effect has been good. Never before have there been exhibited so many well presented reasons why we should prosecute mission work and support the societies that are now in existence. We have not space at present to give these answers, but shall ere long present our readers with a condensed statement of them.

Signor Alessandro Gavazzi died in Rome on January 9, 1889. He had reached his eightieth year, but was still an active, energetic and very successful worker in the Protestant Italian Church. He visited this country about twelve years ago, and by his eloquent and forcible presentation of the claims of Italy greatly increased our interest in its Protestant missions. Gavazzi was a patriot as well as a faithful missionary. He wrought well and died well. We trust he will have many successors.

The destruction of the Mission of the English Church Missionary Society in Uganda, East Africa, by the expulsion of the missionaries and the burning of the mission-buildings, is a severe blow, and one greatly to be regretted; but many of the converts made have shown a sublime Christian heroism. Some of them have died rather than give up their religion, and it is probable that among the native converts left behind there will be those who will become the nucleus of a future Christian Church which shall finally become victor over all the heathenish and Moslem superstitions of all the nation. Let us pray for Uganda.

The Christian Advocate published in Tokyo in January says: "The churches in Japan take very kindly to anything that will give the children pleasure, so that the annual Christmas festival, with its ornaments, its trees, its presents, and surprises, is rapidly becoming an institution in this land. All the Sunday-schools of the Methodist Church had successful entertainments this past year. Particularly noticeable was that in Azubu; the ornamentation of the rooms was in exceeding good taste, aside from two trees bearing an amazing variety of fruit. Many recitations of the children were admirably done. After the recitations, gifts were distributed

to all the scholars, refreshments were handed to visitors as well, and a very successful festival came to a close."

We have been notified that the *Missionary Year Book* for 1889 and 1890 will soon be published. A *Hand Book of Missions* was published in connection with the World's Missionary Conference in London last June; but this was defective in part, especially in that referring to the American missionary societies. This book will be corrected and enlarged, and Rev. J. T. Gracey, D.D., will prepare the matter relating to the missionary societies in the United States and Canada. Dr. Gracey is well qualified for this work, and we may depend upon its reliability. The American edition of the book will be published by Mr. F. H. Revell, 148 Madison Street, Chicago, Ill., and 12 Bible House, New York.

All eyes are being turned toward Eastern Africa, where a war is going on for the extirpation of slavery, and an effort is being made for the finding of Mr. Stanley and the relief of Emin Pasha. We have no doubt that Stanley does not consider himself lost, and that he and Emin Pasha will be able to lay the foundation of a much more settled government for the natives, and open the way for the safe establishment of Protestant missions. The English and German Governments seem very determined to do what they can to destroy the slave-trade in that section. We fear that their desire for enlarging their own colonies lies at the base of all the efforts they are now making. God often uses the selfishness of man to further the extension of his kingdom.

All honor to Japan! The progress in Japan during the last thirty years has been unparalleled. She has gladly welcomed every thing calculated to increase her intellectual, spiritual, and physical greatness, and has rapidly taken her position among the leading nations. On the 11th of February a constitution was proclaimed to go into effect in 1890, by which Japan becomes a constitutional monarchy, giving the control of affairs largely into the hands of the people. There will be two houses of government—the house of peers, consisting of hereditary nobles and others created by the emperor or elected by the people, and the chamber of deputies, elected by the people. The right of suffrage is given to every native Japanese who pays taxes amounting to twenty-five dollars a year.

The Council Bluffs District of the Des Moines Conference reported for 1888 an

average of over one dollar per member contributed for missions. This did not result from the large giving of a few, but from the wise methods of the presiding elder, Dr. W. T. Smith, ably seconded by the pastors of the district. The effort was made to secure a contribution from every person connected with the churches and congregations. That this was a success is seen in the long list of individual contributors published in the *Council Bluffs District Methodist* for February, 1889, the detailed report occupying thirteen pages in fine type. We wish that Dr. Smith could be transferred to some districts with which we are acquainted. Write to him if you wish to ascertain more respecting the plans by which he has become such a successful missionary worker. He resides at Council Bluffs, Iowa.

Sad tidings have reached us lately respecting the wide-spread and disastrous famine in Northern China. The Yellow River disaster and the terrible inundations in Manchuria were followed by a great drought in the early summer, causing the failure of the rice crops, and in the month of August a deluge of rain washed away many houses and drowned a large number of people. Small streams have formed lakes and covered large tracts of country. Death by starvation is staring many of them in the face. Six provinces, all thickly populated, are suffering at this time from the effects of the drought and flood. Contributions for their aid can be made through our different missionary societies. Money given for this purpose will be forwarded to our missionaries in China and distributed by them to the most needy. We sent help to Ireland when it was suffering from famine; shall we not do the same for China?

THE GOSPEL IN ALL LANDS for February was an excellent number. Would it be allowable for us to say that if we had written a large portion of it? The sickness of the editor, protracted through several weeks, delayed its preparation and publication, and the editor was unable to prepare any matter for it. All articles and items not otherwise credited were written by Rev. S. L. Baldwin, D.D., and the arrangement, reading of proofs, etc., was under his direction. As much of the matter was about China, and Dr. Baldwin was formerly a missionary in China, and now the Recording Secretary of our Missionary Society, he was prepared to furnish a number peculiarly interesting and reliable. The statistics of the Protestant missions in China were not received in time to be published last month, but are

given this month. They are copied from the *Chinese Recorder* for January, published in Shanghai, and are prepared by Rev. Dr. Gulick, its editor.

The Golden Rule, of Boston, in its issue of February 21, gives some most excellent reasons for giving to missions. Among these we note the following: "A requisite to a genuine interest in missions is a benevolent interest as well as an intelligent interest in them. We are likely to follow with our prayers and with our affectionate interest any cause or person to whom we give our money. If we have part in sending the Gospel to the heathen at home, or abroad, and give our own hard-earned dollars or dimes for that purpose, we cannot help being interested, and we shall follow the money with our prayers. The great reason why so few people care much about missions is that so few people know much about them. Our interest in missionary work will be just in proportion to our knowledge of it. Many societies might wisely assume some definite object of benevolence. Get into correspondence with those to whom the money goes. Consider them your missionaries, and the joy and interest in giving will be increased fourfold."

The Great Value and Success of Foreign Missions Proved by Distinguished Witnesses is a new book, of 250 pages, prepared by Rev. John Liggins, and published by the Baker and Taylor Company of New York, at 35 cents in paper, 75 cents in cloth. We have read it with pleasure and profit. It is a most excellent summary of facts calculated to prove that Foreign Missions are a success and a power in civilizing as well as Christianizing heathen people, and that the world owes much more to Christian missions than it has been wont to acknowledge. Mr. Liggins was once a missionary in China, afterward the first Protestant missionary in Japan. It is a trustworthy book and deserves a large circulation. Mr. Liggins has, however, made a mistake in calling our Dr. Gideon F. Draper a Presbyterian clergyman, as he is a member of the New York Conference. The mistake is a natural one, as Dr. Draper frequently preaches in Presbyterian pulpits and is a frequent contributor to the columns of the *New York Observer*.

The majority of books on missions have comparatively a small circulation, and their price is correspondingly large. The Report of the Missionary Conference held in London last June is an exception in one particular, and we trust will be an

exception in the other. Published in two volumes, each containing over 600 pages, and furnished at \$2, the very low price is greatly in its favor.

These books contain carefully-prepared papers and discussions on the most important questions connected with missionary work and a large amount of information respecting missions in all parts of the world. They will greatly aid every student of missions, and are calculated to increase the knowledge and interest of every one in missions.

The first volume is devoted chiefly to an account of the mission-work in all lands, and the second volume to the best methods for prosecuting the work. These books ought to be in the library of all our subscribers. They will never regret the money expended in their purchase. Mr. F. H. Revell, of Chicago and New York, is the publisher for the United States.

Our readers have seen in the daily papers considerable relating to the Samoan Islands, and the correspondence between the United States and Germany respecting the condition of affairs there. The king was removed by the German authorities and another made king in his place by them. The United States had pledged itself to uphold the king against the insurgent chief recognized as king by the Germans. The result has been a bitter civil war and the killing of a number of German soldiers. The action of Germany caused a protest by the United States Government, which protest has been accepted in good spirit and a conference called for between representatives of the United States and Germany, and there is reason to believe that the difficulties will ere long be settled; though we fear the result will not be to the advantage of the Samoans. The Samoan group was formerly known as the Navigators' Islands. There are ten inhabited islands, with a population of about 35,000 people. The group lies in the South Pacific Ocean, nearly 25,000 miles south-west of the Hawaiian Islands. The aborigines are of the Polynesian type and are a handsome race. Protestant missions have been carried on among them with considerable success.

The Christian spirit is that which prompts the glad giving for the benefit of others. Whenever we find that an effort is being made to use Christian methods for the purpose of personal gain we are likely to doubt that spirituality is the controlling spirit. We always regret any evidences of this in plans that are formed for the advancement of Christian work. We have before us a pamphlet of eight

pages, containing an address delivered by Mr. William E. Dodge at the General Christian Conference held at Washington. It is a good address, and any one would suppose that the Evangelical Alliance, by whom it is published, would be glad to see many copies of it circulated; but it is copyrighted. Again, we have a pamphlet of twenty pages on methods of co-operation in Christian work, being addresses delivered by Drs. Strong and Russell at the same Conference. This, too, is copyrighted, and will be furnished at \$5 per 100. We admire the spirit and work of the Evangelical Alliance for the United States, but deprecate the assumption that it has the monopoly for promoting Christian liberality. We also find that cards and other plans for taking up missionary collections are being copyrighted by some enterprising brother. We do not believe that such aids deserve commendation or use. We have even seen prayer-cards copyrighted. We are glad that Christianity can live and grow notwithstanding the apparent selfishness of some of its most active advocates.

Although the Missionary Society of the Methodist Episcopal Church is considerably in debt there is no reason for discouragement. The collections for November, December, January, and February are always small, as but few Conferences are held during those months, and none of them possessing much financial ability. The meetings of the larger Conferences commence this month, and we shall anxiously await the missionary reports then made, hoping to hear of a considerable advance. A considerable advance is necessary in order to meet the existing appropriations, and these appropriations are much smaller than our missionaries declared were necessary to an efficient prosecution of their work.

We transfer to our pages the following earnest appeal addressed to the supporters of the American Board, and which is equally applicable to our constituency:

"Few can realize the injustice done our missionaries by withholding from them the means of efficient service. It ought to be enough for them to give their lives, their years of patient preparation, their acquisitions of knowledge, their home comforts, and other privileges of their native land, enough to make such sacrifices without being called to the further trial of disappointed hopes and plans, and of crippled efforts and scanty returns where great results seem just within reach; and all this for the want of a few hundred dollars more to secure these results. Yet who contribute most to this

cause? Is it those who give themselves, or those who give of their wealth? Is it the parents who spend money on the education of their children and then send them forth with their blessing to build up Christian institutions in other lands, or those who give of their abundance to supply them with needed food and clothing, and with such help as is indispensable for buildings and schools, and possibly to meet wholly or in part, for a little time, the small salaries of native teachers and preachers? It is through these native agents that the missionary extends his work, multiplies his influence, and follows up openings for the Gospel. To limit him in these regards below his most careful estimate of what is necessary is to cut off and cut back the new growth of his work, to lose opportunities won, it may be, at the hardest, and to see a blight falling upon the work. This is the burden that weighs on the heart, the discouragement that pales the cheek, the injustice that too many in the Church at home are doing to loved and honored missionaries in the foreign field. O for a union of sympathy and effort in the common cause as fellow-believers unto the kingdom of God."

Our Missionaries and Missions.

We very much regret to hear of the death of Rev. Frank L. McCoy, Ph.D., which occurred in Calcutta, February 12. For two years Dr. McCoy has been editing the *Indian Witness*, and has made an excellent editor.

The Rev. C. P. Hard writes from India announcing the birth, on December 30, 1888, in Jabalpur, of Harriet Elizabeth Hard. Her parents are very efficient and successful missionaries. We trust she will follow in their footsteps.

Rev. D. C. Challis writes from Loftcha, Bulgaria, January 11: "The week of prayer is being generally observed, with good results thus far. Two new members were added last night in Tirnova. A new railroad has been projected through Sophia, Plevna, Loftcha, Tirnova, Shumla, to Varna, and the money has been voted for it by the assembly. It will be a great help to us."

Rev. J. H. Worley writes from Foochow, China: "The Holy Spirit has for some time been moving in a special manner upon the hearts of our theological students. Greater diligence in study, increased pleasure in street-chapel preaching, and a marked improvement in their sermons are manifest. Not long since, while delivering a lecture on preaching to a class, I especially emphasized the importance of prayer before entering upon the preparation or delivery of a sermon,

and tried to show the utter failure of all attempts without the baptism of the Holy Ghost. Before I had finished one of the students rose up hastily and said, 'Teacher, wont you pray that the Holy Spirit may come upon us now and help us?' Before I could speak the whole class were upon their knees. During prayer there were ejaculations such as are seldom heard in Chinese congregations. Let all who read this pray earnestly that the Holy Spirit may come in great power upon these young men."

In a letter dated Peking, China, November 23, 1888, Dr. George B. Crews writes: "A good hospital here is needed and must come. I still hope that the Lord will direct some wealthy individual to our need, which indeed is his opportunity to put the Lord's money to the exchangers.' The medical work is steadily growing. I made a trip to Huang Ts'un and Han Ts'un, a few days ago, accompanied by Miss Cushman and Mrs. Crews. Very many people came to see us at both places and our supply of medicine gave out, with crowds outside asking for admission. Dr. Curtiss has the medical classes this year, so I am free to make country trips. . . . Alvin (a native Christian graduate in Western medicine) goes to the Jehol silver mines to hold the place until a new doctor comes."

Rev. J. P. Larsson writes from Linköping, Sweden, January 7: "In the name of the whole Swedish Conference I heartily and humbly thank our dear and beloved fathers and brethren in America for the allowance granted us for 1889, although we feel afflicted because they were not able to give us the sum asked for as needful for the carrying on of the work. The decrease will cause us trouble and difficulty. As far as I know all is well in all the districts, and God is blessing the labors of the brethren with success."

Good News from Lahore.

BY REV. G. G. FLOWER.

It has been my privilege to work for the Lord for many years, and I have often felt, just what you wrote about, that the kind friends in America are tired of hearing of the customs of the people and the rites and ceremonies of the different religions of India, and that they would be better pleased with facts from India, as to what good is really being done by us, who are being supported by you all.

Well, my health of late has not privileged me to be as active as I desire to be, but I will tell you of a visit from one of my pupils. The wife of a native doctor of good standing came over with her sister-

in-law to see me. Miss Leonard, the traveling evangelist, was with me and was pleased to see them. After a little while spent in ordinary conversation I asked the woman, at Miss Leonard's request, if she loved Jesus. She said "yes." Then I asked her why she drew back after once expressing her wish to be baptized with the rest of the family. She said that they were hindered by public opinion, and the opposition they received, and added, "though I am not brave enough to make an open confession of my faith in Christ he who sees my heart knows how truly I love him, and how firmly I believe in him, and how earnestly I pray to him, and he will accept me notwithstanding my want of faith in his power to uphold me in the midst of severe persecution and opposition, which must come if I openly confess him." After a little more talk we admonished her, and I know she is deeply impressed. I visit her and always show her her duty. She came to see me last month, and the day after to-morrow I have promised (D. V.) to spend a little time with her in her own house. Her niece has openly confessed her faith in Christ to me, but I am sure, if the family comes out and are baptized, she would be baptized also. This is but a single case of the many such in the closed zenanas.

My husband has been encouraged by seeing a genuine case in the conversion of a Mohammedan. He was working in a native press, and when his own brother found out that he was a secret inquirer he reported him to his superior, thinking that the fear of losing his situation would turn his thoughts away from Christ. Not so; he was dismissed. We heard of his dismissal and his persecutions, and told him to hold fast the faith. He came daily for instruction for more than a month, and when we were quite satisfied that the case was a thorough one we baptized him on Sunday, the 23d of December. He is now a teacher in our day-school for the heathen boys.

Another very interesting case was that of a Hindu who earnestly sought and found Christ. He prayed for forgiveness, and we prayed with him. He went away happy in the knowledge of sins forgiven. His wife persecuted him and turned him out of the house; his friends did the same because he told them what great things the Lord had done for him. He left the station. We were grieved to hear of his departure, and lost sight of him for a time. The other day he met my husband and promised to attend the native service, but did not. Further persecution and trouble which may come hinders him from identifying himself with Christians.

In Lahore, where the heat is so great in

the months of May, June, and July, Brahmins sit by the way-side with water to give to thirsty travelers. Such an office is paying, for in return money or wheat is given to them, and there are Brahmins (the priestly class of Hindus) here who find a livelihood in this way. Such a one came as an inquirer; but when he found that by being a Christian he would have to honestly work for his living he drew back and has not been heard of since.

Our own native church is being roused, and we know that when the burden of souls presses heavily on their hearts they will be up and doing.

Knowing the interest you take in raising money for missions you will be glad to know that in this station we have raised \$225 for our native work.

Dedication of a Church at Odense, Denmark.

BY REV. KARL SCHUL.

The 3d of February was a great day for the Methodist Episcopal Church in Odense. On that day our new and splendid church, the Dollner Memorial, was dedicated to the service of Almighty God in the presence of a very large concourse of people, among whom were found both the city mayor and marshal and a number of city aldermen, together with prominent citizens and friends from our neighboring churches.

The church is situated in the western part of the city, on the corner of Odus and Thors Streets, a new and populous part, and only a few minutes' walk from the South Railroad station. It is a beautiful Gothic structure in the form of a cross, with a tower ninety feet high at one corner. It is of a new construction, not formerly used in churches here, the whole frame being of heavy double T iron, raised from the very foundation, extending up through the walls and joined at the top of the arch; this strong iron frame, however, being entirely hid from sight by the walls and ceiling. The walls are of red pressed bricks, with a number of facings, columns, etc., of cement castings, and the roof is covered with slate, the spire with zinc and lead. In the tower a large bell is hung, the sound of which can be heard far in over the city.

The building is 63 feet long and 36 feet wide; the transept 32x42 feet, and the inside height 28 feet. The tower is 10 feet square at the base, and an entrance hall extends along the front of the church of the same width. A gallery extends across the church at the entrance, on which the organ is placed and where about 100 persons can be seated. The floor can seat 300 persons. At the three

services on dedication day between six and seven hundred crowded into the church each time.

The morning service and dedication were conducted by the superintendent, the afternoon service by Rev. C. Thaorup, of Frederikshavn, and the evening service by Rev. O. Olsen, of Copenhagen. These services were greatly blessed of God, and the visitors expressed their satisfaction in different ways. A merchant, for instance, who had formerly given me 200 kroner toward the church, gave 300 more the day after dedication, and the city authorities agreed at their meeting the day after to give us a tower clock as soon as their funds for such purposes would allow it, which would be in two or three years.

On an adjoining lot the society has built a school, in which are also rooms for the teacher and the janitor's family, and on that lot is reserved room enough for a parsonage, whenever we are able to erect one.

Toward the building of this beautiful church the Missionary Board agreed, two years ago, to give \$4,000 of the Dollner funds, left the society at Mr. Dollner's decease, without which gift the poor society would not have been able to undertake this enterprise. A marble slab in the church will bear the name of Mr. Dollner, the benefactor of Danish Methodism, down to coming generations.

The completion of this church will mark a period in Odense Methodism which will prove to be a beginning of a new era for our work here. May God soon enable us to place a suitable church in each of our large cities. Pray for Denmark and our Church in this land.

Methodist Mission in Korea.

BY REV. W. B. SCRANTON, M.D.

Another year has rolled by, and records three years and a half of our Church's work in Korea. At our Annual Meeting in September Bishop Fowler and family were with us for five short and busy days. These visitations are always very helpful. Our interest in the work does not flag in the interim, but they put new life into us and redouble our interest. It was especially pleasant for the first missionaries to Korea (as well as to all) to have a visit from Bishop Fowler. It was he who, in behalf of the Bishop in charge of our Mission, ordained and sent them out to their work, and has ever since had special interest in us in consequence. His personal and general sympathy, his valuable suggestions and kindly interest, will all show very practical and good results. He has encouraged us all greatly, and what we prize very much is that he adds one to the

number of those who have seen Korea and can judge it more accurately.

Outside of Korea, even in Japan and China, and also at home, it seems as though erroneous ideas of this land took root more readily than the correct ones. Korea is not standing still. The missionary efforts are not void of effect. It was worth while to begin work here. Our hands are not tied. The workers are not discouraged, nor have they reason for so being. As far as we feel and know we are not in physical jeopardy every hour, in spite of the false rumors of riots the newspapers seem to delight in reporting. We have never but once in our three and a half years felt any uneasiness for our safety, and that lasted for a couple of days only, and resulted in no harm of any sort. Let us look a little and see if this is not all so.

Our new foreign brick school-building stands high up in a prominent place in the city, and is the wonder of all from north to south. They seem never to tire with talking about it. In 1887 it enrolled 31 pupils, and this year has 45 on its lists. Prayers are held there daily in the morning, and nine of the number have been converted to Christ. The school is thoroughly pervaded with a Christian spirit.

By the arrival of much-needed help, in the persons of Brothers Ohlinger and Jones, its efficiency has been much increased. Think what we may, it is very difficult for one man, with zeal all on fire and mind never so active, to teach even so small a number of men from A B C to theology, some in English, but mostly in Korean; to study the language profitably, hold religious services among them, and among the Japanese on Sundays, besides attending to the necessary translations and the many calls of a new and opening work. Brother Appenzeller had his time and strength hard taxed before the arrival of help.

We highly prize the presence of Brother Ohlinger among us. His previous labors and valuable experience, in China are, from time to time, very useful in their fruit of suggestions and help.

Brother Appenzeller has made two evangelistic trips into the interior to the north this year. During his last one 16 persons were baptized out of 32 who presented themselves. It was thought best that the others should wait and study a little longer. During this trip, too, the future work was laid out and so planned for in four large cities of the north that it can be intelligently controlled and managed hereafter from the Seoul center. Our Church has baptized up to this time 37 persons. Four colporteurs go through

the country spreading the news, teaching, and distributing the word and tracts.

The woman's work is looming up in grand proportions. In the school for girls last year 11 were enrolled. This year there are 17. The Koreans from the outside say their progress is wonderful, and not to seem too extravagant in our conceit we will merely accept their views. Many a little prayer goes up from there in broken attempts in English and in ignorant attempts in their own language, but from hearts that already see a beauty in holiness they long for.

A Bible work for women has great promise. Every Sunday evening they gather at the Ladies' Home to hear the word read and expounded. The attendance has several times been as great as 50, and the average is about 35. Three women have been already baptized, and several more are soon to be. Two native Bible women are employed. One marriage has been solemnized during the last year.

The hospital has been steadily increasing in usefulness, directly and indirectly. It was medical work that was the great force in opening Korea, and it is to this work still that we have to look for a great deal of our present success and progress. Medical work is increasingly highly appreciated by the Koreans, and the opportunities in this line are fast opening. The skill our Western medical science displays, and (to their eyes) the often mental acts that necessarily accompany our endeavors, open their hearts to us and recommend the purity of our motives. One of our men at the hospital says: "Before I was a believer in this Jesus doctrine I would not have done the disagreeable things for the sick. But now I don't care, for I do it for Christ's sake."

During the first year of medical work there were 800 patients treated; during the second year 1,970, and the last year 5,500.

We have four men enrolled as students in medicine. They are acting as assistants at the same time. A very hopeful thing about them is that they think it is necessary to know of the "Jesus doctrine" and to study that as well as medicine in order to make them good physicians. May it always be so in our medical profession in Korea!

Tough hastily, have I not brought proofs enough to dispel all doubts about Korea? Have we not all reason for thanksgiving at the marvelous things that are being wrought?

The appointments for the ensuing year are:

H. G. Appenzeller, Superintendent of Mission and Principal of School.

W. B. Scranton, Superintendent of Hospital and Medical Work.

F. Ohlinger, Superintendent of Mission-press and Teacher in School.

G. H. Jones, Teacher in School.

Assistant Missionaries, Mrs. E. D. Appenzeller and Mrs. B. S. Ohlinger.

Assistant in Hospital, Mrs. L. A. Scranton.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Mrs. M. F. Scranton, Principal of Girls' School and Home, and Superintendent of Bible work for Women. Miss L. A. Rothweider, Teacher in Girls' School. Miss M. Howard, Superintendent of Hospital of Woman's Work.

SEOUL, Dec. 8, 1888.

NOTES ON CHINA.

BY REV. M. L. TAFT.

TIME-TABLE OF THE CHINA TIENSIN RAILWAY FROM DECEMBER 16 UNTIL FURTHER NOTICE.

FARES FROM TONG-SHAN.		UP TRAINS.		
First Class	Second Class	STATIONS.		
\$ cts.	\$ cts.	Mixed.	Mixed.	Mixed.
..	..	Tong-shan....dep.	6 45	11 30
12	..	6 Suk-koo-hwang..	7 12	12 2
21	..	11 Tong-fung..	7 54	12 30
36	..	18 Lu-tai..	8 48	13 13
44	..	22 Han-ku..	9 14	14 03
75	..	35 Peh-tang..	10 18	15 1
86	..	40 Tong-ku....arrive	10 45	15 30
..	..	Tong-ku.....dep.	9 50	15 40
86	..	43 Sin-ho..	10 41	16 30
1 06	..	51 Chan-hang-cheng..	11 42	17 30
1 30	..	65 Tien-tsin arrive	11 42	17 30

FARES FROM TIEN-TSIN.		DOWN TRAINS.		
First Class	Second Class	STATIONS.		
\$ cts.	\$ cts.	Mixed.	Mixed.	Mixed.
..	..	Tien-tsin....dep.	9 45	15 11
24	..	12 Chan-hang-cheng..	10 41	16 30
44	..	22 Sin-ho..	11 35	17 30
50	..	25 Tong-ku....arrive	11 35	17 30
..	..	Tong-ku.....dep.	7 40	11 45
60	..	30 Peh-tang..	7 55	12 10
86	..	41 Han-ku..	8 23	12 08
94	..	47 Lu-tai..	8 48	12 33
1 08	..	54 Tong-fung..	9 47	13 32
1 18	..	59 Suk-koo-hwang..	10 19	14 04
1 30	..	65 Tong-shan....arrive	11 00	15 45

RAILWAYS.—It is understood that contractors have been very active in their efforts to secure the making of the Tungchow-Tientsin line, and it is reported that the French have been promised the Tungchow-Peking section when that has been decided upon. It is to be hoped this will be soon, as the road from Peking to Tungchow will be more intolerable than ever when the railway has brought civilized traveling to within twelve miles of the City Gate.—*The Chinese Times*, Dec. 22, 1888.

ACTIVE PREPARATIONS FOR EXTENSION.—Preparations for the new railway

work are already going forward. The directors, accompanied by the chief engineer, have proceeded to Tungchow to view the ground and decide on the general lay of the line. After this the regular survey will be proceeded with, and negotiations for purchase of land and other arrangements of a political character made during the winter. On the breaking up of the frost the earthworks will probably be begun, and with good luck the rails may be ready to be laid during the winter of 1889-90.—*The Chinese Times*, Dec. 22, 1888.

IMPERIAL WEDDING-CHAIR.—The imperial household has given instructions to the manufacturing department of the Board of Works to have four sedan-chairs made in preparation for his majesty's marriage: one phoenix-chair, one ceremonial-chair, and two yellow ceremonial-chairs. The Imperial Equipage Department have directed that sixty-four of the most experienced chair-bearers be selected, and these are to practice carrying the imperial wedding-chair once every three days until the date of the marriage, so that no accident may happen on the happy occasion.—*SHIH PAO, Tientsin*, Dec. 25, 1888.

CHINESE DIGNITARIES IN BOND.—The following telegram from Ottawa, Canada, appeared lately in the New York papers: "Considerable excitement was caused here to-night over the arrival from the United States of two Chinese dignitaries in bond. The dignitaries are Y. L. Fu, Secretary of the Board of War, and H. K. Ku, Secretary of the Board of Punishments. His imperial majesty's commissioners were in charge of a policeman, who accompanied them to the leading hotel, where he watched them at dinner and until the Minister of Customs could be consulted as to what disposition could be made of them. Even after this cabinet officer had been talked with he could not allow their release from bond until an officer of customs had been consulted. Considering the high position they occupy and the fact that they come here to learn the manner of government in the Dominion, they feel their humiliation keenly."

DEGREES GRANTED TO AGED CANDIDATES.—A memorial presented by the Governor of Shantung states that it is the custom for the emperor, under certain circumstances, to grant the degree of Provincial Graduate to aged candidates who have been unsuccessful in the examination. The persons to whom this favor is accorded must be not less than eighty or ninety years of age, and must have presented themselves at the triennial exam-

ination not less than three times. Among the candidates who were examined this autumn there were seven of the age of ninety and twelve of eighty years and more, all of whom have fulfilled the conditions mentioned above. The memorialist, moreover, has had their essays examined, and finds them to be both lucid and coherent. He therefore requests that the emperor will be pleased to confer the desired degree on these aged scholars.

The succeeding memorial in the same *Gazette* is presented by the Governor of Yunnan, who states that at the recent examinations in that province there were two candidates over eighty years of age who had appeared before the examiners three times, and whose compositions were found to be meritorious. He therefore makes the same request on their behalf. The emperor's rescript orders both memorials to be handed to the Board of Ceremonies for its report thereon.—*The Peking Gazette*, Dec. 11, 1888.

CHINA MOVES.—A talented artist, after having carefully explored Japan, was studying Chinese architecture at the Western Hills, near Peking, a few years ago. In reply to a question concerning modern progressive ideas affecting China, he said, "When China moves she will move the world."

Miss Adele M. Field states in *The Popular Science Monthly* as her opinion of the influence of European sciences on the Chinese Civil Service Examinations that these new departures, with other forces, indicate that China is to follow Japan in the course of progress in Western sciences, though perhaps with the slow step that accords with the magnitude of the nation.

Rev. W. A. P. Martin, D.D., LL.D., one of the ablest Sinologues, who is now residing at Peking, in charge of the Tung Wen Kuan, stated the same opinion in reference to education. "Though the educational tide-wave is later to rise in China than Japan, its mass and force will be incomparably greater here than there."

RIOTING IN CHINA.—"The whole of the foreign community of Chinkiang, with the exception of a dozen customs and consular officials, have arrived in Shanghai safely. They report that the Foreign Concession has been almost destroyed, that the American Mission Chapel, outside the Concession, has been burned, and that the place is in the hands of the Chinese. It is stated that the Chinese officials and soldiers abetted the conspiracy. American and British men-of-war have arrived there." The foregoing telegram, dated Shanghai, Feb. 7, was pub-

lished in the *N. Y. Times* of Feb. 8. Inquiry at the Chinese Consulate in New York and at newspaper offices has failed to elicit further information. There are, or were, two American mission chapels outside the "Foreign Concession" at Chinkiang, one belonging to the Southern Baptists and the other to the Methodist Episcopal Mission. We await further particulars with interest.

CALAMITOUS NEWS FROM CHINA.—A MILLION AND A HALF PEOPLE STARVING.—San Francisco, Feb. 22.—The China steamer which arrived last night brought news of a great snow-storm in Chee Foo. Over a million and a half people in the province are starving, and riots occur daily. Missionaries have been attacked by mobs of Chinese, led by the gentry.—*N. Y. Tribune*, Feb. 23, 1889.

HON. YUN WING. It is reported that Hon. Yung Wing is to visit China next spring in order to confer with some influential Chinese officials concerning the adoption of certain American inventions and improvements.

WILEY INSTITUTE, PEKING.—The Wiley Institute of Peking, China, writes Rev. L. W. Pilcher in a letter dated Dec. 8, 1888, "is growing in interest and numbers every day. We have eighty-nine in attendance. The boys are better graded than ever before, and the classes are coming along in fine order. . . . The training class this year numbers twenty-five. There are some fine men among them, including several who will take the regular theological course."

"The Woman's Training-School is divided this year. Miss Cushman and Mrs. J. each have large classes of women under instruction."

"Here in Peking our chapel holds a good-sized audience every morning when the schools are assembled for chapel services, and on Sundays we have no room for outsiders."

"The Chinese preacher, Te Jui, is doing finely as pastor; is popular with and very useful among the training-class men. His sermons are splendidly arranged and well wrought out; so, also, are his prayer-meeting talks. They all give evidence of study and thought."

PERSONALS.—Rev. and Mrs. G. B. Smyth arrived at Shanghai Dec. 31, 1888, en route for Foochow.

Dr. and Mrs. Beebe were presented by their friends at Nankin, China, with a fine cabinet organ on last Christmas.



EUGENE R. SMITH, D.D.,
Editor

APRIL, 1889.

805 BROADWAY,
New York City



IN A TEMPLE DEDICATED TO GANESHA.

Poetry and Song.

Sowing and Reaping.

"They that sow in tears shall reap in joy." Ps. 126. 5.

Sow with a generous hand ;
Pause not for toil or pain ;
Weary not through the heat of summer ;
Weary not through the cold spring rain ;
But wait till the autumn comes,
For the sheaves of golden grain.

Scatter the seed and fear not—
A table will be spread,
What matters if you are too weary
To eat your hard-earned bread ?
Sow while the earth is broken,
For the hungry must be fed.

Sow while the seeds are lying
In the warm earth's bosom deep,
And your warm tears fall upon it ;
They will stir in their quiet sleep.
And the green blades rise the quicker,
Perchance, for the tears you weep.

Then sow, for the hours are fleeting,
And the seed must fall to-day,
And care not what hands shall reap it,
Or if you shall have passed away
Before the waving cornfields
Shall gladden the sunny day.

Sow, and look onward, upward,
Where the starry light appears,
Where, in spite of the coward's doubting,
Or your own heart's trembling fears,
You shall reap in joy the harvest
You have sown to-day in tears.

—*Adelaide Proctor.*

World, Work, Story.

The Nizam's Dominions.

BY REV. A. A. NEWHALL, OF HANAMACONDA, INDIA.

Let the reader spread out before him a large map of India, and, drawing an imaginary line along the course of the Nerbudda River eastward to Calcutta, divide the country into two somewhat unequal parts. The peninsula south of this line was anciently called the Deccan (south country), in distinction from Hindustan (the Hindu country) on the north. In modern usage, however, the latter name is often applied to the whole of India, and the former restricted to the table-land in the northern part of the southern peninsula. In this more limited Deccan lie the nizam's dominions, a tributary native state, having the general shape of a triangle, with the seventy-sixth meridian for its base, and the Krishna and Toongabudra Rivers for its south-eastern and the Godavary and Mahanuddy Rivers for its north-eastern sides.

The ruler of this country is a Mohammedan prince, called by Europeans "the nizam," which stands for "Nizam-ul-Mulk" (regulator of the country), one of his many official titles. He ranks first among the native princes in alliance with the British power in India, and his "dominions" are the largest of the tributary provinces.

The nizams trace their lineage back to a certain Khajeh Abeed, who came from Samarcand to India in the middle of the seventeenth century, and entered the service of the Mogul emperor, Shah Jehan, founder of Delhi and builder of the famous Taj Mahal in Agra. The Moguls had already invaded Southern India as early as the beginning of the fourteenth century, and pushed their way down into the center of what is now the nizam's dominions. By 1323 they had reached and subdued Warangal, six miles from Hanamaconda, the ancient capital of Telingana, or the Telugu country. These conquered districts were left in charge of military governors, some of whom acquired large territory and great power, and were able at length to defy the emperor himself. Thus it happened that in 1347 one Hoosan Gunga, taking advantage of a moment of weakness in the power at Delhi, revolted and established at Goolburga what was called the "Bahming dynasty," which held sway over a large part of Southern India for a hundred and seventy-one years, when (1418) it was broken up into several independent Mohammedan governments; these continued until the early part of the seventeenth century, when the Mogul power at Delhi determined upon a re-conquest of the Deccan. The work was begun by Shah Jehan, the then reigning emperor, and completed by his son, the great Aurungzebe.

During these wars Khajeh Abeed, founder of the nizam's family, his son, and grandson each rendered his sovereign important services, and was rewarded by appropriate gifts, titles, and power. The grandson, Asoph Jah, after the death of Aurungzebe, in the struggle between that emperor's sons for the throne, managed to obtain the favor of the successful competitor, Bahadoor Shah, who invited him to court and made him governor of Oudh and Lucknow. The next emperor, Feroke Shah, made him "soubador" of the Deccan or "viceroy" of all the imperial dominions in Southern India, with the title of "Nizam-ul-Mulk." This was the first "nizam." He had an eventful life and varied fortunes. In less than two years he was superseded by a satellite of the emperor. This and other acts of the weak and corrupt Feroke Shah irritated and alienated Asoph Jah so that he raised the standard of revolt. By intrigues and money he won over to his cause several of the principal local rulers, successfully engaged several detachments of imperial troops sent against him, and thus laid the foundation of the future power of his house in the Deccan.

The next emperor wisely made friendship with the nizam, and, recognizing his talents, invited him to court and made him his prime minister. But he was too pro-

gressive in his ideas for the weak and apathetic emperor; and, after several unsuccessful attempts to reform the administration, he resigned and withdrew to his provinces in the Deccan. From this time (1723) the nizams, though governing in point of form as delegates or viceroys of the emperors, were practically independent sovereigns until the complete destruction of the court of Delhi by the British in 1857 made them really such.

The relations of the nizam with the British began in the last half of the eighteenth century, when the French and English were striving for the supremacy in India. Both these powers at different times made treaties with, rendered military assistance to, and obtained concessions from, the Hyderabad Court. But as the French power in India declined, the nizam found it to his advantage to strengthen and be faithful to his alliance with the British and to abandon all others. A British resident was permanently located at Hyderabad. In consideration for military services rendered to the nizam, the British obtained concessions of territory on the east coast, and a British contingent force was quartered near the capital, for the maintenance of which the revenues of a certain portion of country were applied. When the nizam's extravagance involved him hopelessly in debt, the British would come to his rescue, receiving in return for the payment a new portion of his territory. Thus it happened that, although the first nizam's "dominions" embraced nearly all of the central plateau of Southern India, by these concessions and by unsuccessful contests with their neighbors, piece after piece, on all sides, was lost or relinquished by him and his successors until the state was reduced to its present limits.

The present nizam is a young prince of about twenty-one years of age. He rules over a territory of about a hundred thousand square miles, or about twice as large as the State of New York. The population is over twelve millions, or equal to that of New York, Pennsylvania, and Ohio combined. The surface is an undulating table-land dotted with barren, rocky hills, often rising very abruptly from the level surface of the intervening plains. It is generally fertile, and well-watered by a remarkably well-arranged system of artificial ponds or "tanks." Had not the country been for centuries under the blighting influences of Mohammedan rule, its agricultural and mineral resources would have made it one of the most prosperous and wealthy portions of India.

The inhabitants of the nizam's dominions are composed of different nationalities. At least one half are Telugus, a fact not so well known as it should be; of the remainder the Mohammedans form a large proportion, located mostly in the cities and larger towns. On the south-western boundary there is a slight admixture of Canarese, and on the north-west a good many Mahrattis. Here and there are found also small collections of Tamil, Marwadi, Mahratti, and Boudili immigrants; and among the nizam's mercenary troops are also many Rohillas, Sikhs, Sindhis, and Arabs, and some of the most enterprising merchants of the country are Parsees

from the vicinity of Bombay. The one language of common intercourse among all these people is the so-called "Hindustani," which the Mohammedan invaders brought with them from the North. Persian is also used considerably in official business at the court in Hyderabad.

No missionary society seems to have entered the nizam's dominions up to 1872, when a native catechist was sent by the Propagation Society to labor among the Tamil-speaking people of Secunderabad. In 1875 Rev. W. W. Campbell, of our own society, opened up work among the Telugus of Secunderabad, where there is now a flourishing church of eighty-three members, a station-school for boys and girls, with industrial departments, and two interesting out-stations. In 1878 the English Wesleyans came to Secunderabad. Their attention is mostly devoted to the conducting of school and zenana work, and they have opened one or two out-stations. In 1880 the American Episcopal Methodists began what they called a "Faith Mission" in Secunderabad. They have an orphanage for natives and Eurasians, and preach in the bazaars daily in Telugu. They have stations also at Linscoogoor and Goolburgar, where they work among the Canarese. In January, 1879, the work of our own society was extended to Hanamaconda, eighty-six miles north of Secunderabad, where Rev. A. Loughridge and wife succeeded after much difficulty in obtaining a permanent foothold. The church there now numbers nineteen members. In 1884, Rev. E. Chute and wife began work in Palmur, sixty-seven miles south of Secunderabad. The work on this field has developed with remarkable rapidity. Already a church of one hundred fifty-eight members has been gathered, and baptisms are constantly occurring. We hope also soon to see a missionary located at Nalgunda, fifty or sixty miles south-east of Secunderabad, where Mr. Campbell has already begun work, and located some native preachers. But all these agencies of our own and other societies do not begin to reach the millions of Telugus buried in ignorance and heathenish superstition in this large native State. Hindrances to the location of missionaries are now much less than formerly. New railways are rapidly opening up the country. The people every-where are willing to listen. Let us not, while considering the loud calls of Africa and Upper Burma, neglect to heed the claims of these nizam's dominions.—*Baptist Missionary Magazine*.

The Parsis of India have great faith in evil spirits; and you may often see a Parsi woman shaking out her thin net jacket in the morning, lest demons should have got in during the night. They believe in a resurrection, and a judgment to come, and a place of reward and punishment, but have no idea of an atonement for sin. The bodies of the dead are immediately taken away to a round tower built for the purpose, and well named Tower of Silence, and left upon one of the ledges which are all around it, to be food for the hideous vultures.

An Indian Prince at Home.

The Maharajah of Dharbhanga, whose territory lies on the frontier of Bengal and borders the Nepal Terai, is among the premier nobles of British India and one of the wealthiest and greatest princes of the Indian Empire. The maharajah is in religion a strict Hindu, and boasts of an illustrious Hindu lineage of princely rank from the earliest Mogul times, the first prince having received his "raj"

from the great Akbar himself, but bears the character and possesses the acquirements, the tastes, and the "form" of an accomplished English gentleman. Though still young—he came of age in 1879—he is one of the most respected Indian statesmen, while his reputation is no less as a philanthropist, his recorded contributions to public works of utility, to charities, and similar objects of benevolence amounting at the present time to half a million sterling. Indeed, while his published accounts show an expenditure of £16,000 on purely Hindu ceremonies and charities, they also exhibit sums of £17,000 on free dispensaries for his villages, of £19,000 on free and aided schools, £20,000 on public charities, £230,000 on account of remissions of rent, and £318,000 on famine relief, drainage, and other public works.

In the jubilee year the maharajah was nominated a Knight Commander of the Order of the Indian Empire, and to celebrate the event he distributed £10,000 in various forms, and remitted to his tenants one-eighth of their rent to enable them to wish long life to the empress. The maharajah was the first to make a loyal offer of help to the government on the occasion of the Penjdeh incident, when a war with Russia was thought probable; and placed £10,000 at the viceroy's disposal to form the nucleus of an Indian Patriotic Fund to be applied to the relief of the widows and the children of

soldiers killed or wounded in the campaign. The maharajah, who was presented to the Prince of Wales during his visit to India, not only contributed 50,000 rupees to the Imperial Institute, but wrote a letter to the other princes of India on the subject. He has also taken part in Lady Dufferin's work by erecting a hospital for women. The maharajah, who speaks English fluently, was selected by Lord Ripon to serve on the Viceroy's Legislative Council, and was re-appointed for a second term by Lord Dufferin.

The maharajah's new palace, of which we give an illustration, was completed in 1883, at a cost of £100,000. It is handsomely furnished in the English style, the Grand Durbar Hall and the three large drawing-rooms being especially richly decorated. The maharajah, however, is particularly proud of his library, which is stocked with all standard works, and Mudie has a standing order to send out every month all new works as they appear. The extensive gardens have been well laid out under the superintendence of an English gardener, Mr. Maries. The maharajah has a stud of about a hundred



THE MAHARAJAH OF DHARBHANGA

horses, with some well-bred English teams and pairs, in which he takes much interest. He is reckoned one of the first sportsmen of India; near the Nepal frontier he owns some of the finest tiger haunts imaginable, and last year entertained Lord Dufferin at several grand tiger hunts. The stables, coach-houses, etc., are fitted up in the most approved English style, while an English stud-groom forms a prominent personage in the establishment. — *London News*.

Hinduism says "sin is straw; works of merit are the fire which utterly consumes it." The Bible says that sin is a great offense against God and is expiated only by the Divine atonement.

The Yagnopavita; or, Sacred Thread of the Hindus.

The Sacred Thread is the sign of the second or spiritual birth, and is therefore worn by the twice-born in India.

"The sacred cord of a Brahman must be of cotton, so as to be put over his head, in a coil of three threads; that of a Kshatriya, of hemp; that of a Vaisya, of wool." But this law is not adhered to. Many others besides these three castes wear the sacred cord in our days, and they all wear skeins of cotton-thread only. Goldsmiths,

"Let us meditate on that excellent glory of that Divine Vivifier. May he enlighten our understanding."

The cord is then put on the boy so that it hangs over the left shoulder, down across the body to the right hip. Then, girt with the thread, the boy goes round and asks alms from the people assembled, to indicate that he undertakes to provide himself and his teacher with food. The priest then initiates him into the use of the daily sacred prayer, quoted above, which is preceded by three suppressions of breath, the utterance of the mystical syllable "Ohm" and the three mystical words "Bhur, Bhuvah, and Svar," and admits him to the privilege of



PALACE OF THE MAHARAJAH OF DHARBHANGA.

carpenters, weavers, fishermen, and other castes, wear the thread. Some of them have assumed this privilege unlawfully, and though their custom is not interfered with no value is set upon it by orthodox Hindus. They are not allowed to read the Vedas, or even hear them read; a privilege conveyed to the lawful string-wearers only by the ceremony of investiture, called *Upanayana*.

This rite is generally performed in the eighth year of a Brahman, in the eleventh year of a Kshatriya, and the twelfth year of a Vaisya.

The ceremony begins by shaving the head, except the "Jutta," or "Kudimi," as the sacred top-knot of hair is called. After this has been performed, with mantrams and ritual quite elaborate, the young man is placed opposite the sun, and must walk three times round the holy fire. The Guru, or priest, then consecrates the string by repeating the Gayatri ten times. So they call the following verse of the Rig-veda (III. 62: 10):

repeating the three Vedas, and of performing other religious rites, none of which is allowed before investiture. A Brahman cannot be married until he has been invested with the holy cord, but he is often married a few days afterward.

A new string must be put on every year, at the full-moon festival in the month of Sravana (July-August). Should the thread be broken during the year, and should the wearer be defiled by touching a Pariah, etc., a new string must be put on at once, as he is not allowed to eat before this is done.

In case of defilement he goes home and sends for a new cord. He cannot touch it himself until he has bathed and purified himself from the defilement. But this ended, he takes the new cord, dips it into water, spreads it out on two brass vessels, touches the cord with some of the paint which he uses for putting the sacred marks on his forehead, and walks round the vessel three

times, from right to left, repeating the Gayatri prayer. Then he takes the cord, skein by skein, and puts it on, saying the following mantram :

"May the most hallowed Yagnopavita, the elder sister of Brahma, author of longevity, the incomparable and the purifier, become my strength and glory."

He then takes the old cord—repeating a mantram—and rolling it up, throws it on the top of the house, that it may not be trodden on and defiled.

The thread is an all-important thing. Without it the Brahman is no Brahman, he cannot perform any ceremony or partake of any food ; he may breathe, and that is about all he can do until the lost or defiled cord is replaced with the proper ceremony.—*H. C. Schmidt*

Match-making in India.

BY A HINDU.

It is early in the morning ; a Hindu gentleman is sitting in his parlor, surrounded by his friends, when a tall, handsome stranger enters the chamber. His complexion is light ; upon his features, which are regular, his five-and-forty years have made no unfavorable impression. He has a long, thin face, a high forehead, large meditative eyes, though betraying a sly expression in their corners, finely-turned eyebrows, an aquiline nose, and a smooth chin. A confident half-smile, evidently arising from a knowledge of his own talents and abilities, is perpetually playing on his beautifully curled lips, and his countenance has a great prepossessing charm. His handsome features, and the simple white robe flowing around his well formed limbs, indicate that he belongs to the highest order of the Hindus.

Upon his entrance, the master of the house and his friends stand up, saluting the Brahman, who offers them his blessings. After all being seated and the stranger is served with a fine pipe, the master of the house politely asks the Brahman whether every thing is all right. The latter, with his winning smile, answers :

"Yes, sir ; every thing is all right. She is indeed a beauty. Her face is as serenely radiant as the full moon in autumn ; even the moon has spots, but she is spotless and peerless. Nobody can stand still under the bewitching glances of her bright black eyes ; her teeth are sparkling white, like the snows on the mountains ; her gait is dignified and graceful, like that of a young elephant ; and as to her figure, she is an angel herself. She is intelligent and wise, like Minerva ; her voice is sweet, like that of the cuckoo, and she pours honey as she talks. Her stars are the most auspicious known, she will certainly bring fortune to any family she may be connected with. Your noble son cannot have a better match, sir."

"Indeed," responds the master of the house, glancing at his companions, who all exclaim, in rather a queer tone, "A wonderful young lady she must be !" A suppressed smile and a significant exchange of glances on the part of the gentlemen assembled betoken a

strange misgiving in their minds. With a twinkle in his eye, the master of the house asks the Brahman whether the girl really is handsome and intelligent. A sudden change passes over the usually placid countenance of the latter, as he bursts forth :

"By all the gods in the heaven above ! by all that is holy and sacred ! is it possible, sir, that you would hesitate for a second to put faith in my words ? A man like me, whose ancestor was directly descended from Brahma, the supreme deity himself, whose very touch is purifying, whose curse can in a moment wrap the whole world in flames ; I say, a man like me never swerves a jot from the truth—from the barest truth ! Remember our motto, sir, 'Truth is ever victorious.' Lord bless you, sir, you are rich, you are prosperous, you are learned and wise. Why, sir, you would not find such a perfect match for your noble son (bless his soul !) in the whole universe. And then look here, sir ; the girl's parents are immensely rich ; they have promised to bestow a whole mass of things as her dowry—things that will fill up your beautiful house, large as it is. Take my word, sir ; you cannot have any better."

It is evident, from the manner and matter of the Brahman's speech that he is a professional match-maker. He belongs to that class of people whose services are engaged by Hindu parents when they judge that their son or daughter has arrived at a marriageable age ; matrimonial matters in India being entirely managed by the parents, who seldom consult the feelings of the young man or the young lady about to be married.

The Indian match-maker is a man of apparent learning, very affable in manners, of an amiable disposition, and invariably of great tact and persuasive powers. He has a collection of learned phrases and commonplaces securely stored up in his memory, and these he spurs out in so masterly a fashion that it sets his patrons agape at him. Genealogy and pedigree are his *forte* ; he can trace every body's ancestors up to the twentieth generation, and will at a moment's notice give details to their tribe, quality, and position. But his knowledge counts little with him whose principal merit must consist in the fullest display of his art. And he is unrivaled in this—the art of varnishing—morally, I mean. His business being of a delicate nature, some hitch is sure to arise in the midst of the negotiations in which he is engaged ; and this he will smooth over by his inimitable polishing powers. The match-maker's tongue runs as smoothly as the Scotch Express ; it glides over all difficulties as easily as the latter does over the burnished rails. His imagination is always ready to back up his memory or knowledge ; and no exaggeration shocks his carefully-brought-up conscience. He will swear by all his deities, as we have seen above, that he never dreams of uttering any thing but the barest truth.

The conversation reported above goes on in that style until the glib tongue match maker succeeds in convincing his patron of the perfect eligibility of the match. He then departs for the young lady's house, where he represents the young man to be handsome as the god of

beauty himself, affable and courtly as a prince, stainless in character, possessed of fine talents, and intensely studious—in short, a model of a young man, the glory of his country. Pressed on some particular point—for instance, whether the young man has successfully entered into any profession or passed any high examination—the ready intermediary at once replies to the girl's father:

"My dear sir, nobody has finer prospects in life than this young man; and even if he has not entered into any profession, or passed any high examination yet, what does that matter? A gem he is. He will pass all the examinations under the sun in two years, God bless his dear soul! And look here, sir, his parents are enormously rich, and have promised to give a whole heap of ornaments and jewels to your little angel. Now, think well of that, sir."

Perhaps some difficulty arises on account of the young man's not having passed all his examinations, or perhaps his mother has heard from a neighbor that the girl squints a little and has rather a turned up nose. The clever intermediary, well prepared on these points, runs from one house to the other; and by dint of exercise of all his glozing and fabricating powers manages to bring the negotiations to a successful termination, but not until after a little higgling over the settlement of the dowry.

The match-maker is pretty well paid for his services, receiving about £3 at a middle-class, and £6 at a grand wedding, besides presents; and if he can secure an educated and well-to-do young man for a poor, common-looking girl, he receives an extra reward from the parents of the latter. But in many cases life-long curses of both the parties concerned form his chief reward; and at some weddings all the remuneration he receives is a shower of cuffs and blows. He sometimes does great mischief; if not quite satisfied with his promised reward, or through professional jealousy, he will contrive to break a good match. Nevertheless, the Indian match-maker forms a useful member of the community in a country where all the marriages are brought about through intermediaries.—*London News*.

A Mela Near Khandwa, Bengal Conference, India.

BY REV. J. D. WEBB, MISSIONARY.

Leaving Khandwa for the mela at eleven A. M., we arrive two P. M. by railway train at the Motakka station, where we alight, and step into a tonga or bullock-cart (kindly put at our disposal by the civil surgeon of the Nimar District) to ride six miles over a rough, rocky road that leads us to the banks of the Narbudda River, and the temples and town of Unkar Mandata. Entering a fine grove on the south side of the river we find a comfortable tent pitched for us by our friend and obliging civil surgeon, Dr. Cullen.

An hour later our catechist, Fakhiratinday, arrives in

another cart. Instead of getting out at the back of the cart, our catechist very unwisely gets out at the front, just behind the bullocks, which take fright and bolt, throwing our unfortunate fellow-worker violently to the ground, and the wheel of the cart passes over his body. Running to his assistance, we find him insensible. Cold water applied to the face and ammonia to the nostrils revive him. Thank God! he is not broken, but badly bruised, and unable to work for several days. At first we feel that the work for which we have come to this place will be much hindered. But, leaving our bruised brother in the tent, well-cared for, come with us and let us behold what we can see and do.

A few minutes' walk brings us into the midst of the mela, into the midst of buzz and bustle; of barogies and bullock-carts crowding around an ancient Hindu temple. Passing on, we see a huge unfinished stone temple, being built by the Raja of Indore at a cost of a lac of rupees. In a temple near by we see a number of Brahmans busily engaged in making little balls of mud, on wooden trays two feet square, and placing one grain of rice on each of these balls, all of which when finished are to be thrown into the river to feed the sacred fish (a work of merit), which at that place are not allowed to be caught. We ask these Brahmans what they are doing, and one of them replies: "Ham tamáshá karte hain"—we are making sport, or, in other words, we are making fine fun for ourselves. Such is their idea of religion. These same Brahmans are supported at the expense of the Indore Raja.

Descending the stone steps leading to these temples, we pass on either side bories (shop-keepers) and banyas (merchants) in abundance, bending all their energies to make the best bargain possible, and have little time for religious things. In fact, we find the whole mela, consisting of about ten thousand people, more taken up with merchandise than the interest of their immortal souls. How forcibly the scene reminds us of the story of Christ casting the money-changers out of the temple. Human nature has not changed since that time. Men are to-day more largely lovers of gold than of God. But how vain are earthly possessions! Two days later we are informed that a boat on this same river, two miles from the mela, is capsized, and forty of its passengers, pilgrims to the sacred Unkar, are drowned. Many of the forty lost are people of wealth (much of which they wear on their persons), and their gold perishes with them. The arms of one little girl, when her lifeless body was taken out of the river, were found to be clinging around the neck of her dead mother, who had gone down beneath the waters with her.

Passing on down the pathway to the river we stand upon its banks and preach the Gospel of the Son of God and scatter tracts to the moving multitudes as they cross and recross the river to the temples on the opposite shore.

"The common people" listen attentively and hear us gladly, and we feel they are indeed misguided souls, "sheep without a shepherd," who might be much more

easily led into the light of the Gospel truth were it not for the superstitious influence of their Brahman priests and teachers.

Taking a boat we cross over to visit the temples on the north side of the river. Here we find, as on the east side, hundreds of people bathing in the sacred stream, while hundreds of the sacred fish, from two to three feet long, astonish us by their swimming about among the bathers, constantly touching the bodies of the latter as though they had been miraculously informed that there was nothing for them to fear, while they devour the seeds thrown to them.

On this side of the river is the palace of a descendant of the kings of the Bheel tribes. The present king is

and walls are in ruins and the sacred monkeys rule the place unrivaled.

The Narbudda River at Unkar forms itself into a deep, broad basin, and the rocky hills and palace and temples on either side make the whole place picturesque.

Returning to the east side of the river we sit down in the elevated veranda of a palace of the Indore Raja to talk with our friend, Mr. Balkrishna Martund Samarth, an intelligent and enlightened Hindu of Khandwa, regarding the present social and religious state of the Hindus, the advancement of education and Christianity in India. This Hindu gentleman received his education in the Free Church Mission College at Poona, under the Rev. Dr. Murray Mitchell. He has given up



THRESHING RICE IN INDIA.

a boy only twelve years of age, but a bright, fine-looking boy; so kind and affable that we feel quite at home in his presence. His very face has an expression of goodness; we feel that if he has proper training he will grow up to be a truly noble king. He has a good mother. His present teacher received his education in a Nagpore Mission School. The king meets us at the door of his palace and, after shaking hands, gives us a warm welcome into his audience-hall. Our pleasant conversation ended, "pan supari" (a small green leaf containing beetel nut and other spices) is served, according to custom, in court style, the king first wiping his hands on our handkerchiefs and then passing the leaf and its contents to us. We bid the king good-morning and ascend the hill, on the side of which the palace is placed, to other temples and a large piece of ground that evidently, hundreds of years ago, formed a beautiful park to the palace of the king, but now the walks

the worship of idols and caste prejudices. In the course of our conversation he says to us: "When I reflect upon the history of India, even during the past twenty-five years, I have to exclaim: The changes for good intellectually, socially, and religiously have been gigantic! gigantic!" This native gentleman is at present one of the assistant magistrates of Khandwa.

Leaving this palace we repair to our tents for a while, scattering tracts on our way, which are gladly received. Then the raja's elephant is ordered, and we with our Hindu friend, Mr. Samarth, mount the mighty animal and start in the cool of the evening for the railway station, six miles westward. The ride is delightful. Fields of grain spread out on either side of our pathway, and the people, when asked, testify that they have this year an abundant harvest of "jawree" (a small grain from which cakes are made), and we long for the time when the harvest and seed-gathering of their pre-

cious souls will be as abundant. That that delightful time will come we have not the least doubt. We who live and work here deeply feel the force of the above thought; feel what we cannot explain to those living in a distant land.

The sun has gone down behind the western hills before we reach the Motakka station, and in the dim twilight we await the arrival of trains to carry us homeward. The train being overcrowded with passengers we are put into the first-class carriage. The daughter of our Hindu Brahman friend, who accompanies her father, rides in the same carriage with us unveiled, because her father has passed out of the power of the *purdâ* system. We might say more, but our paper is full

place when she is still quite a child. From the age of eight or nine, then, the women of the higher and middle classes are doomed to a life of seclusion and ignorance, and, as in the case of widows, very often also to degradation and misery. The more enlightened native gentlemen are now anxious to change this state of matters. They are not only willing to let their wives and daughters be educated, but they earnestly desire that they may be trained so as to become intelligent companions for themselves. The younger ladies, too, are eager for knowledge, and wish to be taught to read and work and employ themselves as we do. They have longings and desires after change, and seem to be seeking for something, they hardly know what. But they



PREACHING AT A MELA IN INDIA.

Our Khandwa Mission, though young, has in it 'most all methods of missionary work: day-schools and Sunday-schools, an orphanage, zenana, and evangelistic work.

KHANDWA, December 15, 1888.

The Zenanas of India.

[A request having reached us for information regarding the Zenanas of India we cannot do better than print an extract from that attractive and interesting volume by Mrs. Murray Mitchell (*In India*), which will, we are sure, fully answer and satisfy the inquirers.]

"The word 'zenana' (*zenan-khana*) simply means 'the house of the women.' As soon as a woman marries, etiquette, or rather hard custom, requires that she must then retire within the zenana, never more to come into the outer world; and you know that her marriage—or betrothal, which here is held as marriage—takes

cannot come out to schools and colleges to receive the training they wish for. We must carry it to them, and, by the visits of qualified teachers to their secluded homes, give them the blessing of a good Christian education.

"There is no use in beginning our visits earlier than eleven o'clock, as the women are engaged in the earlier part of the day with cooking, eating, and household duties.

"We must drive, of course; as walking under this fierce sun is out of the question. You observe the gharree is a very narrow one, and cool, with cane-bottom seat, and no cushion. As we drive down the narrow lanes—which can hardly, even by courtesy, be called streets—you will perceive the advantage of the small conveyance as we shall manage to thread our way through the long strings of bullock-carts we are sure to meet *en route*, whose drivers are exasperatingly slow in getting out of the way.

"We soon come to a small arched door-way in a high blank wall, and here we stop. The durwan admits us; and we find the unpromising exterior belied by what is within.

"We find ourselves in a quadrangular court, paved with marble, open to the sky. Round this the house is built, and balconies and verandas on all the stories face inward, off which the rooms open. On the side opposite, as we enter, you observe that instead of the veranda there is a pillared chamber, with a low flight of handsome steps leading up to it. This is 'the god's room,' in which worship—'pooja,' as it is called, is performed, and where at the different festivals the images are set up and offerings made. During the 'Doorgapooja,' for example, it is here that the image of the goddess will be fashioned, and in this court the different ceremonials connected with the worship will take place. Every respectable Hindu dwelling has a family temple such as this. Of course we shall not enter the room—we shall not be allowed to go nearer to it than the foot of the steps; and even if it were right to look at what we are not meant to see, the 'dim religious light' inside would prevent our perceiving any thing further than the line of handsome chandeliers which hang from the ceiling. Opposite to the god's house you notice there is a veranda carefully screened off with venetian blinds. This is where the ladies of the family come during the celebration, whence they can see what goes on below without the possibility of their being seen.

"We shall now be conducted up stairs and through the house, probably by one of the Babus, who always receive us with great politeness and cordiality. The rooms we pass through on the first floor are very handsome: one, at least, is furnished in European fashion, with mirrors and pictures and chairs and sofas set down as thickly as possible; and the next to it in Eastern fashion, where handsome Persian carpets are spread, and large thick cushions are placed against the wall. Here the Babus will recline and have their chat when their day's work is done. The English apartments, I fancy, are purely for show; but all the rooms containing this comfort and grandeur are sacred to the lords of creation. You would never find a lady of the family in one of them.

"Leaving these, then, behind, we go on through some more verandas, cross one or two courts—where one feels the sun rather uncomfortable, even though you are protected by the novel and rather unbecoming head-gear called a sun-topi—and finally we stop at a door in the wall where the Babu hands us over to a female servant; for this is the boundary which closes in the zenana from the outer world. We ascend a short stair; and lo! we are in 'the house of the women.' At the top we are met by a gentle, timid-looking, rather pretty, and wonderfully fair young creature, dressed in an airy, wavy costume of purple gauze, spangled over with gold. Her beautiful glossy black hair is plaited into a large knot behind her head, in which pretty silver ornaments dangle. She has a large nose-jewel, with pearls and

emeralds, ear-rings and necklaces, bangles and heavy silver anklets; and round her waist she wears a beautiful zone of massive silver. She receives us rather shyly, but with evident pleasure, and takes hold of our hand to lead us to her room. Doubtless you would expect that this room should resemble somewhat those we have seen in the Babus' quarters. On the contrary, this is bare and comfortless in the extreme. The walls have once been whitewashed, but now are dingy and spotted and liberally garnished with cobwebs; for it is considered a sin to kill a spider. A tiny window, high up, and grated with iron stanchions, looks on to the tiled roofs of other houses. There is some matting on the floor and a cot at the upper end covered with a white sheet and some round bolsters; there is also a box of some sort. And this is the furniture of the apartment; there is really nothing else. This, and many other rooms like it, open off a veranda which looks into a court—or garden, rather; for there are three or four sickly-looking trees and a well, or tank, which seems stagnant, for it is covered over with green slime. This melancholy garden and the tiled house-tops make up the whole view which the poor women who dwell here from year's end to year's end have of the outer world. And this is only a type of other zenanas, where the surroundings are very much the same.

"Chairs will be brought for us, as we do not take kindly to the floor; but the lady in the spangled gauze, and her teacher, will deposit themselves on the matting. And now the lesson proceeds. Not, however, before an old, hard-looking woman has taken up her position on the doorstep, eyeing us very suspiciously, and keeping jealous watch over every word the lesson contains. This is a very orthodox and most bigoted widowed aunt, whom no courtesy or kindness on our part can tempt quite into the room while we pollute it with our presence. The pupil, however, does not seem to mind her much.

"The reading, which is from the Bengali version of the *Peep of Day*, proceeds in the most steady manner in spite of the duenna. The young creature asks questions which show much intelligence and deep interest in what she is taught. She is naturally very quiet and shy; but it is pleasing to see how her eagerness for knowledge overcomes the timid shrinking which she showed at first, and which is natural to her.

"The scene in the next house we go to is quite a contrast to this. We are received with a storm of delight by six or seven bright young girls, who throng round my companion as if they would eat her up, so demonstrative is their joy at seeing their teacher. She chatters Bengali as fast as they do, and makes me envious—who can do nothing but smile and shake hands and reciprocate in expressive pantomime their kind greeting. I avail myself, however, of my friend's Bengali tongue, and have nice little chats with each as she is presented by name. These are the daughters and daughters-in-law of the house. The mother soon makes her appearance—a pleasant, clever-looking woman, wonderfully young and fresh, but evidently a widow, from the plain gar-

ments she wears and her shaven head. She has no clothing on the upper part of her person, and is simply enveloped in a coarse white chudder, or sheet, edged with a black border. She wears no ornaments of any sort. This is the 'bow-ma,' as the head of the house is called; and she is a person of great influence in her family. She has a number of sons, and these young creatures whom we see are their wives, and are called 'bows.' The eldest son is in England, which is a great concern to the old lady, as she fears he may be too 'high' for them, as she expresses it, when he returns, and will not fall in with the old ways. She does not seem to fear his becoming a Christian, and does not mind his losing caste; she only dreads his affections becoming estranged from her and the family.

"I had seen his young wife on a former visit, when she touched me much. She then brought her books and her work and sat down by my side. She displayed a gay cap she was crocheting for her absent lord, and a pair of slippers she had finished. She read a few verses in the Bengali Bible distinctly and well, and seemed to understand the meaning of the passage, which was about the sower sowing seed in the different sorts of soil. She said she feared her heart was one of the stony places; but she *wished* that the return should be 'an hundred-fold.' Then, as the crowning accomplishment, she brought out a small English primer, in which she spelled out a few words with great pride; and then she looked up in my face and said so wistfully, 'Don't you think he will care for me now?' I felt a tear come to my eye; I hope he will care for her. But she is not pretty. They were betrothed, of course, as mere children, and don't know each other in the least.

"You will be quite astonished at the number of women who will pour into the room in this house; they seem countless. One of them told me that she thought there were about fifty females under this roof-tree, including aunts and cousins and all manner of relations. They are indeed a gregarious people, and live together in this patriarchal way—grandfathers and sons and sons' sons, sometimes to the fourth and fifth generation, all dwelling in the same family house.

"Of these women only six are pupils. All the six are married, and some of them have their babies in their arms. They had known of our coming and are decked in their finest clothes and glitter with jewels. Their curiosity regarding every thing we wear is most amusing. It is the same wherever you go; and I suppose every one who visits among these ladies for the first time finds herself unexpectedly an object of much interest and curiosity. They question me always about my clothes, my 'sahib' (husband), my object in coming to India, and especially my children!

"Here, as in the former house, the teacher squats upon the floor, and is soon surrounded by a ring of eager, attentive pupils, each with a small pile of books before her and a little bundle containing her work. Most of these can read the Bengali Bible. Even the old lady sits down with her spectacles on; and though she can-

not quite read herself she is a most attentive listener. They are reading steadily in the New Testament, and the beautiful narratives of the gospels seem to interest and touch them. Their teacher hopes and believes that the truth has come to some of them, 'not in word only, but also in power and in the Holy Ghost.'

"I was exceedingly taken with this interesting family, and they are among my friend's favorite pupils. They seem to be a happy household too, which every family, I am sorry to say, is not. The secret is that this 'bow-ma' is kind and good. If she were the contrary she could make the lives of the younger women bitter to them.

"We shall visit another family equally interesting, who are very poor but of very high caste. A friend comes in, rich, but of a lower caste, and she bows before the head of the house, a gentle, sweet-looking woman—making obeisance and touching the high caste woman's feet with her forehead. This woman was once taken from her home in a sinking condition, as it was thought, to die beside the holy water of the Ganges. Happily, however, she revived, and was rescued before exposure and the holy mud which is put into the mouth and nostrils had done their work.

"The position of the young Hindu lady is sometimes hard enough. After marriage, while still quite a child, she must live in a strange house, among strange women, and must not even visit her own mother but by the will of her mother-in-law. She must yield the most unquestioning submission, not only to her husband, but to this mother-in-law, and indeed also to her elder sisters-in-law. If she is a woman of character and some strength of mind this changes as she grows older, especially if she becomes the mother of sons. But while she is young she must not speak in the presence of the older women unless spoken to; she must not unveil herself; she must not eat with them, nor even sit down unless expressly permitted to do so.

"The simple truth is this—the life of millions of women in India is one lasting cruel wrong from their birth to their death. One of their own nation has thus described it: 'The daughters of India are unwelcomed at their birth, untaught in childhood, enslaved when married, accursed as widows, and unlamented when they die.' I am afraid this is too true a picture. They are the slaves of tyrannical and absurd superstitions, which take away their freedom both of mind and body.

"In the outer life of the nation, then, the Hindu lady has no part, no recognized position at all. And what has she to fill her own every-day life? Alas! little indeed. She has no knowledge nor cultivation; she has nothing to do; so the dreary hours are spent in sleeping, or cooking, or making garlands for the gods, or looking at her jewels, or braiding her hair. This is her condition at the best; but if she be a widow then woe to her! She may have been betrothed as a mere child to a boy who sickens and dies; or she may have been married to an old Koolin Brahman with one foot in the grave, who may have fifty wives besides; but he is of

the highest priestly caste, and therefore an alliance with him is highly honorable. But he dies. She may not have known him, hardly seen him; nevertheless she is now a widow for life. She is thenceforward held as one forsaken of God and man and fit only to die. British law has done this for her, that she cannot now be burned on the funeral pile with her husband's dead body; but I am not sure that this is not the more merciful fate—to endure the real rather than the life-long dying. She is stripped of her good clothes and jewels; her hair is cut off; she must sleep, not now in a bed, but on a mat on the floor; she must eat only one meal in the day, and that of the coarsest food and by herself, not with the family; she must fast often besides; and while the fast continues she must not drink a drop of water, even though she should be dying. She must do the meanest work of the house and be the servant and drudge of every one. And worse than this—henceforth no love nor sympathy can come into her life. No one must say a kind word to her, nor even give her a pitying look; for their superstition tells these women that if they are kind to the despised widow they will probably be visited by a like calamity themselves.

"Now, we want to change all this; and by God's blessing on zenana work all this is being changed.

"The zenana is hardly an institution of Hindu origin. The Hindus owe to their Mohammedan invaders this blemish on their social system and family life. In olden times Hindu women were not the victims of superstition they now are, nor hidden away and down-trodden and enslaved. Some of the more intelligent among the men will tell you this, and add with pride that the time was when mothers and sisters had position and freedom, and were revered nearly as women are in Christian lands. Indeed, a few of the Bengalis would advocate 'female emancipation' in the sense of now opening the cage-doors and letting the imprisoned inmates take wing and go free. But this sort of emancipation would be no boon. A preparation is needful before freedom can

safely be given. Let us make haste and give the education and Christian training which will bring mental and spiritual emancipation; and then the other will of necessity follow. The more one knows of zenana work the more important it will appear. The arguments for it are drawn usually from the state of the poor neglected women, and too much cannot be said from this point of view. Their condition is as sad and sorrowful as can possibly be pictured. A Hindu lady once said of the life they lead: 'It is like that of a frog in a well; everywhere there is beauty, but we cannot see it; all is hid from us!' There could not be a more apt illustration.

"But there is also another side, where the arguments are equally cogent, namely, the influence on the men which the elevation of the women would exercise. At present they are a hinderance to progress among the men. There is no obstacle the missionary has to dread so much as the influence of mothers over their sons. It is a great mistake to suppose because the women are shut up within their zenanas that they have no influence. A wife has not much power with her husband, but a mother has unbounded influence over her son. She says to him, 'Take all the geography and history, all the learning the padre can give you; but when he speaks to you on religion



A TAMIL WOMAN.

do not believe a word he says.' His teacher hopes he has made an impression on the heart of a young man who has left him seemingly thoughtful and solemn. He goes home; his mother's keen eye detects his state of mind, and she speedily counteracts the whole. It is the older women chiefly who uphold superstition. In many cases where the men of a family, being educated and enlightened, do not care for the observances of their faith the women do; and all the more that the men are indifferent (thereby grievously offending the deities, as they suppose) they zealously perform all that the Shastras enjoin. Their religion is all they have; and they cling to their superstitions and their goddesses and their Brahman priests. They are jealous

of innovation, and are the props of orthodoxy and 'custom.' Indeed, the zenana may be said to be the stronghold of Hinduism. Therefore let us attack the citadel if we would fully vanquish the foe.

"Let us teach the women equally with the men. Our great missionary societies equip their colleges and send forth their missionaries and set up the most perfect or-

The Conversion of a Zenana Pupil.

BY REV. W. H. J. PICKEN.

The Hindu community of Bangalore has during the last month been thrown into a state of alarm and excitement such as no conversion to Christianity has aroused for some years past. Had the convert been of



A WOMAN OF CEYLON.

ganizations, but chiefly for the men. Until in *equal measure* the great undertaking is faced of giving Christian education to the women generally we cannot entertain any reasonable expectation of evangelizing India."

The Hindus have three hundred and thirty millions of gods, of many of whom the most revolting stories are related, and these are the tales which are often told in the Zenanas to the children.

the male sex it is probable that with a little gossip and perhaps a few threats the opposition would have ended; but, as far as we know, this is the first instance that has occurred in this place of a caste woman renouncing home and kindred in order to ally herself to the Christian Church. As the circumstances of the case have been reported with varying degrees of veracity in several local papers, and as innumerable false reports have been freely circulated, we deem it desirable to publish a simple statement of facts.

Muthulutchmi is the daughter of a respectable citizen of Bangalore, residing in the suburb of Alsûr. Her father is a Telugu Naidu. The sub-division is one of the higher branches of the Sûdra caste. As is customary among Hindus of the higher castes, Muthulutchmi was married in childhood, but she has never lived with her husband as his wife. On two separate occasions she spent short periods in the house of her husband's parents, but for more than five years now she has never left her father's care. The explanation which she gives of this fact is, that her husband is an imbecile in the care of his parents at some distant place, which she believes to be Trichinopoly. Before her marriage she attended for a short time the mission school, near which her parents were then living, in the Broadway. She was very young at the time, and has little or no recollection of the lessons she learned there, though she can recall the person of the missionary lady, Mrs. Symons, also the teachers, and one or two of her fellow-scholars.

About a year ago, Miss Dunhill, a lady engaged in zenana work in connection with our Tamil Mission in Bangalore, made the acquaintance of Muthulutchmi in a house which was partly occupied by this girl's parents, and partly by another family who had invited Miss Dunhill to visit and instruct them. Muthulutchmi began to receive lessons with the other women living in the house, but her studies were interrupted in the early part of this year when her father removed his family to Alsûr. The interruption was only temporary, however, as Miss Dunhill soon found her pupil again, and the visits which she and her assistants paid were gladly received. The gospels were from the first adopted as a text-book, and the ladies soon discovered that their pupil had some previous knowledge of the subject. This, she told them, she had gathered from a native Christian woman whom she had known some years before; we have not been able as yet to obtain more precise information as to this first instructress. The girl learned all her lessons with avidity, but from the beginning manifested a specially keen interest in the history of our Lord. This was so remarkable as to be brought to our notice by her teachers, on more than one occasion, and it induced us to ask her a few questions as to her studies, when, with her step-mother, and a few other women from Alsûr, she visited the mission house several weeks ago. She then spoke of her deep interest and belief in the New Testament, but nothing more was said at the time. Even before that date, however, and frequently afterward, she spoke to the ladies who visited her of her determination to be a Christian, and on one occasion Miss Dunhill ventured to hint at the subject to her father, saying that as she seemed so fond of the Christian religion, it was a pity that he and his family should not embrace it. This roused suspicion, and for a time there was some fear that Muthulutchmi's study of the Bible might be interrupted; but her father is not naturally a harsh man, and he soon yielded to her request to be allowed to continue the lesson in which

she most delighted. Thenceforward, a Scriptural expression will accurately describe her daily approach to the kingdom of Christ: she grew "in the grace and knowledge of our Lord and Saviour Jesus Christ."

On Thursday, October 11, the decisive step was taken. It is important that we should emphasize the fact that no inducement was held out to her, or assistance given to enable her to leave her home. It was nearly eleven o'clock at night, and the mission family, who had been detained away from home until about that time, were chatting with a guest, when a footfall was heard in the veranda, and Muthulutchmi stepped inside the door. She did not appear agitated or alarmed, and was quite ready to respond to our anxious questions, as to how and why she had ventured upon such an unusual course. She stated that she had come alone, and that she had "come for God," which she explained to mean to become a Christian. We set before her in the plainest terms the difficulties which would assuredly rise if she persisted in her request. We spoke of her father's grief, warning her that he would certainly come for her, and that so far as her relatives were concerned she would meet with nothing but the most bitter opposition. We told her that she would be denounced by her caste people, that we had no worldly advantage to offer her, that as a Christian she would have to earn her own living, and probably for some years her life would be surrounded by dangers and troubles. To all this she had but one reply: at any cost she would be a follower of the Lord Jesus. We offered to take her back to her house at once, and proposed that she might come to terms with her father, so that she might worship Christ in her own home; but she replied, "Their gods are different; they will not allow me to worship Jesus." We told her of an instance known to us in which a young woman alone in a Hindu household was a professed disciple of Christ, but Muthulutchmi, as we might have expected, at once put her finger upon the weak point of our illustration and said that that could not be in a caste house. We were compelled to agree. At last we suggested that if she refused to return home her father might bring the police. She smiled, and said God would take care of her. We asked about her age. She said she was eighteen, and we are fully convinced that she is not a minor in the eyes of the law. We then said her father must be informed of the step which she had taken, and she not only assented, but expressed herself willing to write and tell him what she had done. We did not think that such a letter would be accepted by the father as her voluntary act, but told her that in the morning we would see him and tell him the circumstances. During that night she remained with a Bible-woman on our premises, and at five o'clock in the morning we saw her again, and repeated our proposal for her return home. Her answers were the same as before, only that she expressed her pleasure that we were going to see her father.

A few minutes later, accompanied by the native minister and another Christian, we went to her father's

house. The gate of the outer yard was locked, and when, in response to our call, the old man came and opened it, it was evident that he was not aware that any thing unusual had happened. His wife, however, had apparently missed the girl, for we had seen her looking up and down the road as we approached the house, and she entered the yard as we were talking. M. Venketasawmi Naidu would not at first believe that his daughter was away from her home, and when he did realize the fact he seemed simply to regard it as a foolish escapade, "the result," he said, "of the ladies coming to teach needlework." He thought it quite unnecessary to come himself and talk with Muthulutchmi, but told his wife to accompany us to the mission-house, and to be sure not to tell their neighbors about it. Then followed a long interview between Muthulutchmi and her mother. To the invitations, threats, and entreaties, which were freely used, Muthulutchmi's replies were very brief. She declared that she *must* be a Christian and that she would not return home. Some hours later her mother returned with several other relatives, but we felt that the time had come to bring the matter to a crisis, and we refused to have any communications except with her father. He was accordingly sent for, and arrived about midday. The interview between parent and child was very painful, and when the young convert was unmoved by his advice and persuasions, we almost began to hope that he would yield to our arguments, and if not accepting Christianity himself, would yet allow his daughter to remain with us in peace. At last the flame of his wrath burst forth, and he did not leave without uttering strong imprecations upon her and us. The next incident took place that night, when, soon after nine o'clock, Mr. Venketasawmi Naidu returned with a chief-constable and a sergeant of police. Muthulutchmi was called and her deposition was taken. Several persons were present, every one of whom expressed astonishment and satisfaction at the lucidity and self-possession which characterized her answers, "How," said her interrogator, "did you manage to find the house?" "I knew it," she replied, "because I had been there before with my mother and some other women." With calm and careful answers she passed the ordeal most successfully, and it is not surprising that the police authorities felt that there was no case that they could take up.

No further action was taken until the following Sunday. Muthulutchmi had requested baptism when she first came, and evidently expected to receive it at once. We did not, however, immediately accede to her request, and when the Sabbath came we were still doubtful as to whether it would not be desirable to postpone the administration of this sacrament. In private conversation we had thoroughly satisfied ourselves as to her faith and sincerity, and when her request was repeated on the Lord's Day, we only waited to see if her relatives would attempt to prevent her reception into the Church. But as no sign of opposition was shown up to the hour of our midday service, we publicly catechised her, in the presence of a congregation of more than two hundred

persons, and having received a clear avowal of her faith we baptized her by the name of "Lydia Muthulutchmi." Ten minutes after this interesting part of the service was concluded, her mother and some other women appeared at the door of the chapel, and we soon learned that men were waiting outside. They were persuaded to keep quiet until the close of the service, and then, while they were watching one of the doors, Muthulutchmi was safely conducted by another way to the mission-house. Her people caught sight of her as she passed, and in the violence of their anger, they made a disturbance which threatened to become serious. Our native Christians had poured out of chapel and gathered round in a great crowd, and until police assistance arrived we were under apprehension lest any of our warm-hearted adherents should resort to an un-Christian like mode of settling the dispute. At length the crowd was dispersed, and Muthulutchmi was left alone with her protectors. She had been more agitated with the fear that her angry relatives might seize her forcibly than with all that had transpired previously.

The rest of the story may be told in a few words, though more may have to be added in another issue. Lydia Muthulutchmi remains with us, and we are daily more and more convinced of her intelligence and piety. Various efforts have been made by the people of her caste to gain possession of her, the last being by means of her younger sister, who, while we have been writing this account, came to see her. The sisters were left alone for a few minutes, and we were startled by the hasty return of Muthulutchmi into the room where we were sitting. She said that her sister had proposed to call in other persons who were waiting outside the gate of the compound, and she would stay to hear no more.

The intense excitement and opposition that have been aroused present formidable hinderances to our work among the Hindu population generally. The girls' school at Alsúr, which was only just recovering from the shock which it suffered by the introduction of a Christian teacher nearly three years ago, has again been paralyzed, and almost emptied. Our other two schools for caste girls have also suffered, and our zenana work is all but suspended, most of the houses being absolutely closed against our agents. Even many educated native gentlemen will not believe that we did not fetch Muthulutchmi, or provide means of conveyance from her father's house. Meetings have been held almost nightly, resolutions of determined opposition have been passed, and other measures are threatened. To our Hindu friends we can only reply that Muthulutchmi is perfectly free. She has voluntarily taken this unusual step that she might obtain religious freedom, and it would be contrary to our principles of religion to interfere with that freedom by forcibly ejecting her. May the dawn of religious liberty, which is only just beginning to break on benighted India, develop rapidly into the brightness of the perfect day, and may the glad illumination appear in every home. We ask the sympathy and prayers of all God's people.—*Harvest Field*.

Hindu Widows.

BY ONE OF THEMSELVES.

There are four principal castes among Hindus, and of them all I think the third caste, the Kaites, to which I belong, make their widows suffer most.

All are treated badly enough, but our customs are much worse than those of some others. In the Punjab they are not always strict in enforcing their customs with widows; but though we live in the Punjab our family comes from the North-west, and as we are rich and well to do our customs are kept up scrupulously.

When a husband dies his wife suffers as much as if the death-angel had come for her also. She must not be approached by any of her relations, but several women, from three to six (wives of barbers, a class who are kept up for this object), are in waiting, and as soon as the husband's last breath is drawn they rush at the new-made widow and tear off her ornaments. Ear and nose rings are dragged off, often tearing the cartilage, ornaments plaited in with the hair are torn away, and if the arms are covered with gold and silver bracelets they do not take the time to draw them off one by one, but, holding her arm on the ground, they hammer with a stone until the metal, often solid and heavy, breaks in two; it matters not to them how many wounds they inflict; they have no pity, not even if the widow is but a child of six or seven, who does not know what a husband means.

At that time two sorrows come upon every widow; one from God and one from her own people, who should cherish and support her, but who desert and execrate her. If the husband dies away from home, then, on the arrival of the fatal news, all this is done. At the funeral all the relatives, men as well as women, have to accompany the corpse to the burning ghat. If they are rich and have carriages they must not use them, but all go on foot. The men follow the corpse, the women (all the ladies well covered from sight) come after, and last the widow, led along by the barbers' wives. They take care that at least 200 feet intervene between her and any other woman, for it is supposed that if her shadow fell on any (her tormentors excepted) she also would become a widow; therefore no relative, however much sympathy she may feel in secret, dare look on her face. One of the rough women goes in front and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

Arrived at the river, tank, or well where the body is to be burned, they push her into the water, and as she falls so she must lie, with her clothes on, until the body has been burned and all the company have bathed, washed their clothes, and dried them. When they are all ready to start for home, but not before, they drag her out, and in her wet clothes she must trudge home. It matters not what the weather is, in a burning sun or with an icy wind blowing from the Himalayas. They care not if she dies. O, I would rather choose the suttee!

Many are happy enough to die in consequence of these sorrows; for, however ill they may become, no care is taken of them or medicine given.

I once went to a funeral (before I was myself a widow) where the burning ghat was three kos (about six miles) from the city. It was the hottest month of the year, and though we started at sunrise we did not reach the house again till three P. M. I shall never forget how much we women suffered from the hot blasting wind that blew on us like fire and the blazing sun. We were almost worn out with heat and thirst, though we had stopped often to rest and drink. The poor widow dared not ask for a drink, or she would have lost her character; the women with her might have given her water if they had liked, but they would not.

At last she fell, but they pulled her up again and dragged her on; told her not to give way, *she* was not the only widow, and taunted her, when she wept, with wanting a husband.* When she had no strength left even to crawl they dragged her along like a bundle of clothes.

On arrival at the house she was flung on the floor in a little room; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any. She was a relative of mine; but none of us dared go near her, for it would have brought down maledictions on the head of any who tried it. At last one young woman, after watching a long while, saw her opportunity and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she behaved; at first she did not recognize her friend—she drank and drank till life and sense came back to her. Then she fell down at the feet of her who had brought the water, and, embracing them, said: "O, sister! I will never forget what you have done for me! You are my God—my second creator? But go away quickly, I pray, that no one may ever find out what you have done, or we shall both suffer. I promise I will never tell of you."

For fifteen days after a funeral the relatives must eat and drink only once in the day (twenty-four hours); but the widow must keep up this for a year, with frequent fasts. When she returns from the funeral she must sit or lie in a corner on the ground in the same clothes she had on when her husband died, whether still wet or by this time dry. Now and then one of the barbers' wives comes and looks after her, or, if she is poor and not able to pay for their further *kind* attentions, she must sit alone. O, cruel place! Each widow knows you well, and remembers you with bitterness. Separated from her husband, though she lives she is not alive! Not only is she deprived of comforts, but her friends add to her misery. Though she is in her corner alone and must not speak to any one, they are near and talk at her in this way: Her mother says, "Unhappy creature! I can't bear the thought of any one so vile—I wish she

* Their logic seems to be thus: A widow is as much guilty of her husband's death as if she had killed him. If she therefore shows sorrow it is only because she wants to be married instead of remaining single. Every taunt and indignity they can invent is heaped upon her, and she is supposed to be too vile for any to hold intercourse with.

had never been born." Her mother-in-law says, "The horrid viper! She has bitten my son and killed him; now *he* is dead, and *she*, useless creature, is left behind." And this even though the speakers may themselves be widows; every indignity that the tongue can speak is heaped upon her, lest the standers-by, or perchance the gods, should think they had sympathy with her.

O, God! I pray thee let no more women be born in this land!

The sister-in-law says, "I will not look at or speak to such a thing." They comfort the dead man's mother, and say, "It is your daughter-in-law, vile thing, who has destroyed your house; curse her! For her sake you have to mourn for the rest of your life." To the widow they say, "What good are you? Why are you still living in the world?" If she cries and shows her grief they all say, "How immodest, how abandoned; see, she is crying for a husband!" They have no pity. Only those who have been through this know what it is; you must feel this grief to prove it. Whose foot has the chilblain feels the pain. For thirteen days the widow must sit and bear this.

On the eleventh day comes a Brahman, and like a policeman who comes for a culprit orders money and oil and other things to be given him. However poor the widow may be, money or the promise of it must be given, from the very poorest at least 13 rupees. Other Brahmans make other demands, and if the family is rich their demands are very high. A poor widow has often to labor hard for money at grinding, or some other work, to earn enough to satisfy their claims.

O, Lord! Why hast thou created us to make us suffer thus? From birth to death sorrow is our portion. While our husbands live we are their slaves; when they die we are still worse off. But *they* have all they wish here and promises for the life to come.

The thirteenth is a bad day, though then the widow may take off the clothes she has worn ever since her husband died and may bathe. The relatives all gather and lay rupees before the widow, which are supposed to be a provision for her for life. They do not spare their reproaches. If the rupees given amount to any large sum it is taken charge of by some relative who does it out.

Now again the Brahmans come for more money. The widow's head is shaved, and there is another Brahmanical tax. Then the barbers' wives have to be paid. Six weeks after the husband's death the widow must once again put on the hated clothes she wore for those thirteen days (abhorred garments! if a widow by chance catches sight of them she shudders as if a fresh widowhood were hers), and then, if possible, she must go on a pilgrimage to the Ganges, and, after bathing there, the clothes may be thrown away in the river.

After a year has passed away a widow who is living with her father and mother may wear ornaments again. But why is this? If you ask the parents they say: "Poor girl! she has not seen much of life; if she cannot wear jewels now while we are with her she can

never wear them; and how can she pass a long life without jewels? We can't bear to see her naked; how could we wear jewels and she sit before us bare?"

The widows who have no parents are still more to be pitied; they have to serve as servants to their brothers' or sons' wives. Every one knows that if there are widows in a house servants need not be hired. A sister-in-law rules over a widow, and they quarrel night and day. If a widow remains in her husband's house it is the same; she is hated by mother and sisters-in-law and beaten from place to place. If for the sake of peace she would like to live alone she loses her character. If she has children she works for them while they are young; when her sons marry she becomes their wives' servant. If a widow is childless and rich (by the money given her after her husband's death) her relatives choose some boy to be her heir and to be provided for by her. She may bring him up with love and care, but when he gets big he takes her property and only allows her food and clothes while she waits on his wife. A widow has no power over property supposed to be her own. It is happier for a widow to be poor and earn her living by grinding corn!

Among us women can inherit no cowry of their father's wealth, it all goes to their brothers. Neither do they inherit what their husbands leave. They only have what may be given them, and if it is a lump sum perhaps they are silly and spend it foolishly; they are not taught to take care of it properly. If a wife die she is buried in her best clothes and jewels, but a widow's corpse is wrapped in white cloth. It is supposed that if she came to her husband in the next life without a show of mourning he would not receive her.

Why do the widows of India suffer so? Not for religion or piety. It is not written in our ancient books. In none of the Shāstres or in the Mahābharat is there any sign of this suffering. What Pandit has brought it on us? Alas that all hope is taken from us! We have not sinned; then why are thorns instead of flowers given us?

Thousands of us die, but more live. I saw a widow die, one of my cousins. She had been ill before her husband's death. When he died she was too weak to be dragged down to the river. She was in a burning fever; her mother-in-law called a water-carrier and had four large skins of water poured over her as she lay on the ground, where she had been thrown from her bed when her husband died. The chill of death came upon her, and, after lying alone and untended for eight hours, her breath ceased. Every one praised her, and said she had died for love of her husband.

I knew another woman who did not love her husband, for all their friends knew that they quarreled so much that they could not live together. The husband died suddenly away from home, and when the widow heard the news she threw herself off the roof and was taken up dead. She could not bear the thought of the degradation before her. She was praised by all. A book full of such instances might be written. The only difference

for us since suttee was abolished is that we then died quickly, if cruelly, but now we die all our lives in lingering pain.

We are aghast at the great number of widows. How is it there are so many? The answer is that if an article is constantly supplied and never used up it must accumulate. So it is with widows; nearly every man or boy who dies leaves one, often more; so, though thousands die, more live on.

The English have abolished suttee; but alas! neither the English nor the angels know what goes on in our homes. And Hindus not only don't care, but think it good!

What! do not Hindus fear what such oppression may lead to? If the widow's shadow is to be dreaded why do they darken and overshadow the whole land with it?

I am told that in England and America they comfort the widows' hearts; but there is no comfort for us.

India: Its Need and Opportunity.

BY REV. N. G. CLARK, D.D.

[Presented at the Annual Meeting of the American Board at Cleveland, Ohio, October 3, 1888.]

India has been and still is the great mission-field of the world. It has an area as large as that of the United States east of the Rocky Mountains, and a population five times as large. Its climate ranges from the slopes of the snow-covered Himalayas to the heat of Madura and Travancore, and its productions are as varied as its climate. It has peoples of diverse speech separately outnumbering the population of Spain, Italy, France, or Germany. It has one hundred and fifty languages and dialects, written and unwritten. It boasts of a literature that dates back a thousand years before the revival of letters in modern Europe, of sacred books and epic song of an antiquity not surpassed by the Pentateuch or the book of Job. It had a reputation for wealth and luxury that tempted the Macedonian conqueror, whose glory lingered in the traditions of Europe; stirred the adventurer of Portugal and Spain, and illumined the verse of Milton.

The origin of the different races that spurned the mountain barriers of the North, and one after another swept over the great peninsula, neither history nor the researches of philology can explain. We call the rude, uncultured peoples that seem to have been crowded back into the hills and jungles the aboriginal inhabitants, and are satisfied in a general way in noting the Aryan invasion centuries before the Christian era, the Mohammedan conquest in the eleventh century, and the establishment of the Mogul Empire in the sixteenth. It is enough for us here to note a great variety of races struggling with one another in fierce and devastating wars, with little security for life or property, and that the right to rule was oftentimes the right of him who was the strongest or the most unscrupulous in wicked device. Such was the political history of India for twenty cent-

uries prior to the battle of Plassy, in 1757, when Clive asserted England's right to rule—a right confirmed on many a hard-fought field, and often by expedients that will not bear too close a scrutiny, but a right at last acknowledged by the prevalence of order and good government before unknown in her history.

In an estimate of the population of India we may class as Hindus, 160,000,000; as Mohammedans, 45,000,000; as belonging to the rude native tribes, 50,000,000, and a little over 2,000,000 as Christians, of whom nearly one third are Protestants—largely the fruit of missionary labors during the present century. The character of these different populations has been recently defined by Sir William Hunter, whose wide acquaintance with India and special opportunities of observation have made him an authority. The term Hinduism has within a few years attained a specific character. It no longer admits of the old popular conception as the synonym of the lowest debasement of intellectual and moral character. As defined by Sir William, "Hinduism is a social organization and a religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise."

It has the widest possible range of religious doctrines and practices; monotheism and lofty conceptions of morality for its highest minds, shading down to the grossest forms of idolatry for the multitude, and it has a ritual carefully adapted to every condition of life, from the cradle to the grave. When Protestant missions first entered India they found that the Hindus had religious schools in their temples and nominally in every village; that the Mohammedans had their schools and colleges; so too the Parsees and the Sikhs, and though these had fallen largely into decay, more than 30,000 such schools with over 400,000 pupils were reported in the census of 1881 and 1882.

The material results of the religious and educational systems of India are best seen in the general ignorance, poverty, wretchedness, and hopelessness of the great mass of the population. If there are a few men whose wealth vies with that of the Vanderbilts and Rothschilds, it has 40,000,000 so poor as to lie down hungry at night on the bare ground; while but one man in 42 and one woman in 858 can read or write. The energy and enterprise of this vast population have been so stifled and dwarfed that the average income per individual is less than that of any other civilized race: barely \$13.50 per year, against \$20 even for the Turk, \$165 for the Englishman, and \$200 per annum for each man, woman, and child in the United States. Such is heathenism in one of the richest countries of the world.

The missionary enterprise of the early Church did not neglect India. The traditions of the Syrian churches of Malabar and Travancore date back to the first cent-

Mohammedanism is better than no religion, and deems it wise to make grants-in-aid to institutions established by Hindus and Mohammedans, as well as by Christians, rather than to continue the present system. So disastrous to moral character has high education without religion proved, through the breaking down of all moral and religious restraints, that Hindus of high caste and Mohammedans are beginning to place their children in Christian schools, with a view not only to their better education, but for the moral results anticipated. This change of sentiment on the part of the government of India, and beginning among the higher classes, best acquainted with missionary effort, is one of the most hopeful signs of the time. The moral influence of young men educated in government institutions is not satisfactory. Constructive agencies must be employed as well as destructive; and thoughtful men, to use the language of Sir William Hunter, are coming to realize that "the missions do really represent the spiritual side of the new civilization and the new life of India."

A higher wisdom than man's is directing the thought of India. Dr. Duff, in 1830, and Lord Macaulay, in 1835, acted more wisely than they knew in favoring the introduction into the schools generally of the English language, now read and spoken by three millions of the people, who are thus brought in contact with the intellectual and moral life of the Anglo-Saxon race. Teachers of Western materialism and skepticism may have their day, but the deeper sentiment inspired by the Gospel of Christ through the teachings of missionaries and through the lives of tens of thousands of native Christians is true to the divine plan. Within the last few years the feeling of a common brotherhood such as Christianity only could have awakened, rising above all distinctions of race, language, and even caste, has found expression in three national congresses; and, what is more remarkable, among the six hundred delegates, representing the various races, languages and castes, convened last December at Madras, there were forty Protestant Christians and Christian ministers, sent, as the best men to be had, mainly by non-Christian communities. India is moving; a new life is stirring not yet the masses but the leading influential minds; and all this is but the providential aid granted to the Church of Christ in its sublime mission of bringing India into the kingdom of God.

The Indian Empire of Britain is the standing miracle of modern history. As remarked by an English writer in a recent number of *The Contemporary Review* (June, 1888), "it is something that cannot be accounted for by any process of reasoning founded on experience;" and so statesmen who recognize no intervention in human affairs in the interest of the kingdom of God may well be at fault and tremble for the permanence of the imperial power. With profound insight, not without something of patriotic pride, Keshub Chunder Sen declared that "it is not England, with her trained soldiers, but Christ, that rules India." It is the moral power developed by the Gospel in the English character and ex-

pressed in beneficent Christian institutions that compels the obedience of two hundred and fifty millions of men. The fact is a revelation of the divine purpose on a grand scale that has no parallel in the records of history—a sublime fact that imposes on the Church of Christ its grandest obligation and offers it its highest privilege. Every step in the transition, from the factory of a trading-company to the proclamation of the empire of India, is marked by a corresponding growth of moral sentiment on the part of English rulers, and by the awakening of the Christian Church to its duty and privilege.

It is now seventy-five years since missionaries were permitted to reside in the British dominions of India. This period, therefore, is the period of organized missionary effort among its varied races, in which nearly all the principal missionary societies of Europe and America have had a share. Beyond the translation of the Scriptures into more than twenty languages by Carey and his associates, and some acquaintance with the country and the peculiarities of its different races, but little remained to mark the results of former endeavors. As late as 1830, though 13 different missions had been established and 140 missionaries put into the field, the number of communicants was only about 3,000, while 40,000 children and youth had been gathered into schools of various grades. In 1851 the number of missions had increased to 38, and of missionaries to about 500, distributed over 222 stations. The number of communicants at that date, according to the best authority, was 14,661.

Down to this time, and for some years longer, the work was prosecuted against great odds: against the unfriendly attitude of the government, the contempt brought on the Christian name by its avowed neutrality, and even support of idolatrous worship, the education of thousands in the government institutions without the Gospel, as if religion were unnecessary to the highest civilization; and then there was the prejudice against missionaries as belonging to the same race as their conquerors, to say nothing of the thought and interest of a people of strong religious sympathies, fast bound in the meshes of caste and a multitudinous ritual, the most elaborate, the most corrupt, the most debasing ever devised by mortal man.

Yet a vast preparation had been made by a wide acquaintance with the people, with their languages and creeds; by the translation of the Scriptures and the development of a Christian literature in many tongues; by the respect won for the character and motives of missionaries, and by the changed lives of thousands of believers scattered through the land who gave proof that the Gospel of Christ is indeed the power of God unto salvation.

The next thirty years, though the number of missionaries was but little increased (from five hundred, say, to six hundred), were to witness a great advance; a five-fold increase in the number who avowed their acceptance of Christianity, from 91,092 to 492,882, and a ten-fold increase in communicants, from 14,661 to 138,254.

There was also a threefold increase in the number of pupils in mission-schools. The most remarkable progress, however, was in the development of a native agency as the right arm of the missionary force. The 21 ordained native ministers in 1851 had increased to 575 in 1881.

The last seven years, if we may judge from a partial examination of statistical returns, have not been less fruitful, and the number of communicants cannot now be less than 175,000, nor the recognized Christian adherents less than 700,000. But the great results of missionary effort for the last fifteen years, and especially for the last seven years, no statistics can measure. Note, for example, the enlarged opportunities for woman's work in Christian schools, in house to house visiting, now as never before reaching all classes, till thousands of high-caste women are brought under the instruction of Christian teachers, or visited in their homes. In keeping with this, as expressing the change of sentiment already referred to, is the number from the higher classes who place their young men in our Christian schools, defraying a large part, if not all, of their expenses, save the salaries of their Christian teachers. One such institution, begun five years since at Ahmednagar in our Marathi Mission with fourteen pupils, now numbers between three and four hundred. More than five thousand such youth, young men and young women, are to be found in the institutions of the Church Missionary Society in Southern India. Another marked advance is to be found in the growth of self-support and a worthier sentiment of independence and Christian manliness on the part of the native churches.

The poverty of some of these native Christians has abounded unto the riches of their liberality till, in many churches, the average contributions for the support of schools and churches, if reckoned at the value of the days' labor thus devoted, quite exceeds the average in the churches of our own favored land. A fourth consideration is the generous sympathy on the part of the government, as shown in its support of Christian institutions for education, and the changed sentiment of the higher classes toward Christianity, not wide-spread as yet, but begun. Nor should we here fail to recognize the vigorous efforts made in behalf of Mohammedans by the Church Missionary Society of England. It already has missions in ten different languages, and reports a church at Amritsar which includes 253 Mohammedan converts, out of a membership of 555.

Such is the vantage-ground now won, the vast preparation now made for enlarged effort in behalf of this great country containing one sixth of the population of the globe. The time draws near, waiting perhaps on our faith and Christian endeavor, for great religious changes in India. Hitherto the great accessions have come from the low-caste or no-caste population, and from among the aboriginal tribes, as the Karens of Burma, the Khols of Central India, the Shanars of Tinnevely, and the Telugus; but individuals of all castes, from the lowest to the highest, have been attracted to Christianity

enough to demonstrate the power of the Gospel over all. From the peculiar habits of the Hindu mind, the great movements may be expected to be of thousands within the line of some one caste and then of another, not by slow processes of disintegration. Such movements may be nearer than we think. The preparation has been made. Have we faith to expect them?

India was the first foreign field to be entered by American missionaries, and in the great work accomplished this Board has had a limited but worthy part. Its three missions are well-organized, and have had a success that compares favorably with other missions to the more civilized races. The names of Scudder, Poor, Spaulding, Winslow and Tracy, Hall and Ballantine, and others, have an honored place in missionary records. The devoted men and women now in the field are in the forefront of progress in all lines of missionary effort: evangelistic, educational, woman's work, and pre-eminently in the development of self-supporting churches. The population of India that may be regarded as wholly dependent on the American Board for religious instruction is not far from six million—four million of Marathas, of Aryan origin, and over two million of Tamils, belonging to the Dravidian stock. The limits of mission-fields are well defined, and have been generously respected, save in the Marathi Mission, which lost a few years since one third of its best-cultivated and most promising field, at a time when the mission was so reduced in men and means as to be unable to care for its legitimate work. Foundations have been laid; the institutions of the Gospel, churches, and Christian schools established. A native pastorate is largely sustained by the churches, colleges, and high-schools for both sexes offer the advantages of higher Christian education; while mission-schools of lower grade serve a double purpose, in teaching the elements of primary education and in opening the way to new places for the preaching of the Gospel. All this organization is complete. The results are such as to encourage, and opportunities on every hand are open and inviting to large effort. Yet now the sad fact confronts us, there are not men and means to carry forward the work we have begun. Mission-houses stand empty; important centers must be neglected; double duty is assigned to missionaries whose hands are already full; open doors cannot be entered.

This is no time for retreat or for diminished effort. Other—newer—fields may seem more attractive, but in none is the need of help more urgent to gather in the harvesting of years of prayer and toil. Evil influences are rampant; the enemy notes the weakness of our lines. Just as a better day seems dawning the liquor traffic is starting up afresh, to blight and blast the new civilization by the ruin of thousands of the educated classes no longer under the moral restraints of their old faiths. As if recognizing the inadequacy of existing Christian agencies, Hinduism and Islamism are waking to new energy and, re-enforced by Western infidelity, are using our own weapons to drive us from the field. The

printed page charged with sophistries and falsehoods, seldom seen in Christian lands, is widely scattered by colporteurs and turned to account by the apostles of error.

In spite of all that has been done during these seventy-five years, it remains a sad fact that since Gordon Hall entered Bombay, since freedom was given the Christian Church to push forward the work of evangelization under British protection, not less than six hundred millions of our fellow-men, capable by the grace of Christ of Christian manhood and womanhood, have gone down to the grave without God and without hope, the larger part degraded, debased, beyond expression by human speech. And to-day, in spite of all that is being done by Christian missions, two hundred millions more are following on in the same sad procession. To these must be added we dare not say how many millions more who have no just conception of the redemptive work and the new life in Christ. Contrast this, if you can, with the kingdom of God set up and realized in Christian homes and Christian institutions for the spiritual culture of this vast population.

The pending issue in India is of the gravest moment. The benign influence of English rule, the progress of Christian civilization, and the spiritual destinies of two hundred and fifty millions of souls are at stake. Shall the work accomplished at such a sacrifice of treasure and of life, shall the vast preparation now made and the vantage-ground now won, be lost? Shall the index of progress be turned back for a century? Or shall the Church arise, accept the great opportunity, grasp the prize now within her reach, and place it as her offering of love in the diadem of her risen Lord?

Hinduism.

BY SIR WILLIAM HUNTER.

Hinduism is a social organization and religious confederacy. As a social organization it rests on caste, with its roots deep down in the tribal elements of the Indian people. As a religious confederacy it represents the coalition of the cultured faith of the Brahmans with the ruder rites and materialistic beliefs of the more backward races. In both aspects Hinduism is a deliberate system of compromise. For the highest minds it has a monotheism as pure as, and more philosophical than, the monotheism of Islam. To less elevated thinkers it presents the triune conception of the Deity as the Creator, the Preserver, and the Destroyer—with the deeper doctrine superadded that destruction and reproduction are fundamentally one and the same process. To the materialistic multitude it offers the infinite phases of divine power as objects of adoration, with calm indifference as to whether they are worshiped as symbols of the unseen Godhead, or as bits of tinsel and blocks of wood and stone. It resolutely accepts the position that the spiritual needs of races differ in each stage of their development, and that man most naturally

worships what for the time being he most reverences or most fears. On this foundation Hinduism has built up the enduring but ever-changing structure of Indian ritual and belief.

As a social organization Hinduism is even more fundamentally based upon compromise. It declares, under solemn sanctions, the immutable ordinance of caste, and it asserts in lofty language the unapproachable, God-given supremacy of the Brahmans. But it skillfully adapts these doctrines to the actual facts. It finds in India a vast number of communities more or less isolated by geographical position, by occupation, or by race. It accepts the customs and internal life of each of these communities as the proper and normal status of that individual community or caste. But it holds out to all an ascending scale to a higher life—the life of ceremonial purity, of self-discipline, and of religious restraint, which is the ideal life of the Brahman.

If any community or caste is to rise in the social scale, it must be by an increase of ceremonial purity. Accordingly, when any caste becomes rich or influential, its first ambition is to draw tighter its internal discipline and its religious restraints. In some cases they have abandoned their laborious low-caste occupations for higher employments. In others they have assumed the sacred thread of the "twice-born." But in addition to such individual examples, the constant presentment of a higher-caste life tends to a general upward movement in religious restraints as the wealth of the population increases. The backward races outside the pale of Hinduism set up a Hindu priest and a Hindu god, and become recognized as low-caste Hindus. The more energetic or more fortunate of the low castes within the Hindu pale gradually raise themselves to higher standards of ceremonial purity. There is, therefore, a plasticity as well as a rigidity in caste. . . .

Brahman theology declares that later customs, or later doctrines, are less binding than the older sacred books, and has always allowed an appeal back from the Puranas of mediæval Hinduism to the ancient Veda. This appeal has been boldly made by the educated Hindus under British rule, and it is found that the most irksome ceremonial restraints of modern Hinduism derive no support from that venerable scripture. Even the orthodox educated Brahmans now perceive that those restraints rest upon mediæval custom and not upon Vedic inspiration; and they are gradually admitting that custom, although not lightly to be changed, must, in the end, adjust itself to the conditions of modern life.

In regard to widow-burning, to infant marriage, to widow remarriage, to crossing the Black Water, and to various inhumane rites, the appeal to the Veda has been successfully made. In some cases the custom has been given up; in others it is seen to depend on religious or domestic usages, which, however binding, are yet susceptible of change. Hinduism has solved the social problems of the new Indian world or is gradually finding solutions for them. It has frankly accepted English education and the modern methods of success in life.

And when once Hinduism fairly incorporates a new idea the new idea becomes an enduring part of its own ancient structure. Meanwhile, for the few who pass from its higher castes to Christianity, many rise in the scale of ceremonial purity within its own body, and multitudes of the backward races enter its pale.

Hindu Ghost Charms.

The dread of ghosts is common to all the aboriginal races of India, from which it has been very generally adopted by their Aryan conquerors, and even by the lower classes of Mohammedans. All ghosts are believed to be mischievous, and some of them bitterly malicious, and the only means employed to oppose their rancor is to build shrines for them, and to make them offerings of a fowl, a pig or, on grand occasions, of a buffalo.

Any severe illness, and more especially any epidemic disease, such as small-pox or cholera, is attributed to the malignancy of certain of these spirits, who must be propitiated accordingly. The man-tiger is, perhaps, the most dreaded of all these demon ghosts; for when a tiger has killed a man the tiger is considered safe from harm, as the spirit of the man rides upon his head and guides him clear of danger. Accordingly, it is believed that "the only sure mode of destroying a tiger who has killed many people is to begin by making offerings to the spirits of his victims, thereby depriving him of their valuable services."

The ghosts most propitiated are of those who have met a violent or untimely death, whether by design or by accident, including poison and disease. Even women who die in the childbed pang, or wretches who are hanged for their crimes, are believed to have the same powers of causing evil to the living as those who have been killed by tiger or by lightning, or by any other violent cause.

All these deified spirits are often distinguished by some term denoting the manner of their death; thus, the "Toddy Ghost," the ghost of a man who was killed by falling from a toddy (palm) tree; the "Tiger Ghost," the ghost of a man who was killed by a tiger; the "Lightning Ghost," the ghost of a man who was killed by lightning; the "Snake Ghost," and so on.

Most of the deceased persons whose spirits are now worshiped were the ancestors of some of the aborigines; and, as General Cunningham, the head of the archaeological survey of India, says, their worship is generally local, and confined to the limits occupied by the respective tribes to which they belonged.

The ceremonies observed in propitiating the ghost consist mainly of the offerings of goats, fowls, or pigs, as well as flowers and fruits, of the recitation of prayers, and of the singing of certain mantras, or charms, the last being the most important of all. These charms, which are always sung by men at the different shrines, are of two different kinds: "the Sabara charms" (Sabara being the name of one of the aboriginal tribes) and the "mystical incantations;" the former are addressed

to the deified ghosts of the dead, the performances being generally carried out in the country, at the place where the corpse was burned; and the latter are used to compel spirits to appear and receive the orders of the performer.—*London Graphic*.

Ajmere District, Bengal Conference, India.

BY REV. C. P. HARD, PRESIDING ELDER.

In reviewing the year we are thankful to our loving heavenly Father that he has been pleased to prolong the life of each of our ministerial brothers during twelve more months of faithful missionary toil in the midst of the twenty-five million souls of our district.

Each has been walking in the light of the Lord's countenance, bearing testimony to the joys of pardoning grace, advocating and seeking to illustrate that holiness without which no man shall see the Lord, building up the people of God on their most holy faith, holding forth the word of life among the few of hundreds of Europeans and the tens of thousands or scores of thousands of the non-Christian population of the respective cities and regions occupied.

Some in loneliness have been brave; some in pain have been trustful, some in bereavement have been submissive; all in labors have been abundant. Every one has met difficulties, and every one has had successes. Each of those who are ordained has baptized persons into the Christian faith. All the preachers have taken courage amid interesting developments of evangelism, and as effectual doors have been opened by the Divine hand. But all, pressed by the multitude, have cried in heart, "Who is sufficient for these things?"

While hoping to take advanced ground in lines of effort in 1889, and strengthen the things that are ready to perish, the shadows have deepened with the closing of 1888 in that our honored Parent Missionary Society informs our Conference that it must give less financial aid than in the past year, and the Woman's Foreign Missionary Society, while sending out thirty ladies to the ends of the earth, has not given our district one, and appears to have overlooked all our requests.

This interior district, far from the presidency cities and sources of maintenance, in a special time of need sees itself one of several divisors of only 52,286 rupees from the Parent Society for the Bengal Conference, with its unparalleled throng of 131,732,036 in India with Burma, while the North India 43,726,005 get far beyond 200,000 rupees, in addition to several phases of endowment, in a territory largely equipped with buildings, and the South India 84,975,592 receive 60,000 rupees; while both of these, our good companion Conferences, as also our new little sister, the Malaysia Mission, are generously regarded by the elect ladies of the Woman's Foreign Missionary Society.

But the steamer that brought eastward the depressing news—which we know, in the kind words of the Missionary Secretary having special care of India, our dear

Church was sad in sending—bore among its passengers a longed-for leader, the blast of whose trumpet is worth many a man and more than many a bag of rupees; and as the railway-train carrying him first through his field came within the territory of the Bengal Conference, representatives of the district were at the out-post to welcome him in the name of all our Conference roll; and cheer has grown daily in the hearts that had prayed for the safe arrival of Bishop Thoburn. God bless our Bishop!

The residence of a Bishop in India for purposes of minute and unremitting supervision had been universally desired by our people, and they were gratified when he who had been foremost presiding elder, Conference evangelist, and president, was set apart by our great Church for authoritative leadership of its widely-stationed forces throughout the empire, and when it made him free to be, at any critical hour, at any point in the swift advance of the Indian column of the soul-saving legions of our triumphant Zion. In consecration to the purposes of our beloved Church we would repeat with him, as we know his full heart says of India daily and hourly:

"For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

JABALPUR.—This city of 75,000, as counted in the census of 1881, is chief among the 4,000,000 who are on the north side of the mountain range which, technically, separated us from our South India Conference brethren in the southern portion of the Central Provinces. These 4,000,000 live in 867,524 houses grouped in 14,667 villages, towns, and cities, throughout the two commissionerships of the Jabalpur and Nerbada Divisions, each having five deputy commissionerships. There are many rumors that Jabalpur will become the capital of the Central Provinces in due time, after the completion of the splendid government buildings that are to be ready for occupancy at the end of this year. However that may be, this beautiful civil station and military cantonment and railway center and enterprising city is making great advances and wielding a far-spread and rapidly-growing influence. Just between the city and the Sudder Bazar, equi-distant, are the head-quarters of the church-life of which Brother Tindale, vigilant over every interest, says in a late report, "The Church now numbers 40 members, 20 probationers, with 150 adherents, and is actively engaged in advanced work. Three preaching services, two cottage prayer-meetings, a class-meeting, and a children's service are held weekly; the English Sunday-school, with its 65 children, 14 officers and teachers, with band of tract distributors and willing workers, has held regular sessions every Sabbath. The Ladies' Church Aid Society is active. Twenty conversions in the church and five in the Sunday-school have rewarded us this year."

Brother Tindale supervises the native work, which has

been taken up for permanent endeavor, as we believe. There has been organized a native church with Quarterly Conference, having its books of record from our Lucknow Publishing House; and Brother Jacob Samuel, a probationer of this Conference, is assistant native pastor. Beyond the usual means of grace and preaching method, "Our plan," says Brother Tindale, "embodies open-air Bible school teaching by the way-side, in the field, and the street. One hundred such open-air gatherings are held weekly by our four native workers, who are busy all the days of the week but one in the city, suburbs and adjacent villages. The children are taught for half an hour at each session the Catechism, hymns, and the simple way of salvation in Jesus. Our work in this direction has been supported by local contributions from the church and Christian friends beyond." Brother Tindale's faith and that of his assistants is strong on this line.

The Jabalpur section of the Central Provinces is happy in having during half of the year the presence of that noble Christian gentleman, Mr. A. Mackenzie, C. S., the Chief Commissioner. When laying the corner-stone of our Jabalpur Mission buildings (which are now being roofed, and will be as useful, locally, as though the trustees were bearing any financial responsibility in addition to allowing erection and superintending their adopted plans), this true observer, in a remarkable testimony to the power of Indian Missions, let drop such phrases as these: "I conceive it to be the duty of every Christian man in India at the present time, when the cause of missions is being decried and misrepresented, to show that he, at least, will be no traitor to the trust committed by the Master to his Church." "Ignorance is the distinguishing characteristic of the ordinary despiser of missions at home and abroad." "No fear of the dollars not being accounted for in the American Methodist Episcopal Connection." "I could refuse nothing to an ambassador coming to me in the name of Dr. Thoburn." "I was particularly interested with the description of your open-air Sunday-schools. That idea might prove fruitful among the lapsed masses of our English towns." "Your local record is, I am glad to hear, most creditable to you as a community. It is clear that you are in earnest, and instinct with Christian life." He closed with this golden sentence (worthy of Sir Robert Phayre, K. C. B., a man never to be forgotten), "*And now, friends, I proceed to lay the corner-stone of this, your little range of prophets' chambers, and in doing so let me breathe the prayer that the sons of the prophets may, indeed, dwell here; men full of the Holy Ghost and of faith, and that you and all this neighborhood may derive much blessing from the counsel, the admonition, and the life of those who may inhabit these rooms.*"

To such words all our Conference will from the heart say, "Amen!" and "Long reign the Chief Commissioner of the Central Provinces!"

Before leaving the name Jabalpur, I have thought to record my gratitude for the spared life of my precious wife, as to which I had been weighted with grave fears

through many peculiarly trying months. As I know not how far it would be appropriate for me to allude to her co-operation, without which the present status of the district, as originally cut out by Bishop Hurst, would have been from my stand-point impossible; and as I could not as an administrator thank her sufficiently, and as I cannot find words for my joy that, in place of two voices that are heard only beyond some oceans, a softer music now breaks up the silence of our home, I will say nothing about it!

HARDA.—For some months Brother Tindale visited throughout the railway circuit. Our cause at Harda was considerably revived. Brother Gillett and other, mainly outside, friends improved and refurnished our church, and renewed the roof of our parsonage and church. During the last third of the year Brother W. H. Grenon has done faithful service. The people desire a missionary to reside among them. Ours was the first church built in Harda, and ours the first ministry giving evangelical teaching. With the Midland Railway just opening to Agra and Cawnpore *via* Jhansi, debouching upon the G. I. P. Railway, a little east of Harda, and in central cultivation of our field throughout the Narbada Valley from Jabalpur to Mhow and Burhanpur, it is most desirable that we give a missionary to progressive Harda and all that fertile region of waving wheat-fields.

KHANDWA.—Early in the year sickness in the preacher's family made the parents anxious. Medical skill and ceaseless vigils did their best, but within a few days after the departure of the first beautiful son the other was also carried to the cemetery, leaving Brother and Sister Webb childless. How can words detail the heart-break of that time; how light went out save that which shines from the throne, in the open vision of which our glorified stand and gaze and sing; how the pleasant rooms of the Khandwa home grew terrible to the crushed mother, while the stricken father had the task of bearing up against his grief and of supporting the wife with constant presence, filled with sympathy in equal woe! But through raining tears they said to God, "Thy will be done."

The phases of missionary exertions have not differed much from those fully stated a year ago. Preaching in the city, in villages, and at melas; teaching children of both sexes; increase of Sunday-school numbers, and of the excellent Girls' Orphanage, and devoted culture of these young people can be gratefully recorded. The two female teachers of the two girls' schools are no longer with the Mission, and substitutes have not been obtained, though sought. Sister Webb has bravely kept up the Orphanage School. We recorded our thanks in the Quarterly Conference Journal for this toil, and our appreciation of the management of the Mission for three years by Brother and Sister Webb.

BURHANPUR.—Brother Vardon has been steadily gaining in influence over the city, using the persuasives of medical practice, a day-school for boys and one for girls, bazar-preaching and personal approach, and devoting a man to Scripture schools in the villages. He

has a field worthy of highest talents and is contented. Privately he says, "I am *just beginning* to be a missionary, and Burhanpur is making me one." He writes of "the exceedingly pleasant year," and hopes that "we may have ten more such," even though he has suffered indescribably in body, and his wife and children have been very sick. He closes the year with happy memories of souls won, and glad that of the two Burhanpur representatives in the Bareilly Theological Seminary (the district has already four), one in his examinations has stood far ahead of all his fifteen classmates, and the other, baptized from Mohammedanism last year, was sixth.

MHOW.—The garrison chaplaincy has been about as usual.

A wonderful advance in native lines has been made under Brother and Sister Morton's hands.

There is as much reason why Mhow should be administered as a Mission, the chaplaincy being an addition, as that many places in the North India Conference having a garrison and two or three families of our Church should be Missions.

A day-school for native boys, one for girls, preaching in bazar and villages, a great open-air Scripture-school organization, several baptisms, brave collecting for maintenance of all, have marked the year. The one local European official brother whom we have, Locomotive Foreman Laker, bears warmest testimony to the character and prospects of our native cause. He has just written, "The native work has grown to such a large proportion it ought to be maintained, every inch of it, and well supplied."

AJMERE.—Brother Jeffries, having returned to this his first charge, is still much loved and is giving a spiritual ministry. Miss Julia Purves, of large experience and high esteem in mission circles in Allahabad, became Mrs. Jeffries in September, to the joy of all who wish well to the circuits which Brother Jeffries may serve. She has charge of the zenana department, with an assistant.

Brother and Sister Blewitt have been toiling with increasing courage in this interesting city, the brain-center of Rajpatana, he giving his strength to preaching and Scripture schools and social means of grace, and she having aided in various ways, but especially in the Boys' Orphanage and Girls' Day School.

In the first half of the year one thousand persons, equally European and native, donated to our subscription book, which we carried, with gospel preaching, throughout Rajpatana and further; and so our Mission building, two-storied, having twenty rooms, and now receiving its roof, is about to supply preaching-hall, school-room, orphanage, and native preacher's quarters down stairs, and residences of missionaries above. Ground is reserved for a separate church when it can be. The growth of this solid and noble structure seems to be running a race with that which is alike worthy, though different, in Jabalpur; and with the early occupancy of each the doxology may be sung over the district outfit.

BHARTPUR.—Into this kingdom of the once conquering Jats, among its 650,000 unblest with the sound of the Gospel, went our banner-bearer, Brother Paul Singh. Essential to Ajmere, he opened the way for the faithful Brother Jacob Samuel, and returned. After the death in September of the sweet Christian Rebecca, Brother Samuel's wife, Brother Paul, with family, removed from Ajmere to Bhartpur, and has been even inside the city walls heralding the kingdom of God, and has organized Scripture schools. He has continued the acquaintance which we formed in May with his highness Mahārājā Jaswant Singh, G. C. S. I. In a second interview, to the question, "What are you doing here?" Brother Paul told his highness that he was preaching the Gospel of the Lord Jesus Christ. Silence gave consent.

An open door is set before us in this city of 66,000, and throughout the kingdoms of Bhartpur, Kerauli, and Dholpur, an inviting unevangelized territory of more than a million souls.

Mission Tidings from Lahore.

BY REV. C. H. PLONER.

Another year has rolled by us, and blessed be the Lord ("whose compassions fail not") for keeping us still together in this distant field. And now as another year dawns on our world allow me to extend a hand of greeting toward you, praying the Holy Ghost to bless the labor of your hands. May you be long spared for the Master's work, and God grant that the new year may see your very interesting and instructive periodical placed in many more homes.

Gratitude and joy well up in our hearts as we look back on the past year's work. Though little accomplished, and that, too, imperfectly, yet the blessed abiding Spirit has been pleased to convince and satisfy us that our labors have not been vain in the Lord.

We did not permit the old year to close without affording some encouragement to our Sunday-school scholars. On Saturday, the 22d of December, they were marched by our native Christian teacher to our private residence. They all appeared in their best. Their little faces were lit up with delight while their eyes bespoke great expectations. We seated them in our hall. Since they came before the appointed hour, and while a few more had to arrive, we cheered our hearts with holy song.

Our exercises began precisely at two P. M. A hymn in the vernacular, "When He Cometh," was sung. Prayer followed, after which some among them repeated verses from God's word. Another song of praise, then the yearly gifts of clothing and useful books, contributed for so liberally by friends, both European and native, were distributed. These were followed by Christmas cards. Last of all the little ones were made to stand in line in our veranda with their kerchiefs well open to receive equal shares of sweets and fruit. All made their Sunday-school superintendent and his assist-

ants a cheerful salam, appealing very grateful for the nice things. The few friends who came over to see how this small band looked were highly pleased.

The next day, the Lord's day, after the usual gospel address, a young man of the Mohammedan religion, who had received regular instruction from me for the space of one and one half months, and who had given me the assurance of the pardon of his sins through Christ, was called to the front. After going through our ritual and once more testing the man's decision, I admitted him into the Church by the appointed rite of our adorable Master.

It must not be understood that the aforesaid man suddenly decided to be baptized. He had the holy Scriptures in his possession and was in the habit of reading them in secret. Losing his hold on his former creed he began to speak of the change of his views to his father, who is a maulvie (a learned man). This led to a dispute and the forfeiture of his Christian books. Leaving his parental roof he came to Lahore and took up work as a compositor in a native press. Here he was kept on for months, but the superintendent (a Mohammedan), having come to know of this young man reading the Testament (given by the writer), summarily dismissed him. While yet without work, and with no money to fall back on, he came daily to know more of the Lord. This evident proof of his sincerity continued for a whole month.

He then wished to take up such work as would not interfere with the sanctity of the Lord's day. I told him that if he would go forth and establish a school I might assist him. He did so immediately and has now sixteen boys under his charge.

On the said day of his reception into fellowship he answered the disciplinary questions very clearly and decisively. He keeps cheerful. Praise God for his presence with us!

On Christmas Day we had a large gathering of our native Christians at the place kindly afforded us by our fellow-laborers of the Presbyterian Mission. The gospel service over, the pastor handed each one present a Christmas card, when followed a cheerful shaking of hands. At 2:30 P. M. the congregation collected at their pastor's residence to partake of sweets and tea, to engage in becoming talk, and to sing. The one and a half hours were greatly enjoyed. Three of our sisters in Christ cheered our souls with a favorite piece, called "Saw Ye My Saviour." We parted with prayer.

During last year I had another inquirer, a Hindu of the Brahman caste. This poor man had a very easy life of it, as all of this kind do. He had been accustomed to supply water to passers-by in the hot months near one of the temples here. Besides, he had also been engaged in instructing families in the fanciful stories of their gods, for which he obtained one rupee per head. This man came to me to know something of Christ. He faithfully listened to the Scriptures, joined us in prayer, also, for about a fortnight. On being prompted to write and apprise his wife of his intended step, to forsake

heathenism, he did so with diffidence. Imagining many persecutions that would now follow this disclosure the poor man by degrees began to get indifferent, and finally kept away. I cannot trace him. May he yet see the great mistake he has made in so suddenly casting away the little light which dawned on his soul! The Good Shepherd will yet find him and bring him to us, we trust.

There are others inquiring, to whom the gospel message is taken, but who, for want of time, cannot always find it convenient to come in the days. So soon as the nights become warmer they have promised to come between the hours of eight and nine.

Our Sunday-school children have begun well; we have begun the new year with fifty. During that week I spoke to them of the blessings of getting pice from their parents and giving the same for the Lord's cause. Considering how poor these children's parents are they nevertheless gave four annas on the first Sunday. We thank God and take courage.

Having no place of worship of our own in this large and important city we are greatly inconvenienced. Help from the home Board is much needed, and we do hope and pray that this desire may be speedily met.

Mrs. P. has a Bible woman under her immediate charge, who visits compounds, carrying the Gospel to the wives of servants, who receive her gladly. She also delights in selling books among those who are visited, and distributes tracts whenever given to her.

Pray for us that the Holy Spirit may break down the numerous barriers to the spread of the truth.

Notes from Budaon Circuit.

BY REV. P. T. WILSON, M.D.

On November 15 we were off to the Kakara mela, or fair, fourteen miles distant, which is held annually on the Ganges at the full moon in October or November. Some two to three hundred thousand people were there for purposes of bathing, worship, trade, and social intercourse.

Most of the native ministers and exhorters of the Budaon circuits were present. So, too, Mrs. Wilson was assisted by three Bible women in talking to the women, who listened attentively.

Thursday evening Mrs. Wilson showed the magic-lantern views, which was done every night during our stay, with lectures from the brethren. Large audiences were in attendance. Mornings and afternoons we all preached by turn. Thousands must have heard the word, and leaflets in Urdu and Hindi were given to such as could read. Our colporteur also sold many portions of the Scriptures. During our stay here we baptized four inquirers.

Returned to Budaon on the 19th and on the 20th pitched our tents one day's march toward Dataganj. At night had a magic lantern service. On the 21st reached Dataganj, seventeen miles from Budaon. This sub-circuit is in charge of a worthy local preacher, Cheda Lall. In

the evening walked to Parra, a village near by, had a service, and baptized 3 men and their wives and 4 children, in all 10; returned to the tent and had a magic lantern service. On the morning of the 22d we went to a village, Kashpur, two miles distant, had services, and baptized 7 adults and 6 children, in all 13. Returned, and in the afternoon had services in both Christian mohallas in Dataganj and examined the Goucher Schools. At night had a magic-lantern service.

On the 23d we found that a watchman present during the night was an inquirer, and was a son of one we baptized the day before, and finding him anxious for baptism the rite was administered. Drove out to Bakesheina, about six miles, where we have a few Christians; after service baptized 2 children of Christian parents and 1 adult from Hinduism. Went on several miles to another village and had a service with a few Christians and baptized one of their children; returned to our tent and baptized an adult, a Hindu; at night had the magic-lantern service.

On the 24th we sent our tents to Husanpore, some six miles distant; but we drove out in another direction to Batauli, where we held a service and baptized 8 adults and 5 children, 13 in all; going a little farther, to a village, Dareli, we had service and baptized 4 adults and 1 child. Then we returned to Dataganj and set out for Husanpore. We had to ford the river Uryal *en route*, and reached the above place about two P. M. Our tents had not come and wife got some breakfast ready, and some time after this we heard that the carts with the tents had failed to cross the river, so we forded the river again and found our tents at Hathnibhoor. Had a magic-lantern service at night. On the 25th went a few miles out to hold a service with some inquirers; baptized 5 adults and 4 children. Had service with Christians in two villages and had at night the usual magic-lantern service. It rained in the night so that we deemed it prudent to return to Budaon. So on the 26th we struck tents and set out for home through the rain. *En route* stopped at one village, and after a short service with inquirers baptized 4 adults and 2 children; in all 6. We reached Budaon about two P. M.

During these thirteen days we have been permitted to baptize 66 persons, 63 of whom were from Hinduism. Not one of these persons expects us to help them financially; they wish to be taught; their cry is, Give us teachers. My native brethren and my wife have shared in the toil incident to village and camp life. God is with us, and we reap with rejoicing where others have gone forth weeping, sowing the precious seed.

THE corner-stone of the new building in course of erection for the Fort Methodist Episcopal Church, Bombay, was laid on February 2, by Bishop Thoburn. It is to be called the "Bowen Memorial Church." It is to cost 30,000 rupees, and will consist of a ground floor building to seat 300 persons, while the upper story is to be the minister's residence.

The Methodist Church in Jabalpur, India.

On the 10th of December, 1888, the corner-stone of the Methodist Episcopal mission buildings at Jabalpur, Central Provinces, India, was laid by Mr. Mackenzie, Chief Commissioner of the Central Provinces. From the remarks made by Rev. M. Tindale, pastor in charge, and by Mr. Mackenzie, we make the following extracts:

MR. TINDALE.—Soon after the arrival in India of Rev. William Taylor, now Missionary Bishop of Africa, the Methodist Episcopal Church got a foothold in Jabalpur. In the early days of the work Jabalpur was a Bombay Quarterly Conference station, aided with regular funds from that body; but as soon as the people became educated in the ethics of self-help and support, they gratefully relinquished this foreign aid, and have ever since maintained the work on their own account.

At first the congregation met in a hired house, but about twelve years ago the local theater was leased for services, and they worshiped there till the end of 1887. In May, 1887, through the courtesy and help of the government officials in this station, a valuable site from the military authorities was secured. A suitable plan was designed by a member of a Bombay firm of architects—himself, not many years ago, a promising lad in our theater Sunday-school—and at sunset on the 12th of May, 1887, the corner-stone of the first Methodist Episcopal church in Jabalpur was laid. The building cost 5,518 rupees, of which a sum of 2,500 rupees was collected by the Rev. C. P. Hard, M. A., during an arduous lecturing tour in Australia, and generously donated to the building fund by our Conference, as in another instance at Nagpur.

The church now numbers 40 members, 20 probationers, and 150 adherents, and is actively engaged in advanced work. Three preaching services, two cottage prayer and exhortation meetings, a class-meeting, and a children's service are held weekly; the English Sunday-school, with its 65 children, 14 officers and teachers, with band of tract distributors and willing workers, has held regular sessions every Sabbath. The Ladies' Church Aid Society works actively. Faithful pastoral visitation, pointed Gospel preaching, and an emphasis on the demands and privileges of the higher Christian life have all been attended to. Twenty conversions in the church and five in the Sunday-school have rewarded us this year.

Keeping in view the object of Bishop Taylor, that the English Methodist Episcopal Church in India should be centers of missionary effort, vernacular work has been carried on from time to time. It assumed more definite shape this year under the encouragement and assistance, financially and personally, of Rev. and Mrs. C. P. Hard. Briefly, our plan embodies open-air Bible school teaching by the way-side, the field, and the street. One hundred such open-air gatherings are held weekly by our four native workers, who are busy all the days of the week but one, in the city, suburbs, and adjacent villages. The children are taught for half an hour at each session

the Catechism, hymns, and the simple plan of salvation in Jesus. Our work in this direction has been supported by local contributions from the Church and Christian friends beyond.

This building, 117½ feet long, 64 feet wide (besides porches), and 30 feet high, the corner-stone of which is now to be laid, consists of 24 rooms, arranged for the accommodation of the presiding elder and the pastor, with apartments for Bishop Thoburn, when, in the many railways journeys he will be called to make, he desires to rest by the way. The building consists thus of two houses, exact duplicates, and the cost, with the large duplicate out-building, will probable reach 10,000 rupees, which amount has been generously advanced by Mrs. Hard from intrusted funds, the interest on which will be met by rents, to be paid until combined local efforts and the Missionary Society at New York shall relieve the donor by purchase of the buildings. An upper story may soon be added at the expense of the Woman's Foreign Missionary Society, and a separate home for zenana workers in the vicinity.

MR. MACKENZIE.—In my experience those who depreciate mission work are generally people who know nothing, and care to know nothing about it. Ignorance is the distinguishing characteristic of the ordinary despiser of missions, at home and abroad. There are no doubt, however, critics who take more pains, and still arrive at unfavorable conclusions. We must not refuse to listen when these men point out what may be weak spots in our armor. *Fas est ab hoste doceri*—and if we may learn from our enemies, we certainly may do so from those who style themselves our friends. For the rest, however, I detect in most of the criticism of these so-called candid friends—(candor, by the way, is generally a synonym for caustic)—I detect, I say, in most of them a one-sidedness of view, and a certain absence of sympathetic touch, which would in any other sphere of thought stamp them as quite unfit for the critical function.

It may perhaps be true that the affairs of some missionary societies are not conducted with strict business accuracy—though so far we have heard only one side of that question. Well, if defects of this kind exist, it is easy to remedy them. There is nothing in Christianity detrimental to accuracy either in accounts or statistics. It may be that direct results, in the shape of conversions and baptisms, are not so startling as the Church at home would like to see them. But this is only a superficial estimate of the situation. No man who studies India with a seeing eye can fail to perceive that the indirect results of missionary enterprise, if it suits you so to call them, are, to say the least, most pregnant with promise. The Dagon of heathenism is being undermined on all sides. To careless by-standers, the image may loom as yet intact in all its ghoulish monstrosity, but its doom we know is written. And great will be its fall.

I have often given it as my opinion that, ere many years are over, we shall have in India a great religious

upheaval. The leaven of Western thought, and the leaven of Christianity together are working on the inert heap of dead and fetid superstitions, and by processes which cannot always be closely traced, are spreading a regenerating ferment through the mass, which must in time burst open the cerements that now enshroud the Indian mind. It may not be in our time. It may not be in the time of our immediate successors. But it will be when He sees fit with whom a thousand years are as one day. My own belief is, that it will be sooner than the world, or even the canons of the Church suppose.

What the Indian Church of the future will be, by what organization governed, to what precise creeds affiliated, I, for my part, do not pretend to foresee. It is being hewn out now by many hands, furnished from many countries. But the main burden of the growing work must ere long be taken up by the children of the Indian soil. It is not beyond the bounds of possibility that the native church may in time produce its own apostle, destined to lead his countrymen in myriads to the feet of Christ. The story of Buddha may renew itself within its pale.

Are Christian Missions in India a Failure?

WITHIN the last few days such eminent men as Sir William Hunter and Canon Taylor have expressed their opinions on Christian Missions in India. We regret to find that enemies of Christianity are taking unjust advantage of some of the sentiments expressed by these distinguished men. We feel it our duty to bear testimony to what we believe to be the truth. The question now before us is, Has the Christian Mission, after so much cost of money and labor of so many years, proved a failure? Let us see what our minister said on the subject:

"If unto any army appertains the honor of holding India for England, that army is the army of Christian missionaries, headed by their valiant Chief, their invincible Captain, Jesus Christ. Their devotion, their self-abnegation, their philanthropy, their love of God, their attachment and allegiance to the truth, all these have found, and will continue to find, a deep place in the gratitude of our countrymen. Therefore it is needless, perfectly superfluous, for me to bestow any eulogium upon such devoted friends and tried benefactors of our country. They have brought unto us Christ. They have given us the high code of Christian ethics, and their teachings and examples have secretly influenced and won thousands of non-Christian Hindus. Let England know that, thanks to the noble band of Christ's ambassadors sent by her, she has already succeeded in planting his banners in the heart of the nation. God's blessing and India's gratitude will forever belong to men such as these—men of character, men of faith, men who, in many instances, have been found ready to sacrifice even their lives for the sake of bearing witness unto the truth."

We, too, do firmly hold that the Christian missionaries

are the best and most disinterested friends of India. The honored names of St. Francis Xavier, Drs. Carey, Ward, Marshman, Duff, and other valiant soldiers of Christ, India will never forget. History will ever proclaim how the ambassadors of Christ with fatherly tenderness gave us many things good and needful. It was the Christian missionaries who first manufactured in the country good paper for us; it was they who introduced printing into this country. They printed books for us and laid the foundation of the Bengali literature of which we are now so justly proud. Who can ever forget what Duff, the father of educationists, has done for this country? He that knows something of the time in which he labored would tell that he not only achieved wonderful success in the matter of education but brought about a moral revolution among the people. We all know what the Christian missionaries, assisted by a band of noble-hearted ladies, are doing for educating our women.

Had it not been for the philanthropic labors of the Christian missionaries, India would have been to-day a century behindhand. The work of a missionary is twofold, namely: (1) Direct communication of the Gospel of Christ to men; (2) the enlightening and preparing of their minds for the reception of the high truths of religion. So far as the latter is concerned we can assert, without contradiction, that the Christian missionaries have been marvelously successful. As for the former, we believe that only the precious name of Jesus and the simple account of his life and death possess a talismanic charm that can really enchant a nation. India's deepest gratitude is due to Christian missionaries, in spite of their many shortcomings, for presenting these sacred things to us.

But we can assure our English benefactors who have sent these ambassadors of Christ to us, that were the Christian missionaries recalled to-day in a body from this country, and all the copies of the Bible and other Christian books that are in circulation here were lost, the name of the Son of God alone would yet do a marvel in this country. Our Christian friends may not be aware of this: that Christ has begun to exercise a mighty influence in this country, not only over the hearts of Christians, but over Hindus and Mohammedans as well; even those who outwardly hate his name are unconsciously moved by his example.

We do firmly believe that the ambassadors of Christ have been sent here with a high mission by the very God of providence, and we cannot, therefore, bear to hear it said that their mission has been an absolute failure. To us such a view is rank skepticism and unbelief. We confess we have no faith in statistical success of Christian missions, of which so much is now and then made by our Christian brethren. Christian converts may fill half the country and yet the cause of true Christianity, in spite of these numberless converts, may be a failure. Viewing the question from the standpoint of statistics alone, we are afraid Canon Taylor and others like him are to a great extent right in their remark that the Christian mission has been a failure in this

country. We believe Christ is a mighty power, and it is a pity that missionaries should be mindful of teaching creeds and dogmas to their converts rather than seeing that the spirit of Christ is really infused into their hearts.

Hence it is no wonder to find that real Christian life is so much at a discount among their disciples, whose lives, in many cases, are not superior to those of their non-Christian brethren around them. The number of native Christians in the country is not insignificant, and yet, with only a very few honorable exceptions, they exert little or no influence for good over the country in which they live. An almost inseparable gulf separates them from their countrymen. They are almost as nonentities to the society at large. Then again, what we deplore most is, that independence in thought and action is sadly wanting in them. What greater pity can there be than that the European missionary should be still looked upon by them as their all in all. There is, we believe, as yet no independent mission supported by native Christians, and a National Church for Christ is yet far from being a *fait accompli* in the country. Time has now come when the Christian mission should be thoroughly reformed and remodeled to make it more compatible with the spirit of Christ.—*Liberal and New Dispensation (Brahma.)*

Mathura and Vicinity.

BY THE REV. J. E. SCOTT, PH.D.

The district of Mathura, of which the city of Mathura is the capital, is one of five into which the Agra division of the North-west Provinces of India is divided. It is an irregular parallelogram in shape, and about forty-five miles long by thirty miles wide, through the midst of which flows, from north to south, the sacred river Jumna. The district has an area of 1,453 square miles, or 929,737 acres, with a population of 671,690 souls living in 887 towns and villages. Of this population only about 60,000 are Mohammedans. The district is sandy, level, and monotonous, and, compared with other parts of India, rather barren and sparsely wooded. The absence of mango groves is noticeable. The Delhi and Agra Canal, opened in 1874, irrigating annually more than 250,000 acres, and the light railway, opened in 1875, have been a great help to the district.

But from the stand-point of the missionary, the points of interest center in the sacred character of the district and the peculiar make-up of the population. Mathura and vicinity abound in sacred temples, shrines, *ghats*, tanks, mountains, groves, and gods, and the population is almost entirely made up of Brahmans, pilgrims, devotees, and such classes as make the subjects of religion the chief theme for study and thought. Brindaban, Mohaban, and Gobardhan, Mathura, Baladeva, and Barsana—these are only a few of the places of peculiar sanctity which might be named in this district. Only three of the more important of these can be briefly sketched in this paper.

The city of Mathura has a population of 55,763 souls, almost entirely Hindus. It is situated upon elevated ground, overlooking from the left the river Jumna, and is about thirty miles above the city of Agra. From time immemorial Mathura has been reputed a sacred city. In early times, before the rise of Buddhism, it was the second of the great capitals of the Lunar race. And the Greek philosophers in their time called it a stronghold of Brahmanism. When Buddhism arose, Mathura soon became one of the chief Buddhist cities in India. It was visited by Gautama himself, who, tradition affirms, would have been born there had not the ruler of the place proven unfriendly. Says a recent authority: "The city of Mathura has been a place of note from the most distant antiquity. In Buddhist times it was one of the centers of that religion, and its sacred shrines and relics attracted pilgrims even from China, two of whom have left records of their travels." These two were Ta Hian, who came to Mathura about A. D. 400, and remained in the city a month, and Hwen Thsang, who visited India in 600 of our era, remaining sixteen years. The first of these pilgrims describes Mathura as entirely given up to Buddhism, with 20 monasteries, 3,000 monks, and 6 relic towers, one of which was built in honor of the great saint, Sari-putra. In Hwen Thsang's time, Mathura, as a Buddhist center, had considerably declined, but it was still a city four miles in circumference, containing twenty monasteries.

The museum contains many interesting Buddhist monuments, and many others have been sent elsewhere, while any one with a little search could exhume others. General Cunningham, in 1853, made the first discoveries at the neighboring town of Katra; in 1866 a number of valuable relics were found under an old mosque, and in 1871 a group of figures, inscribed with the name of King Vasu Deva, was dug up. Recently Dr. Hurgess, of the Archaeological Survey, showed me a crystal casket containing the ashes of some celebrated Buddhist, who, he had reason to believe, died at Mathura before the time of Christ.

But the celebrity of the modern city of Mathura is due to the fact that it is the birthplace of the popular demi-god, Krishna, the eighth incarnation of the second person of the Hindu triad, Vishnu, and the most human of all the gods. Upon the importance of Mathura from the Vaishnava stand-point, Mr. Growse, in his Mathura Memoirs, remarks: "Of all the sacred places in India, none enjoys a greater popularity than the capital of Braj, the holy city of Mathura. For nine months of the year festival follows upon festival in rapid succession, and the *ghats* and temples are daily thronged with new troops of way-worn pilgrims. So great is the sanctity of the spot that its panegyrists do not hesitate to declare that a single day spent at Mathura is more meritorious than a life-time passed at Benares."

But who was Krishna? His life is hidden beneath so much unrecognizable rubbish that it is difficult to distinguish history from legend. About all the eager multitudes of men and women, who throng the *ghats* and

temples of Mathura and Brindaban, care for are those extravagant and grotesque traditions which have accumulated about the historic character. It is the opinion of some unbiased scholars that Krishna may have been the champion of the Brahmins in their struggle against Buddhism, and that through him its overthrow was accomplished. Others, with more show of truth, consider him as the great apostle of Vishnuism against Shaivism, and that his enemy was the king of Kashmere. The points in the life of this remarkable personage which may be considered as historically reliable have been thus succinctly stated :

"At a very remote period, a branch of the great Jadav clan settled on the banks of Jumna and made Mathura their capital city. Here Krishna was born. At the time of his birth, Ugrasen, the rightful occupant of the throne, had been deposed by his own son, Kansa, who, relying on the support of Jarasandha, king of Magadha, whose daughter he had married, ruled the country with a rod of iron, outraging alike both gods and men. Krishna, who was a cousin of the usurper, but had been brought up in obscurity and employed in the tending of cattle, raised the standard of revolt, defeated and slew Kansa, and restored Ugrasen to the throne of his ancestors."

The limits of this account will not permit entering upon the details of the legends which have grown up around this historical nucleus. It is these, however, which prove so attractive to his votaries. The pranks of his youth at Gokul and Brindaban; his triumphs over his enemies, and the defeated plots of the tyrant Kansa; his gross and shameful amours with the shepherdesses of Brindaban and Gobardhan; the unfolding of his divinity; his thefts and intensely human conduct; his triumphant overthrow of Kansa, and his retirement to Dwarka—these, and a thousand other legendary events of his life, are dwelt upon and commemorated with a zeal scarcely seen in the worship of any other god.

An absurd attempt is sometimes made to show a historical connection between the accounts of Christ and Krishna. Such a connection has been seen in the sound of the names; in the prenatal prophecies concerning them; in "the massacre of the innocents" by Herod and Kansa; in the escape of the two heroes; in the similarity between Balarama and John the Baptist; in the poverty of their childhood; in the reverence of the shepherds; and in the royalty of their lineage. But the similarity is only apparent. The differences are greater and insuperable. If any historical connection can be traced, it must be found in later additions of the Pundits, copying from the Gospel of St. Matthew brought into India by the apostle St. Thomas. But of this there is no proof.

I must hasten now to briefly describe some of the most noted places in and about the city of Mathura. We have here one of the most sacred spots among all the sacred places in this shrine-noted land. It is called *Visraut Ghat* ("place of rest"), in commemoration of

the rest of Krishna after slaying his mortal enemy, the tyrant Kansa. This place is thronged constantly with eager pilgrims of both sexes and all ages, from all parts of India, and they are not only relieved of "the dust of travel" by ablutions in the sacred stream, but also of their hard-earned savings by the low, vigilant, ignorant, selfish priests, known here as *Chaubis*, and find out at last that no relief from their burden of sin has resulted from this long, painful journey and all their hardships.

Below Visraut Ghat the river is crossed by an iron railway bridge, from the center of which a fine view of the town is had. Mathura extends for about a mile and a half along the right bank of the river, and from the fact that the river is lined with stone *ghats*, and the houses stand upon a broken elevation, the whole view is strikingly picturesque. Near the center of the city are seen the prominent white minarets of Jama Masjid, built by Abd-nu-Nabi Khan, the local governor, in 1666, A. D. Near Visraut Ghat stands a red sand-stone quadrangular tower, known as the *Sati Bury*, said to mark the spot where the queen of Raja Bishan Mal, of Jaipur, sacrificed herself upon the funeral pyre.

No one would think of visiting Mathura without looking at the Dwarakadhis temple. Bishop Heber, in his tour through the North-west Provinces, visited this temple in 1826, and described it as follows: "In the center, or nearly so, of the town, Col. Penny took us into the court of a beautiful temple or dwelling-house, for it seemed to be designed for both in one, lately built and not yet quite finished, by Gokul Pati Singh, Snidhia's treasurer, and who has also a principal share in a great native banking-house, one branch of which is fixed at Mathura. The building is entered by a small but richly carved gate-way, with a flight of steps which leads from the street to a square court, clustered round, and containing in the center a building, also square, supported by a triple row of pillars, all of which, as well as the ceiling, are richly carved, painted, and gilt. The effect internally is much like that of the Egyptian tomb of which the model was exhibited in London by Belzoni; externally the carving is very beautiful."

Just opposite this temple is the richly carved house of Seth Lachhman Das, said to be the richest man in India. This mansion was erected by Seth Lakhmi Chand, senior member of the great banking firm, at a cost of more than one lakh of rupees. The palace of the princes of Bharatpur, with its finely carved gate-way, built by Raja Balwaut Singh, and its magnificent brass-doors, also stands across the street from the Dwarkadhis temple. At one of the main entrances to the city stands the Holi Darwaza or Hardinge Gate, surmounted with a large clock. This gate-way was designed by a native artist, Yasif, in the local style of architecture, and is really beautiful.

Let us leave Mathura and go into the district. Our first tour is to Gobardhan ("the nurse of cattle"), situated about thirteen miles from the city. This place is the scene of many of Krishna's most celebrated exploits. Of this place Mr. Growse says: "The town, which is of

considerable size, with a population of 4,944, occupies a break in a narrow range of hill, which rises abruptly from the alluvial plain, and stretches in a south-easterly direction for a distance of some four or five miles, with an average elevation of about one hundred feet. This is the hill which Krishna is fabled to have held aloft on the tip of his finger for seven days and nights to cover the people of Braj from the storms poured down upon them by Indra when deprived of his wonted sacrifices."

Another pen has thus described the event: "On one occasion Krishna wished to annoy Indra. Seeing the Gopas (cowherds) preparing to worship the giver of rain, he dissuaded them from it, and urged them to worship instead the mountain that supplies their cattle with food and their cattle that yield them milk. Acting upon this advice, they presented to the mountain Gobardhan curds, milk, and flesh. This was really a device by which Krishna himself diverted the worship of Indra to himself; for upon the summit of the mountain Krishna presented himself, saying: 'I am the mountain,' and partook of much food presented by the Gopas; whilst in his own form as Krishna he ascended the hill along with the cowherds and worshiped his other self. Having promised them many blessings, the mountain person of Krishna vanished. Indra, being greatly incensed at the disregard shown him by Nanda and others, sent great floods to destroy them and their cattle; but Krishna, raising the mountain Gobardhan aloft on one hand, held it as an umbrella and sheltered his friends from the storm for seven days and nights. Indra then visited Krishna and praised him for what he had done; and his wife, Indrani, entreated Krishna to be a friend of their son Arjuna."

Our next tour is to the sacred Brindaban. The town of Brindaban occupies a sort of peninsula formed by the eccentricity of the Jumna River, and lies about six miles above Mathura, with which it is joined by a metalled road. The town has a population of 21,467, of whom only 794 are Mohammedans. About one-half the population are *professed* celibates, and it is said that some eight thousand Bengali widows, "the brides of Krishna," reside there. The word Brindaban literally means "a forest of the tulsi plant" (*Ocimum Sanctum*), but Brinda is also used as an appellation of the divine mistress of Krishna.

Upon the place Mr. Growse remarks: "There is no reason to suppose that Brindaban was ever the seat of any large Buddhist establishment; and, although from the very earliest period of Brahmanical history it has enjoyed high repute as a sacred place of pilgrimage, it is probable that for many centuries it was merely a wild uninhabitable jungle, a description still applicable to Bhandirbau, on the opposite side of the river, a spot of equal celebrity in Sanskrit literature. Its most ancient temples, four in number, take us back only to the reign of our own Queen Elizabeth; the stately courts that adorn the river bank and attest the wealth and magnificences of the Bharatpur rajas, date only from the middle of last century; while the space now occupied

by a series of the largest and most magnificent shrines ever erected in upper India was, fifty years ago, an unclaimed belt of woodland and pasture ground for cattle. Now that communication has been established with the remotest parts of India, every year sees some splendid addition made to the artistic treasures of the town, as wealthy devotees recognize in the stability and tolerance of British rule an assurance that their pious donations will be completed in peace and remain undisturbed in perpetuity."

Within the municipal limits of Brindaban there are, large and small, about a thousand temples and thirty-two *ghats*, or bathing places, built by various wealthy persons. The raja of Jaipur is now building a temple to cost 2,500,000 rupees. Hinduism is not dead nor sleeping. There are five temples worthy of special mention; namely, Gobind, Deva, Gopi-Nath, Jugal-Kishore, and Madan Mohan, all built in honor of the Emperor Akbar's visit, in 1573 A. D., to the godaia ("Lord of Cows," an epithet of Krishna, who was reared by cowherds) or rajas of Brindaban; and the more modern Seth temple, which in size and cost out-rivals them all.

The Gobind-Deva temple is a beautiful building. It has been thus described: "It is not only the finest of this particular series, but is *the most impressive religious edifice that Hindu art has ever produced*, at least in Upper India. The body of the building is in the form of a Greek cross, the nave being 100 feet in length and the breadth across the transepts the same. The central compartment is surmounted by a dome of singularly graceful proportions; and the four arms of the cross are roofed by a wagon vault of pointed form, not, as is usual in Hindu architecture, composed of overlapping brackets, but constructed of true radiating arches, as in our gothic cathedrals. The walls have an average thickness of ten feet and are pierced in two stages, the upper stage being a regular triforium, to which access is obtained by an internal staircase. This triforium is a reproduction of Mohammedan design, while the work both above and below is purely Hindu. . . . The general effect of the interior is not unlike that produced by Saint Paul's Cathedral in London. The latter building has greatly the advantage in size, but in the other the central dome is more elegant, while the richer decoration of the wall surface and the natural glow of the red sand-stone supply that relief and warmth of coloring which are so lamentably deficient in its western rival."

The Seth temple was built by Seths Gobind Das, and Radha Krishan, brothers of the millionaire, Lakhmi Chand, the great banker, being commenced in the year 1845 and completed in 1851, A. D., at an estimated cost of forty-five lakhs of rupees, or about \$2,000,000. It is built in the homely Madras style of architecture, and is in its greatest measurement 773 feet long by 440 feet wide. The temple is composed of a series of open courts quadrangular in shape and one within the other, the temple proper, or "the holy of holies," being in the center, in the midst of which, and in front of "Rang

Jee," or Shri Krishna, to whom the temple is dedicated, stands a pillar of copper gilt sixty feet in height, which alone cost 10,000 rupees. The most beautiful part of the temple is the gate-way to the outer court, which is built after the Mathura style. On the left side of the entrance, in a huge shed, stands the car of Krishna, which is brought out but once a year at the great Brahmatsan festival early in March. To quote Mr. Growse again: "The mela lasts for ten days, on each of which the god is taken in state from the temple along the road, a distance of 690 yards, to a garden where a pavilion has been erected for his reception. The procession is always attended with torches, music, and incense, and some military display contributed by the raja of Bharatpur. On the day when the *rath* (car) is used, the image, composed of the eight metals, is seated in the center of the car, with attendant Brahmans standing on either side to fan it with *chauries*."

It was at this mela we had a grand Christian rally last March. I presume, in the history of Indian missions, there never was such a gathering for purely evangelistic purposes at a mela. Nearly a hundred missionaries and native helpers, brethren and sisters, constantly, night and day, from seven A.M. to ten P.M., from various centers, plainly preached the Gospel to large and attentive throngs of people. The Gospel was sung, and exhibited by magic lanterns, and exemplified in the use of medicines, and talked quietly in the houses, and proclaimed loudly on the open street until the whole mela was filled with a knowledge not only of the presence of the Christian teachers but of the fundamental teachings of the blessed Lord.

To this Mathura and vicinity Methodism has just come. She is here just in the nick of time. Here she has found a foeman worthy of her steel. She finds here an enemy intrenched, self-satisfied, defiant. But let us not quail. Let us attack at the center. Let us seize the strategic points. Let us marshal our forces, erect our mission-houses, training-school, church, and hospital. Let the streets of Mathura and Brindaban ring with Christian preaching. And with hard work at the front, and with "the sinews of war" liberally supplied, and with many cries to the "God of battles" for help, let us bravely seek the fulfillment of the good time coming, when the beautiful cruciform Gobind Deva temple, transformed into a Christian church, shall resound with the anthems of the redeemed hosts of God drawn from the impure worship of Krishna to the holy and sacred worship of Christ.

More than 1,200 adults were baptized by members of the North India Conference of the Methodist Episcopal Church during the past year. Alluding to this at the recent Conference the Rev. C. A. R. Janvier assigned the following as some of the reasons why this success was granted: 1. Special and systematic efforts are made to reach the lower castes. 2. Large and speedy results are prayed and looked for as a necessary consequence of the presence of the Holy Spirit.

The New Baptismal Ceremony of the Brahmos.

The Ceremony of Overcoming Temptation, which was initiated on Tuesday, was consummated on Sunday. What began with fire ended with water. The typical destruction of carnality was naturally followed by the symbol of new birth. Fire killed and consumed the old man. Baptism evolved the new man.

After service in the tabernacle the devotees congregated in the family sanctuary. The minister took his seat on the *vedi* and offered a short prayer, to the following effect:

"Eternal Spirit, we, thy pilgrim servants, desire to go on pilgrimage to the Jordan, in the Holy Land, for our redemption's sake. We desire to be where, eighteen centuries ago, Jesus, thy Son, was baptized. Gratify thou our hearts' longing, and guide us and cheer us in our pilgrimage."

The devotees then formed a procession and solemnly moved on, singing a hymn with the accompaniment of the *mridanga*, the conch-shell and cymbals, till they reached the bathing-ghaut of the *Kamal Sarabar*, the tank attached to the sanctuary. The place had been decorated with flowers and evergreens, and the flag of the New Dispensation was waving in the breeze. The devotees took their seats upon the steps of the ghaut; the minister sat upon a piece of tiger's skin, stretched upon a wooden *vedi* erected for the occasion. Deep silence prevailed. It was near mid-day, the torrid sun burning overhead, when the minister addressed his people as follows:

"Beloved brethren, we have come into the land of the Jews and we are seated on the bank of the Jordan. Let them that have eyes see. Verily, verily here was the Lord Jesus baptized, eighteen hundred years ago. Behold the holy waters wherein was the Son of God immersed. See ye here the blessed Jesus, and by his side John the Baptist, administering the rite of baptism; and behold in the sky above the descent of the Holy Ghost. All three are here present—Father, Son, and Holy Spirit, spiritually united. Pilgrim brothers, mark their union to-day on this hallowed spot and see how the water shineth in celestial radiance.

"O thou great Varuna, water of life, sacred water, mighty expanse of seas and oceans and rivers, we glorify thee. Thou art not God, but the Lord is in thee. Thou art full of the beauty and glory of heaven; each drop revealeth the divine face. Thou art the water of life. A most helpful friend art thou unto us. From the clouds above thou comest in copious showers to quench the thirst of the parched earth and to fertilize its soil. Thou fillest rivers, seas, and oceans. Thou causest the dry earth to become fruitful, and thou producest plentiful harvests, fruits, and corn in abundance, for our nourishment. O friend of the human race, thou satisfiest our hunger, thou appeasest our thirst. Thou cleanseest our body and our home and wastest away filth and impurity. O thou great purifier, thou healest disease and thou givest health. Cooler and comforter, daily we

bathe in thee and feel refreshed and comforted. Ships freighted with riches float upon thy bosom and bring us affluence from distant shores. O serene pacifier, thou extinguishest all agony and refreshest the troubled head. O true friend and benefactor, our venerable ancestors loved thee, and honored thee, and adored thee. And to-day, as in days gone by, the Ganga, the Jumna, the Narmada, the Godaveri, the Kaveri, the Krishna, and all the sacred streams in the land are greatly revered by the people. Say, mighty Varuna, didst thou not suggest to Buddha the idea of *Nirvana*, O thou extinguisher of the fire of all pain and discomfort? And Jesus too magnified thee, and he praised thee as none ever did before. For he saw and found in thee new life and salvation. In the holy Jordan was the Son of God baptized. We praise thee, we bless thee, holy water. Rain and river, lakes, seas, and oceans, we bless and magnify."

The minister read the whole of Matthew, chapter 3: "In those days came John the Baptist preaching in the wilderness of Judea," etc.

He explained the true secret of baptism thus:

"Why did Jesus plunge into the water of the river? Because he saw the water was full of God. The omnipresent spirit of God he saw moving upon the face of the waters, and in every drop sparkled divinity. In such holy water, in the Jordan of divine life, was Jesus immersed. And as he dipped into the water he dipped into divinity; and straightway he came out of the water full of new or divine life, and the Holy Spirit overhead announced his acceptance by God as his 'beloved Son.' Thus in him was the Father glorified, and likewise the inspiration of the Holy Ghost. Behold, my brethren, the water before us is full of the Lord, and blessed are they who are baptized in it as was Jesus of Nazareth."

The minister anointed himself with flower oil and went down into the water. Standing with his head above the water and reverently looking above he thus prayed: "May I behold thy bright and sweet face, O God, my Father, in the water that encompasses me. Convert this water into the water of grace and holiness, that I may be immersed in life everlasting. May thy beloved Son abide in my soul. May John the Baptist be here to administer unto me the sacred rite. And may thy Holy Spirit hover over my head and inspire me."

Thus saying he thrice immersed himself, saying: "Glory unto the Father," "Glory unto the Son," "Glory unto the Holy Ghost." To magnify the Three in One he dipped once more, saying: "Blessed be Sacchidananda!—truth, wisdom, and joy in one!"

With the water he washed his eyes and ears, his hands and feet, and prayed with clasped hands:

"O Lord of rivers and seas, Lord of water, cleanse thy poor servant, and purify my body and my soul. Thy holy spirit encircles me right and left, before and behind. I have plunged into thy holiness and love, thy power, wisdom, and joy. In the river of thy sweet nectar have I been immersed, O Sacchidananda, and great is my joy. I thank thee, and I bless thee, O God of my salvation.

O merciful Father, that thou hast baptized me with the water of life eternal and with thy Holy Spirit."

The singing apostle then poured water upon the minister's head.

A number of earthen and metallic vessels were then filled with *Santjal*, or water of peace.

The minister came out of the water with his *Kaman-dalu* filled with the water of peace, and sprinkled it over the heads of the assembled devotees, all shouting together: "Peace, peace, peace!"

Some of the devotees then reverently went through the Ceremony of Immersion, while the minister, changing his dress, put on the ascetic's yellow robe.

The whole party having left, a number of ladies and children of the New Dispensation came to the spot, and, after immersion and a short prayer, joyfully carried home the vessels of water.—*Calcutta Sunday Mirror*.

Missionary Work in India—Both Sides.

BY REV. B. H. BADLEY, D.D.

I. THE DARK SIDE.

Here is the problem—to turn two hundred millions of Hindus and fifty millions of Mohammedans away from idolatry and worship of the false prophet to the service of the living God. In the very nature of things such a work, however glorious, must be beset with difficulties. There are many discouragements: there is a dark side.

1. The missionary in India has to encounter *the massive force of Hinduism*—not a few disheartened stragglers, but long regiments, mighty battalions, brigades, divisions—a powerful army. There is much in numbers, to the ordinary man. No Presidential campaign would be planned without provision for "rallies"—the larger the better. The Hindus outnumber us a thousand to one. As yet their ranks seem unbroken. We sing the Doxology year by year over a few hundred or thousand converts. They scarcely seem to miss the number, and move on shouting the praise of god or goddess. One has only to visit a great Hindu festival held in honor of some favorite god to see how largely these misguided people flock to such places. What would we think of a camp-meeting at Ocean Grove or Des Plaines attended by half a million people! And yet there are fairs and festivals held here in North India which annually bring together such vast companies of enthusiastic idolaters.

2. *The bigotry of Mohammedanism.* The followers of Mohammed are steeped in bigotry. Their hearts are not open to receive the truth. They have no patience with believers in the Trinity. "There is but one God and Mohammed is his prophet"—this is to them the highest logic, the only theology. They look with disfavor upon the growth of Christianity in India and mourn their inability to stop it with the sword. Naturally one would think the Mohammedans easily approachable, ready to listen patiently to the arguments in favor of the Gospel, but such is not the case. They are narrow-minded and bigoted to the highest degree. It is quite unusual to

find a *moulvi* (Mohammedan teacher) who will argue at all fairly on religious subjects, so much so that our missionaries have about given up the plan of holding discussions with these people, preferring to preach the Gospel to those who are willing to hear. Where we get one convert from Islamism we get a score from Hinduism.

3. *Deep-seated prejudices in the hearts of the people.* It is difficult for those who have not visited heathen countries to understand this. We are so accustomed to thinking of the Christian religion as a system of beneficence and helpfulness in the highest sense that we imagine all that is needed is to present its claims to the heathen and at once welcome them into the Church. The missionary comes to India with this fancy in his mind, full of love and zeal, but he soon finds that there is a vitality even in heathenism, and he realizes that even heathen people have their preferences and peculiarities. The Hindus look upon the missionary as an innovator and conclude at once that he must be a highly-paid employee of the British Government. They are very slow to believe in his unselfishness even in spite of his reiterated statements that he has been sent to them by their Christian brethren beyond the sea. They give great credence to all manner of ridiculous stories circulated concerning the missionaries, and often withdraw their children from the Mission School lest they should really be carried off to Calcutta and shipped to London—to be used in the manufacture of medicine!

One of the strongest objections the Hindu has to Christianity is that it is a *foreign* thing, something concerning which his great-grandfather was ignorant, and therefore something not to be accepted. Our many Churches, with their hard-to-be-pronounced names, do not help us on with the heathen. As a rule, denominationalism is wisely kept in the background, but if the thirty different Missionary Societies now laboring in India were merged into one there would probably be much more rapid progress. We, of course, tell these Aryan brothers that Christ was born not in Europe or America but in Asia, their own continent, but it is difficult for them to comprehend it, especially with their confused notions of geography.

4. *Pernicious customs.* Some of these have been eliminated, others remain. Cases of *suttee* are now very rare. Infanticide is not practiced so extensively as fifty years ago. Among the lower castes widows may marry. But the *senana* system still prevails. Girls' schools are not popular, except among our converts. Woman is still degraded and suffers more than pen can tell. *Heathenism is hardest on woman* is an axiom which might be taken as a campaign motto by our worthy sisters of the Woman's Foreign Missionary Society.

5. Another discouraging thing is the comparatively *slow progress* made by the missionaries. Earnest, devoted men made the early decades of this century famous by their zeal and heroic deeds. Every conceivable agency has been tried. The word has been preached in every province of the empire; and yet after ninety years of effort and prayers and tears, the Chris-

tians in India seem but "a feeble folk." The great Rajahs and Nawabs—the men of wealth and influence—hold aloof and will not even listen to the claims of Christianity. Not many great, "not many mighty," have as yet enrolled themselves on the side of Christ. In cities like Benares, "the Jerusalem of the Hindus," the progress has been very slow. After sixty years of labor the Baptist Mission there has not sixty converts.

6. The lack of men and money is another cause of discouragement. Each missionary has more work than he can do. Opportunities for preaching the Gospel present themselves daily. The people beseech him to open schools for their children. Houses are to be built, churches erected. Colporteurs are to be trained and superintended; the villages are to be visited. There is great need of more workers; the fields are white unto harvest, the laborers few. Appeals to the Missionary Secretaries are made every year, but the ranks are not filled up. When a man like Bishop Thoburn fails to secure recruits for the land he loves so well one sits silent in amazement.

In most of our foreign fields, as in India, we need larger appropriations, not only for ourselves, but for the enlarging work. A handful of heathen people in a village become Christians; they desire at least a Christian teacher to live in their village and teach their children. This will cost only four dollars per month, or fifty dollars per annum, but where is the missionary to obtain the fifty dollars? The only plan he can adopt is to add the amount to his estimates for the next ensuing year, and if these estimates are granted by the Mission Committee in its annual meeting the schools can be opened and the children taught. It follows that the estimates must necessarily be larger year by year, and this is but a proof of growth and success. At this writing a score of us in North India are waiting anxiously to hear the results of the Board meeting held last month in New York. Our estimates for 1889 were based on the belief that the desired \$1,200,000 would be secured. If this was not done and the estimates have been reduced there will be a score of saddened hearts in North India, and many a plan for advanced larger effort will have to be reconsidered, perchance abandoned.

II. THE BRIGHT SIDE.

As missionaries we do not have time to think much about the discouragements, while on the other hand God, by the genial, helpful influences of the Holy Spirit, constantly sets before us the encouragements which through all ages he has revealed to those who love him. (1). The missionary feels that he is sent of God; he counts himself both herald and ambassador, commissioned from on high, sent on a glorious errand, put in trust with the Gospel message. This inspiring thought gives strength to the heart and swiftness to the feet: He finds the secret of success is in living close to God—so close that he may hear even the whisper of his heavenly guide.

The missionary has also a sense of the divine approval—his song in the morning, his comfort through the day, his psalm at night. How precious is the word of God, how bright the promises of the heavenly Father, how satisfying the consolations of grace! The missionary is often alone in the jungle or on the mountain side, yet not alone. He finds a Bethel; he reaches many an Elim with its palms. (2.) The missionary is encouraged by the thought that the great Church at home is interested in his welfare and in his work; he thinks of many prayers that ascend in his behalf—in many instances with his own name incorporated; he finds himself not alone at "the blood-bought mercy-seat." Ever and anon a flood of peace breaks over his soul and tells him that somewhere a prayer is rising to heaven in his behalf. Besides, he feels proud to bear a commission from the Church, honored to be thus sent forth to the end of the earth. He may realize his weakness and insufficiency but he cannot forget the fact that he has been counted worthy of being sent to a heathen land to tell the story of the Cross. Let no one think that Christians at home have a monopoly of the showers of grace that daily fall from heaven. The missionary needs much, and he receives much.

(3.) Another encouraging thing is the fact that the people of India are interested in religion. They are a religious people; they make vows and keep them; they feel the weight of sin and strive to get free; they respond to the missionary's appeals; they believe in worship. There are great spiritual possibilities in India. The mine is a rich one and well worth working. There is splendid material here out of which to erect a glorious Church.

(4.) We have compensation day by day. In some feeble measure we realize the "hundred-fold" which the Saviour promised to those leaving father, mother, brother, sister for his sake. It is much to preach the Gospel in the streets of a heathen city, at a heathen festival, on the banks of the sacred Ganges; it is more to have the privilege of listening to a confession of faith in Christ's coming from the lips that have often sung the praises of god or goddess, and to administer the sacrament of baptism to the new convert. It is blessed beyond all imagination to be able to build up in a heathen town a church and see that church growing stronger and stronger year by year. Surely the angels, were it permitted them, would fly with swiftest wing to engage in this delightful work!

(5.) The India missionary has constantly before him a beautiful ideal—India brought to Christ. Where now temples lift their domes and mosques their graceful minarets, he hopes to see church spires shoot upward toward heaven; where now the offerings are poured forth at the idol's shrine he hopes to see family altars erected; where now the wealth and zeal of devotion are lavished upon shapeless pieces of gold, silver, brass, or stone, he hopes to see this wealth poured out at Jesus's feet in the service of the Church. With such a vision before him he can afford to be patient. With such

possibilities he need not be discouraged. Even the heathen world, seemingly so worthless, shall be Christ's inheritance, prized beyond compare. Christ the Lord must reign, here as elsewhere. His blessed kingdom comes apace in India!—*Central Christian Advocate*.

Woman as a Missionary.

BY REV. W. C. BLACK, D.D.

The career of Elizabeth Fry, following as it did closely after that of Mary Fletcher, Sarah Crosby, and others of Wesley's female prophets, did much to prepare the way for the great missionary movement known as "Woman's Work for Woman." Before her day woman's work had been chiefly local. The affairs of her own neighborhood were all she was thought competent to deal with. The idea of many thousands of women, scattered over a continent, banding themselves together for the purpose of converting the heathen world into Christianity through missionaries of their own sex was something that had never been dreamed of. Elizabeth Fry's ministry made female preaching honorable even in the highest circles of aristocratic England, and thus familiarized the civilized world with the spectacle of women earnestly laboring to save souls.

While this process of providential preparation was going on in Christian lands, it was being demonstrated in all the realms of paganism that the world's evangelization must be brought about largely through the instrumentality of woman. Many of the missionaries in foreign fields had married and carried their wives with them to their fields of labor. Years of experience had demonstrated that many doors of usefulness are open to women that are tightly closed against men. These doors the wives of missionaries entered, and began a system of noble, self-denying evangelistic labors that has rarely been eclipsed in the annals of our race. Thus, while God was on the one hand compelling the Christian world to recognize woman's rights to prophesy, he was on the other hand pointing out to her in far-off pagan lands "fields white unto the harvest." Could she who was "last at the cross and first at the sepulcher" look unmoved upon such a spectacle? Could she close her ears against her Lord's command, "Go teach all nations?" Nay, verily. With her usual zeal and alacrity she cried, "Lord, here am I; send me, send me."

The first woman not a missionary's wife to enter the foreign field was Ann Wilkins, a devout Methodist of the State of New York. In the summer of 1837, while attending the Sing Sing Camp-meeting, she heard a missionary address from Rev. John Seys, in which it was shown how many opportunities of doing good are open to women among the benighted tribes of the Dark Continent. In that message she heard a Macedonian cry which was to her the call of duty, the voice of God. She offered herself to the Mission Board of the Methodist Episcopal Church as a missionary to Africa. She

was accepted, and the early part of the next year found her in Liberia. For the next twenty years, except during a period of bad health, she was actively engaged in missionary work. She founded on those far-off shores a school which soon became famous under the name of "Millsburg Female Academy." Her labors were a benefaction to the denizens of that sin-cursed land, and her name will be held in everlasting remembrance as the pioneer of what is now regarded as the greatest evangelistic movement of modern times—the organization of woman's missionary societies.

The first of these societies was organized in January, 1861, five years after the death of Ann Wilkins. It was non-sectarian, and was called "The Woman's Union Missionary Society." Seven years later, namely, 1868, "The Woman's Board of Missions Auxiliary to the American Board" came into existence. Next came "The Woman's Missionary Society of the Methodist Episcopal Church," in 1869. The Presbyterian Church organized a similar society in 1870, the Baptists in 1871, the Protestant Episcopal Church in 1872, and the Methodist Episcopal Church, South, in 1878. Since then other Churches have followed the example, until there are now twenty-two such organizations among the various denominations of Protestantism. The providential origin of these societies will hardly be questioned by any one who believes that God rules the world in the interest of righteousness. Let this work be carefully considered.

Nothing is truer than the old adage, "Early impressions are the most lasting." Now, since the years of childhood are usually passed under the watch-care of the mother, woman's influence is paramount to all other influences in the formation of character. Says one: "The hand that rocks the cradle rules the world." Says another: "Let me train the mothers of a nation, and I care not who makes the laws." It is therefore a matter of the very highest importance that woman should be taught the true religion, for if she embraces a false faith she will impart it to her offspring. The hold which the Romish Church has upon the world's womanhood is her greatest source of strength. But for this she would long since have perished. A Jesuit, when told that very few men attended the Church, replied: "O, we do not care; we have the women, and through them we work on both men and children." And as with Romanism, so with heathenism. Said a highly cultivated native of India, not long since: "It is our women who keep up Hinduism."

The greatest problem which the Christian Church has before it is, therefore, the conversion of the world's womanhood. Now, in nearly all the realms of paganism, the customs of society are such that it is almost impossible for women to be brought under Christian influence through the agency of male missionaries. Oriental women, especially in the higher circles, lead a very secluded life. Very few of them can be induced to attend any of the services held by the missionaries, and as to the missionaries visiting them at their own homes, that

is out of the question. This accounts for the slow progress of the Gospel in the East. Until recently the missionaries could accomplish but little because they could not reach the women with gospel influences.

On this point we cannot do better than to quote from Houghton: "Until within a very few years missionary efforts to reach the women of the East have been comparatively unavailing; and yet they must be reached, or mission work can have no permanent success in these lands. Human society depends upon woman for its moral tone. Her position and power in the social system are too significant to be ignored by those who would reform that system. If woman goes downward, and becomes the creature of ignorance and superstition, the entire community or nation is dragged after her, and there is no help for it. Satan knows her power, and his aim is more and more to de-grade and pollute her. Christ knows her power, and all the resources of his kingdom are concentrated upon the work of elevating and purifying her. Heathenism insists upon her becoming, and forever remaining, man's helpless, trembling slave; Christianity breaks her bonds and exalts her to be a man's equal and trusted friend. But woman, more than man, perpetuates idolatry. In China and India religion is largely left to the women. The majority of the strict worshipers in most heathen temples are women. Crafty priests are much more successful in working upon the superstitious credulity of women. The most impressive and suggestive sight one witnesses in a heathen temple is that of the poor, ignorant mothers who carry their children to the altars and shrines, teaching them to lay offerings before the idols, and to prostrate themselves in unavailing prayer. So thoroughly is this duty impressed upon the young mind that the child is a stubborn, unyielding idolater while still under his mother's watchful care, and before any outside influence, however good, can possibly reach him."

A learned missionary, the Rev. T. J. Scott, D.D., says: "My observation in India is that women are the chief supporters of idolatry. Men are more accessible to the influence that leads them to think an idol is nothing in the world, but women in crowds rally around the ancestral altars and bolster up the household gods. Women encompass the shrine with their accustomed offerings, and are often found berating the men for their waning attention to the idols. Said a villager to me once: 'We men would give it all up, but the women make such ado that we have no peace.' But little permanent impression can be made upon the masses of heathenism except through the influence of women. When in any land we have secured the influence of women for the support of Christianity we have gained the victory over ignorance and sin. Heathen mothers must be saved as the first step toward the permanent moral elevation of heathen lands. Coupled with this conclusion is the fact that they cannot be reached to any great extent save through their own sex. Male preachers and teachers can make no successful effort for the culture of women.

"A clergyman who has devoted a long life to the work in China affirms that 'missionaries might labor for thirty years in a place, and the women would never hear of Jesus.' The oldest and wisest missionaries have for many years counseled the employment of well-trained females, both native and foreign, in connection with the old-established methods of work. Christian women only can successfully grapple with the evils which characterize the present condition of their sex in the Orient. They alone can go to those poor, ignorant mothers, and gently lead them to Christ, and thus turn their almost omnipotent influence in favor of a purer and holier faith. For many years the wives of our American missionaries in the foreign fields have been laboring with remarkable energy and skill to meet the increasing demand for female instruction. But it gradually became painfully evident that the exigencies of the case could not be met in this way.

"The all-wise Master of the field had, however, his chosen and efficient instrumentality at hand, and, with the double purpose of developing a latent power in our Zion and at the same time extending this all-important branch of the foreign work, the Holy Spirit put it into the hearts of the elect ladies of the American Church to establish what are now known as the 'Woman's Foreign Missionary Societies.' These societies have wrought wonders, while the energy, tact, and real business capacity displayed by their managers are the best arguments ever offered for trusting more of the world's business in feminine hands. These societies are plainly the result of the application of sanctified common sense to the work of the Church; and they most certainly have elements of power the value of which can not be overestimated."

A few details concerning the work of these female missionaries will here be in place. There is no custom which prevents Christian women from visiting their pagan sisters if they can get the consent of the head of the household. To this task the Christian women address themselves. They devise various expedients in order to gain access to these homes. Some of them become teachers of sewing, needle-work, and other accomplishments which the husband is willing for his wife to learn. Some of them become well-educated physicians, and, as the profession of medicine among the natives is the merest quackery, their success as practitioners of the healing art opens for them the doors of both palace and hovel. These are merely samples of the means employed by the godly women in order to gain an entrance into pagan homes. Once across the threshold they have no fears as to their final success. Christ soon becomes the God of the household. By means of this zenana work Christianity has been introduced into thousands of homes where otherwise it could never have gone.

Still greater results have been accomplished through the instrumentality of the Bible-readers, or deaconesses, as they are called by some of the Churches. These are native converts. Unlike the zenana workers,

they labor mainly among the poor. In the evening, when the labors of the day are over, the deaconesses gather a crowd of these poor, degraded creatures on the street or about the door of one of their huts, and read and expound to them the word of life. In work like this they spend their lives, going continually from village to village. In the prosecution of their work they encounter obstacles which seem insurmountable, but with a zeal and courage which have few parallels they go steadily on in their labor of love. Their converts, as soon as they are sufficiently instructed to assume intelligently the vows of the Church membership, are turned over to the proper authorities to be received by baptism into the Church. Through the instrumentality of these humble women, only recently emerged from the darkness of paganism, thousands have become bright, happy Christians who otherwise would never have heard of Jesus. Eternity alone will reveal the far-reaching results of their labors. Would that their faith and zeal and consecration could be imparted to the entire womanhood of the Church!

Much is being accomplished by these Woman's Missionary Societies through the medium of orphanages. Both India and China are regions of vast extent and densely populated. In some region or other of these countries there is a famine almost every year. The wages of a laborer in these countries ranges from six to twelve cents per day. On such wages, of course, the accumulation of property is impossible. Hence, when famine comes, the laborer must receive help from some source, or else starve. The government sometimes affords help, but this is generally quite meager. Consequently parents in a famine-stricken district are sadly perplexed to know what to do with their children. Just here the Woman's Missionary Society steps in and says to distressed parents: "Give us your children and we will take good care of them." The parents readily consent, and in this way thousands of children who otherwise would have grown up depraved heathen become Christians; and, when they go out into the world, each becomes in some measure a missionary for the propagation of Christianity. Many of them become missionaries properly so called; that is, teachers, Bible-readers, zenana workers, and so forth. Some of them become the wives of natives who have embraced Christianity, and each of these Christian homes becomes a radiant center of spiritual light amid the dense darkness of paganism.

Day-schools are also an agency of incalculable value for the spread of the Gospel. The Orient has become profoundly impressed with the wisdom of the Occident. Intercourse with other nations has convinced the East that her civilization is of a vastly inferior type. Hence there is a strong desire to learn wisdom from the nations across the sea. Taking advantage of the opportunity thus offered, the Woman's Missionary Societies have founded schools of various grades. Some of these schools are patronized by the rich, who are willing to pay for the education of their children. Most of them, however, teach the children of the poor "without money

and without price." Now these schools teach not only science, art, and literature, but also religion. Pagan parents are now generally willing to let their children be taught Occidental religion for the sake of Occidental culture. It is now well-nigh impossible to supply the demand for these Christian schools. This we regard as one of the most significant of all the signs of the times. It points to the speedy triumph of the Gospel over all forms of paganism. Lives there a man, professing the faith of a Christian, who will question the providential origin of this movement?

Since the organization of these Woman's Missionary Societies the Gospel has spread among the various tribes of paganism far more rapidly than at any period since modern missionary work began. These societies are today the Church's most effective agency for the pulling down of the strongholds of Satan's kingdom. These noble consecrated women were in the mind of God's prophet when he wrote, "Your daughters shall prophesy." The man who can contemplate the achievements of these prophesying daughters, and then deliberately set his wits to work to construct a theological gag to put in their mouths, belongs to the same tribe with those of whom our Saviour said, "Neither will they be persuaded, though one rose from the dead." Thank God, he is carrying on his work in spite of these poor, puny adversaries.—*Christian Womanhood*.

The Missionary Cause.

BY HON. E. L. FANCHER, LL.D.

It is a mysterious truth that the cause of missions and the advance of the kingdom of Christ in the world should be impelled or impeded by human endeavor.

That the gates of heaven, which have been opened to all believers, should not be sought by millions of our race comprising the heathen world until Christian hearts have awakened sympathies in their behalf and Christian efforts are put forth for their salvation, is a proposition that is calculated to startle all thoughtful minds and to impress all Christian hearts. If this be true, how must other worlds of blest intelligences gather round this orb of earth to watch our movements, and to applaud every step that tends to advance the knowledge of the Gospel among men!

The kingdoms of this world belong to Christ, and are his by costliest purchase; yet, strange truth! he awaits the movements of his Church that he may take possession of his own inheritance.

When we look on the page of prophecy the future glows with brightest colors to heighten the promise of the present, and the fairest prospect in all the coming grandeur of humanity is the final triumph of the glorious Gospel of the blessed God. Eighteen hundred years have elapsed since the great commission was given to the Church to proclaim the Gospel to all nations, yet how slow has the Church been to comprehend and how tardy to execute the great commission!

There are yet numerous populous territories where no messenger of the glad tidings has been heard, and there are many tribes of immortal men who have never heard that Christ Jesus came into the world to save sinners. Yet the epochal hour seems to have come for which the Church has waited long, when the Gospel may be preached in all lands. The ancient and mysterious nations of the East are opening the gates of exclusiveness, and becoming ready to learn of Him to whom so many knees are bowed in Christian lands, and where he is confessed by so many tongues.

The Lord answered Job out of the whirlwind, and said (ch. xxxviii), . . . "where wast thou when I laid the foundations of the earth, . . . when the morning stars sang together, and all the sons of God shouted for joy?"

It is said that on Assyrian tablets that antedate by centuries the time of Moses it is written that on the morning of creation the hymning hosts of heaven were gathered, and rejoicing in that mighty melody at the sight of the new world, with shouts of joy. Suddenly there was a discord in the harmony, and certain rebellious angels broke up the hymn of praise.

It has been thought that if that old Chaldean account be true this world would yet hear a renewal of that song when a sufficient number of souls saved through faith in Christ have been gathered out of it to make that broken choir complete. Then that vast multitude standing by the sea of glass, having the harps of God, would take up the intercepted chorus of the skies and swell it into a higher strain of glory to the Lamb that was slain, but lives again—creation's Lord and King!

The guarantee of an unfailing promise inspires the Church to hasten its mission work so that the appointed triumph shall soon come. It is not so far away that faith cannot bring it nigh. In every year new colonies are annexed to the growing kingdom. The gospel light is rising on many a land of heathen darkness. Messengers of the cross are pointing inquiring souls to that light, and these forerunners over the earth, with their ever-present Leader, who inspires and sends them, are bearing the love of heaven into the benighted dwellings of men.

What will ere long be the grand result? A new spiritual creation is not less sure than the foliage of the budding forest that in spring-tide bursts into bloom. There has been a slow and wintry but necessary preparation; yet let the Church keep courage; the missionaries are gone where the Master has sent them; his mantle is on them; his providence is around them; his Spirit is aiding them, and his glory will crown them in his own good time.

Rev. D. T. Spencer writes that a revival commenced in the mission schools at Nagasaki, Japan, in January, and forty-seven have thus far given themselves to Christ, and all but two or three of these are already enrolled as probationers.

Monthly Concert.

\$1,200,000

For Missions from Collections for Year 1889 is asked by the Missionary Society of the Methodist Episcopal Church.

MISSIONARY SOCIETY RECEIPTS FOR FISCAL YEAR

COMPARATIVE STATEMENT.

	1887-8	1888-9
November.....	\$10,295 84	\$6,585 58
December.....	14,163 56	11,837 44
January.....	9,170 67	15,867 35
February.....	14,508 44	26,146 95
Total to Feb. 28..	\$47,138 51	\$60,437 32

Catechism on India.

- QUESTION. Where is India?
ANSWER. In the south of Asia.
- Q. What is India?
A. A part of the British Empire.
- Q. What is its area?
A. 1,779,478 square miles.
- Q. What is the population?
A. In March, 1887, the population was estimated at 268,137,044.
- Q. How are the people divided religiously?
A. Into Hindus, Mohammedans, Devil-worshippers, Buddhists, Sikhs, Jains, Parsis, Jews, Roman Catholics, and Protestants.
- Q. How many are Hindus?
A. About 188,000,000.
- Q. How many are Mohammedans?
A. About 50,000,000.
- Q. How many are Devil-worshippers?
A. About 6,500,000.
- Q. How many are Buddhists?
A. About 3,500,000.
- Q. How many are Sikhs?
A. About 200,000.
- Q. How many are Jains?
A. About 125,000.
- Q. How many are Parsis?
A. About 85,000.
- Q. How many are Jews?
A. About 12,000.
- Q. How many are Roman Catholics?
A. About 964,000.
- Q. How many are Protestants?
A. About 900,000.
- Q. How many of these Protestants are communicants in the missions of the different societies?
A. About 150,000.
- Q. When were the first Protestant missionaries sent to India?
A. In 1706.
- Q. Who were they?
A. Henry Plutschau and Bartholomew Ziegenbalg.
- Q. By whom were they sent?
A. By the Danish Missionary Society.

- Q. What was their field of labor?
A. Tranquebar.
- Q. What noted missionary did this Society afterward send?
A. Christian Frederick Schwartz, who labored in India from 1750 to 1798.
- Q. What British Missionary Society first sent missionaries to India?
A. The Baptist Missionary Society.
- Q. What missionary was sent?
A. Wm. Carey, who reached Calcutta in November, 1793.
- Q. What American Missionary Society first sent missionaries to India?
A. The American Board.
- Q. What missionaries were sent?
A. Gordon Hall and Samuel Nott in 1812.
- Q. What noted missionary of the Church of England labored in India?
A. Henry Martyn, who went to India in 1806.
- Q. What noted missionary of the Free Church of Scotland labored in India?
A. Dr. Alexander Duff, who went to India in 1830.
- Q. How many Protestant missionaries were laboring in India in 1885.
A. 791.
- Q. How many ordained native agents were assisting them?
A. 530.
- Q. How many communicants were reported?
A. 137,504.
- Q. What is the prospect for mission work in India?
A. The missions are making steady progress, and we may look for large accessions in the near future.
- Q. When was the Methodist Episcopal Mission founded in India?
A. In 1857.
- Q. What was the first station occupied?
A. Bareilly.
- Q. Who were our first missionaries?
A. Dr. and Mrs. William Butler, who were soon followed by Rev. J. L. Humphrey and Rev. R. Pierce and their wives.
- Q. How many missionaries have we now in India?
A. 67 missionaries; 52 assistant missionaries; 23 missionaries of the Woman's Foreign Missionary Society.
- Q. How many members and probationers?
A. Over 5,000 members, and about 5,000 probationers.
- Q. How many conversions in 1888?
A. About 1,750.
- Q. What is the outlook for our missions in India?
A. More cheering than ever before.

Hindus and Mohammedans are yielding to the Gospel; and the native Church full of hopefulness for final success.

Investing Money for Missions.

Rev. E. Richardson, pastor of Methodist Episcopal Church at Reisterstown, Md., writes:

"From an item in THE GOSPEL ALL LANDS I concluded to try the plan suggested. I gave more than one hundred new pennies to as many scholars and asked them to invest them as best they could for our missions and return the same with increase on the last Sabbath, February. I suggested to them different ways of improvement. The returns lay up to \$126.

"The following are some of the facts brought out in our missionary meeting last Sabbath: One scholar invested his money in potatoes, planted them, and sold her crop for one dollar. Another sold his new cent for five cents, bought calico, made an apron and sold it for twelve cents, bought more calico, made a sun-bonnet and sold it for twenty-eight cents; bought more calico, made apron and bonnet, and sold them for forty cents. Still invested in the same way and brought in \$2 32.

"Another bought a setting of eggs with the new cent, raised six chickens, and sold them for \$1 50.

"Another bought old newspapers for one cent and sold them for nine cents; invested the money in worsted, knitted a match receiver, and sold it for twenty-five cents. Made caramels several times making a profit of \$1 10; the total for the year amounted to \$1 35.

"Another bought one cent's worth of calico, made five iron-holders, sold them for twenty-five cents; bought one yard of calico, made apron, and sold it for ten cents; bought one yard of muslin for ten cents, made apron and sold it for twenty cents; bought one yard of muslin and lace for twenty cents and sold apron for twenty-five cents; bought more muslin and lace and sold apron for thirty cents, and continued to invest the money and made \$1 50.

"Three little sisters, named Pearl, Ruby, and Blanche, sold their bright cents for fifteen old ones, and bought sugar and chocolate and made caramels and sold them; re-invested in the same way until they had \$3 80 for missions.

"One boy sold his bright cent for a railroad draw-back, worth ten cents, and invested his money in plants and sold cabbage to the amount of seventy-five cents.

"MISSIONARY GINGER-CAKES. — I sold my new penny for eight old ones then bought some molasses and made some ginger-cakes. I gave my ma hal

of the cakes for the rest of the material. I sold thirty cents' worth, then bought a quart of molasses, paying fifteen cents for it, and did as before for the rest of the material. I then had fifteen left. I sold ten and one half dozen, getting eight cents per dozen. I then had one dollar cash. I then bought another quart of molasses, paid eighteen cents for it; four pounds flour, twelve cents, and one half pound of lard, five cents; amount paid out, thirty-five cents; that left sixty-five from the dollar. I sold ten dozen more, which brought eighty cents; eighty cents and sixty-five cents gives \$1 45 full amount."

The Temple of Parvati.

Poona, the capital of the Deccan, is an important city 120 miles from Bombay. Within sight of the city is the temple of Parvati, which was built at a cost of \$500,000 by the last Peishwa in 1749. "Parvati" is the mountain goddess, so her temple crowns the summit of a prominent hill.

Ninety-six steps lead to the summit. A roofed gallery bounds the open court of the temple, and large loop-holes at intervals in the wall give a view of the surrounding country.

In the center of the temple stands the chief shrine, containing the idols of gold and silver—Shiva, Parvati, and Ganesha. Guarding the corners are four smaller shrines holding white marble images of Gunputty, Shiva, Vishnu, and Surya.

Hindu Women.

BY IDA DUXTON COLE.

(Mrs. Lee, a returned missionary, sits at table reading, when four girls enter.)

GRACE.—Mrs. Lee, we are come to claim a promise.

MRS. L.—And what is that?

GRACE.—You said you would tell us of your life in India, some day; may we hear it now?

MRS. L.—Certainly; be seated. I shall be glad to tell you something about our Hindu girls and women.

MAY.—I don't suppose they live a bit as we do—attend school, graduate, and all that; do they?

MRS. L.—No, indeed, Hindu girls are married at your age.

JEANNE.—Why, Mrs. Lee, May is only twelve years old; they don't marry so young, do they?

MRS. L.—Yes; sometimes parents betroth the children when they are little babies; they think every girl ought to be engaged when she is seven years old; if she is not engaged at ten years it is a sad state of affairs.

NORA.—Do they have a marriage ceremony? I shouldn't think such little children could understand it.

MRS. L.—Their priests say the service for them and tie the marriage-knot; yellow scarfs or chadars are thrown over the shoulders of the little bride and groom, the ends are tied in a knot, the two children then walk around a pole seven times and the priests say the vows for them.

JEANNE.—What is the vow, Mrs. Lee?

MRS. L.—Each one has a priest, and the girl's priest says: "If you live happy, keep me happy too; should you ever be in trouble I will share it; you must support me and not desert me when I am ill. You must always keep me with you and pardon my faults; you must allow me to join in your worship, pilgrimages, and fasts. You must be faithful to me as long as I live. You must consult me in all that you do, and always tell me the truth. Vishnu, fire, and the Brahman are witnesses between you and me."

GRACE.—It must be a long ceremony.

MAY.—What does the boy promise?

MRS. L.—His priest says: "I will all my life do just what you require of me; Vishnu, fire, and the Brahman and all present are witnesses between us." Coins and rice are thrown over their heads, marks are put on their foreheads, the chadar-knot is untied, and they are man and wife.

NORA.—Do they go to housekeeping then? I shouldn't think such a little girl could keep house very well.

MRS. L.—If she is under twelve years she stays with her parents until she is of that age; then she is taken to her husband's home and lives with his folks; she must not speak above a whisper and must keep her face covered with her chadar. Housekeeping in India is a light task; in the morning the women put the scanty rooms in order, grind the wheat, and prepare the meal for the men; when warm they fan the men while they eat; after they are through the women eat what is left.



MAY.—What wretched homes!

MRS. L.—They have no homes as we do; indeed, there is no word in their language which means home.

JEANNE.—Like what do the houses look?

MRS. L.—Those of the poor are mud; but the richer people have brick; one room is for the men, and each family has a room set apart.

NORA. Each family! How many live in one house, Mrs. Lee?

MRS. L.—That depends on the number of sons in the family; each son brings his wife to live with his parents, and they are huddled together in a very unhomelike manner.

GRACE.—Are the houses pretty inside?

MRS. L.—No, indeed; some have brick floors; others have floors of mud; sometimes they try to copy the English fashion, and the rooms are decorated with a queer collection of pictures and furniture which the English residents have thrown away. They have bedsteads, but cotton mats instead of mattresses.

JEANNE.—How do the Hindu girls dress?

MRS. L.—They wear a skirt, a sacque, and a chadar, made of silk, lace, or muslin, sometimes beautifully trimmed and embroidered; in the house they wear no shoes, but put rings on their toes, and as these rings have little bells on them the Hindu woman illustrates the nursery rhyme,

"With rings on her fingers, and bells on her toes,
She makes music wherever she goes."

On their thumb they wear a ring which has a tiny mirror for a setting; in this they survey themselves often; rings are also worn in the ears and nose.

MAY. How comical they must look! The streets must appear odd, filled with such gayly-dressed women.

MRS. L.—The high caste women are never seen on the street as our American and European women are; they are veiled and closely guarded; after a girl is married it is not expected that any man except her husband shall look upon her face. Dr. Murnock tells this amusing story: He was traveling on the railway, and in the same train was a high caste Hindu who had a large and peculiar sack with him, which he placed in the corner and carefully guarded; the sack moved often, and the good Doctor's curiosity was aroused as to its contents, and gratified when he learned that the bag contained the Hindu's wife; the husband wished to make the journey quickly, and, to maintain the seclusion of the zenana, tied her in a bag and took her along.

NORA.—How foolish that seems! Do the widows burn themselves with their husband's dead body?

MRS. L.—That is no longer allowed; that inhuman custom was abolished by the English Government in 1829.

JEANNE.—It must have been some ugly old Bluebeard who started such a custom as burning live people.

MRS. L.—On the contrary, it was the women themselves, if we can believe history; when that which was mortal of the great Brahma died, his wives, wishing to prove their devotion and loyalty, burned themselves on his funeral pyre; soon after a rajah of the kingdom died, and his wives, wishing to prove themselves as devoted as the Brahma's, offered themselves in like manner; thus widow-burning seems to have been first a feminine craze, then an established custom for which rites and ceremonies were instituted. It was a horrible practice; sometimes a widow did not want to be burned, and then her relatives held her to the pyre with poles until she was too badly burned to escape; they believed they gained credit for themselves and saved her the transmigration of soul, thus insuring her entrance to bliss.

GRACE.—They must be very happy and thankful, now that they can live.

MRS. L.—And yet their lives are a kind of living death; if they have no sons they are insulted cruelly; they can never marry again. When a little girl is engaged, if she dies the boy may marry again; but if he dies she must never marry; they believe his death to be because of some sin of hers in a previous existence, she cannot have any pretty clothes or jewelry, must dress in white, and do all the unpleasant work of the family; they are ill-treated and despised.

MAY.—I am angry with those silly Hindus. How I would like to take all the little girl-widows and have a big school and teach them as we are taught in this country!

MRS. L.—That very thing is being arranged to-day.

MAY.—How glad I am! Who is doing it?

MRS. L.—A high caste Hindu widow we call Punditai Ramabai; she has recently been lecturing in America and raising money to build a non-sectarian school for the girl-widows of India. The Punditai looked like a little brown-faced boy, swathed in her widow's white robes after the manner of her caste. She interested many of our good people and carried home to India several thousand dollars for her school.

NORA.—And soon, with schools and missionaries, there will be no heathen heart on "India's coral strand."

MRS. L.—We have the promise for "all the ends of the earth," you know. On the Adriatic shore the women come down to the water's edge at night and sing a verse of some national hymn; they wait and listen, and soon across the water come back the same strains sung by the father, husband, or lover out in the boats; so our Christian people have been sending out across the seas the sweet strains of "peace on earth, goodwill to men." We had only to wait a short time when over the waters came an answering echo. How precious it has been to us! But how like the "sound of many waters" will be that heavenly chorus when we all shall sing (all join her) "a new song, saying, 'Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation!'"

A Missionary Sunday in a Grand Rapids School.

Mrs. J. C. Rickenbaugh, a member of Division Street Methodist Episcopal Sunday-school, Grand Rapids, Mich., writes:

"In the school of which I write a very successful and excellent method has been followed for several years by which an intelligent interest in missions is awakened in the Sunday-school and the contributions increased.

"An assistant superintendent, lady or gentleman, is elected, whose special duty it is to provide appropriate exercises for the first Sunday in each month, which is appointed Missionary Sunday, the collection of that day also being for missions.

"Immediately after the opening service of the Sunday-school about half an hour is given to the missionary exercises. They consist of a brief address on some mission-field, an appropriate Bible-reading participated in by members of the school, or an exercise giving statistics or items of information concerning foreign lands, interspersed occasionally with special singing, reading, or recitation, the whole closing with an earnest appeal for liberal Christian giving."

Mr. H. V. S. Peeke, of the Reformed Church Mission in Japan, writes: "I had supposed that sun and moon worshipers were a thing of the far past, but I have repeatedly seen here, in Nagasaki, men clapping their hands before the rising sun and praying to him. Nagasaki is also noted for the worship of foxes, and there are a number of little temples here and in the surrounding country in which nothing is to be seen but a couple of images of foxes about six inches high and some boxes full of prayers."

Notes and Comments.

Head of the List.

Honor the givers. The Washington Square Methodist Episcopal Church and Sunday-school, of New York city, gives more money than any other church and school to the treasury of the Missionary Society of the Methodist Episcopal Church. In February the collection for this purpose amounted to over \$6,000.

It gave more last year than any other church, and this year has increased its gifts \$800.

It has been said that this was largely owing to the contribution of one man, the very efficient and liberal superintendent. Much no doubt is due to his example and plans, but, leaving out what he contributes, still it is true that the collection is larger than that made by any other church throughout our entire membership.

So far as we are able to judge, it is also true that the members of the church give more in proportion to their ability than any other, and that they give more universally than any other. At another time we will tell our readers what are the plans by which this is accomplished.

Meeting the Deficiency.

THE REV. C. C. McCABE.—*Dear Sir:* I judge from appearances that the Missionary Society will be about \$300,000 short at the end of this calendar year. If you agree with me in this, and will obtain the consent of the Board of Managers to undertake to raise the probable deficiency, I will be one of three hundred to give \$1,000 providing the other two hundred and ninety-nine can be found, each one agreeing that this special subscription shall not decrease his regular contribution in the Church collections.

JOHN M. CORNELL.

The probable deficiency will not be so large as \$300,000. The proposition of Brother Cornell no doubt holds good for the debt whatever it may be, great or small. We accept it, and will do our best.

SECRETARIES.

To us the appearances are more favorable than to Mr. Cornell. Some churches that have lost by death several liberal givers have decreased their contributions, but others are reporting an increase, and the tide of missionary interest is rising. More than any thing else is needed the adoption of some plan by each pastor by which a contribution is obtained from every member of the Church. A pastor who always reports large collections requests that on the day when the missionary collection is made every one giving shall write his name on a card and

deposit it in the collection-basket, for every member of the Church whose name does not appear as a contributor will be seen by him privately. If one half of the present non-givers are reached there will be no deficiency.

Average Giving in the New Mexico Mission.

We are requested to correct in this magazine the statement made as to the average giving in the New Mexico Mission. Rev. W. Bowser writes:

"In your December number your average of missionary money to the members of the New Mexico Mission is incorrect. If you refer to the Minutes of the New Mexico Mission for 1888, you will find our members and probationers number 311, our missionary collection \$371. This will give an average of \$1.19 instead of 39 cents as in your exhibit."

We were showing not the average given for missions, but the average given to the Missionary Society of the Methodist Episcopal Church, and for this we do not take as authority the printed copy of the Minutes of a Conference but the report of the treasurer of the Society.

Mr. Phillips, the treasurer, reported last November that the Society had received during the year closing October 31, 1888, from the New Mexico English Mission \$88.70, a decrease from the previous year of \$146.30. We have consulted the treasurer's book and find that this is correct.

The number of members and probationers, as published in the latest official list then obtainable, was 226, giving an average of 39 cents. If the members and probationers were 311, then the average was only 29 cents.

Our Missionaries and Missions.

Rev. C. M. Miller and family arrived from India, per steamer *Nubia*, March 7, very much improved by the long sea voyage. He is a supernumerary of the Bengal Conference.

Miss Fannie J. Phelps, under appointment by the Des Moines Branch (W. F. M. S.) to Tokio, Japan, will sail from San Francisco, per steamer *Belgic*, March 20; and it is expected that Miss Maud Simons, of the North-west Branch, will go at the same time. Miss Josephine Kurowski, of the New England Branch, is under appointment for the same field.

Mr. J. O. Spencer and family will sail from San Francisco for Japan early in April. Mr. Spencer goes to take charge of school-work in Hiroaki.

Rev. F. D. Newhouse, of Allahabad,

India, with his family expect to reach New York about March 23. The change was required by failure of health in India.

Our work in Italy has been strengthened by the loss of some of the ex-priests. In our theological school at Florence every student is required to pledge himself to abstain from the use of wine and tobacco. It is believed that the outlook for the mission has never been better.

Bishop W. F. Mallalieu writes respecting a superintendent for the Bulgaria Mission: "Just the right man for superintendent of the Bulgarian Mission has not yet been found, though several excellent young men have offered themselves for the service. The standard set forth in the recent call was certainly high, but it must be there are thoroughly consecrated young men in the ministry of our Church who come up to that standard. I still wait for a response to the call. Will any one who feels moved by the Spirit to volunteer for Bulgaria write to me immediately, giving all requisite information concerning self and family? Direct to 1428 St. Charles Avenue, New Orleans, La."

Outlook in the North India Conference.

Rev. E. W. Parker, D.D., writes from Moradabad, India, January 23, 1889:

Our Conference is over. We had a very pleasant session. All gave Bishop Thoburn a very hearty welcome. Our native brethren were very enthusiastic in their welcome, and as the Bishop led the meetings, transacted business, ordained the deacons and elders and preached on Sunday in Hindustani, all the Hindustani brethren felt that their time had come. The religious meetings of the Conference were especially blessed to the good of all.

A few changes were made, the most important of which was the transfer of Brother J. W. Waugh, D.D., to Allahabad native church, and nominating him as treasurer for India. Brother J. H. Messmore takes his place on the Kumaon District as presiding elder. Brother Maxwell resigned his work as treasurer, as he says that he cannot possibly do the work in connection with his other work.

The Bengal Conference has also met, and they unanimously nominated Dr. Waugh as their treasurer. Also, living at Allahabad, he can be of great help to our work there and to us all. No doubt the South India Conference will also nominate him. He is a safe, careful man; has had thirty years of experience and knows all the work.

We very greatly regret that we were

unable to send a missionary to Brother Ingram's estates this year, as only one new man came, and Moradabad, one of our most important circuits, could not be left open longer. Besides, could Brother Simmons have been spared, he could do nothing in that new work without the language, while here at Moradabad he can help at once in the school. We hope to place a native brother at some center, and commence the work for Brother Ingram by opening a few schools and preparing the way. Should another man be sent out during the year, we may be able to make some changes and open work more extensively. We are very thankful for the aid offered for this work, and we very greatly regret that we could not send a missionary there at once. But every one of our stations is weakly manned, and most of our men have double work. Hence we dare not give up old work for the sake of opening new.

North India Conference, 1889.

The North India Conference met in Bareilly, January 9, to hold its twenty-fifth annual session. Bishop Thoburn presiding, and closed on the 15th instant. The attendance was large: 26 foreign missionaries, 15 wives of missionaries, 45 native preachers, 22 zenana missionaries, and several other Christian workers, in all upward of a hundred were present. Among the visitors present were Rev. Dr. Knox of New Hampshire, U. S. A.; Rev. C. A. R. Janvier of Fatehgarh (American Presbyterian Mission), Rev. W. F. Oldham of Singapore, Mrs. Dr. McCoy of Calcutta, Miss Wisner of Rangoon, Misses Hughes and Stephens of Madras, and Miss Mansell, under appointment to Calcutta. The new missionaries were Rev. C. W. Simmons and wife (from Iowa), Misses Perrine, Sheldon, Sullivan, and McBurney; Miss A. Scott and Miss M. Scott (daughters of Rev. Dr. Scott of Bareilly) were also present.

The reports for the year were encouraging. The statistics have already been published in the *Kaukab*. Eight native preachers were received on trial, increasing the total membership of the Conference to seventy-three (of whom only twenty-eight are foreigners).

The anniversaries were interesting throughout. On Wednesday evening Sunday-school work was discussed; addresses by Rev. J. C. Lawson, Rev. W. R. Clancy, and Mrs. Badley. Thursday evening was given to "Self-support," with addresses from Rev. T. Craven, Dr. Hoskins and Rev. W. Peters. On Friday evening Rev. J. H. Schively delivered an interesting lecture on "Civilization."

Saturday evening was devoted to the subjects of Temperance, Sabbath Observance and Morality, addresses by Rev. S. S. Dease, Rev. N. L. Rockey, Rev. Dr. Mansell and Rev. Dr. Knox. Monday evening the Educational Anniversary was held; Rev. Dr. Scott, Mrs. J. E. Scott, of Muttra, and others spoke.

On Sunday, at eleven A. M., Bishop Thoburn preached an eloquent sermon, and at the close ordained twelve deacons (all natives); at three P. M. the Bishop preached in Hindustani and ordained seven elders (all natives, except one). The ordination service was most impressive. Sunday evening the Annual Missionary Sermon was preached by Rev. B. H. Badley.

An animated discussion on the subject of "Self-support" occupied several hours. The statistics do not show any marked increase in the amount contributed by native members for this good cause, but it is thought that steady progress is being made. Conference sanction was granted to the Board of Trustees of the Christian College, Lucknow, to proceed at once with the erection of the proposed building. The educational institutions of the Conference were reported as in a flourishing state.

The Conference expressed its willingness that the approaching Central Conference be held in the middle of the year, if thought advisable, instead of in February.

A Conference Board of Supervision for Deaconesses' Work was appointed, and Bishop Thoburn explained the character of this work; the experiment is well worth the trial and will no doubt succeed.

The devotional meetings, morning and evening, were of a delightful kind and brought rich blessings to all who were present. The next session of the Conference is to meet in Lucknow. The appointments are given below.

The following resolution was adopted regarding Bishop Thoburn:

"Resolved, (1) That we express our great satisfaction with the action of the last General Conference in electing Rev. J. M. Thoburn, D.D. (for many years a member of this Conference). Bishop for India and Malaysia, and our sincere pleasure in welcoming Bishop Thoburn to the great field God has given our Church in India and Malaysia; (2) that we cordially invite Bishop Thoburn to spend as much time as possible within the bounds of our Conference, especially requesting the favor of his presence at our Daschra Meetings, our *Isai Melas*, and at all our District Conferences; (3) that we as a Conference will earnestly pray that God may long preserve our beloved Bishop

Thoburn and his family among us and give him great success in the arduous work so dear to his heart."

The statistics show 3,728 members and 4,216 probationers, an increase of 607 members and 1,317 probationers. There were 1,201 adults and 751 children baptized during the year. The adult accessions were 1,118 Hindus, 35 Mohammedans, and 29 others. There are 545 day-schools, with 16,418 scholars; and 703 Sunday-schools, with 26,585 scholars. The largest church membership is connected with Bareilly (700); Budaon is the banner charge for baptisms (243); Shah-jehanpore, for day-schools (35); Lucknow, for pupils (1,490); Cawnpore, for Sunday-schools (45); Lucknow, for scholars (2,250).

APPOINTMENTS.

KUMAON DISTRICT, James H. Messmore, P. E.—Dwarahat, Harkna Wilson. Eastern Kumaon and Terai, Stephen S. Dease, Patras I. Panti, John T. McMahon. Kala Danda, F. W. Greenwood. Nam Tal and Bhabar, Thomas Craven; English Church, James H. Messmore. Roy's High School, Frank W. Foote, Superintendent of Medical Work, S. S. Dease, M.D.

ODISH DISTRICT, Thomas S. Johnson, P. E.—Alahabad, James W. Waugh, William R. Bowen. Ajudhiya, Ambica Charan Paul. Bahraich, William Peters, Samuel Wheeler. Barananki, Stephen Paul. Cawnpore, Henry Mansell; English Church, George F. Hopkins. Gonda, Samuel Knowles, Peter B. Gray. Hardoi, Enoch Joel. Lucknow, Brenton H. Badley. Chumman Lal; English Church, John H. Schively. Hindustani Church, Matthew Stephen. Roy Bareilly, Albert I. Leonard, Isa Das. Sitapur, James C. Lawson. Lakhimpore, Kanhai Singh. Unao, John W. McGregor, Chunni Lal. Cawnpore Memorial School, Noble L. Rockey. Agent Lucknow Publishing House, Allan J. Maxwell. Principal of Lucknow Christian College, B. H. Badley.

AMROHA DISTRICT, Zakur-ul-Haq, P. E.—Amroha, supplied. Babukhera, supplied. Bahjosi, supplied. Bulandshahr, supplied. Dhanaura, Warren Scott. Hasanpur, Lucius Cutler. Meerut, Charles Luke. Narainya, supplied. Samthal, Zakur-ul-Haq. Shahpur, supplied.

ROHILKUND DISTRICT, Edwin W. Parker, P. E. (P. O. Moradabad). Agra, William R. Clancy. Aonla, Nanda K. Silas. Bareilly, Frank L. Need, Malbub Khan. Kalu Dhar, Bijhour, John C. Butcher, Dilawar Singh, Gurdial Singh. Bithur, Charles Shipley. Bissauli, Benjamin F. Crocker. Budaon, Peachy T. Wilson. Chandauli, Henry B. Mitchell. Fataganj, West, Abraham Solomon. Jalaabad, Henry K. List. Kakrals, James Jordan. Kasganj, Hasan Raza Khan. Mandawar, Yaqub Shah. Moradabad, E. W. Parker, Charles W. Simmons. F. Presgrave, and Kaku Das. Moradabad Hindustani Church, Hiram A. Cutting. Muttra, Jefferson E. Scott. Najibabad, to be supplied. Panabpur, House J. Adams. Pilibhit, Daniel P. Kidder. Shahjehanpore and Khara Baghera, Robert Hoskins. Behari, Lal H. Chiddu S. Paul. Shahjehanpore East, Charles L. Bare, Crawford Hancock. Native Church, Seneca Falls. Principal Bareilly Theological Seminary and Normal School, Thomas J. Scott, Professor, Frank L. Need, Hara Lal Mukerjee. Dax W. Thomas, Agent of Lucknow Christian College. Joel T. Janvier, Supernummate. Philo M. Buck, transferred to Bengal Conference. Missionary to Bulgaria, Peter Tickhoff.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

KUMAON DISTRICT.—Dwara Hat Girls' Boarding-school, supplied. Naini Tal Girls' High School, Miss

S. A. Easton, Miss Ora Miller, Zenana Work and Day-schools, Mrs. Grant, Paori Boarding-school, Mrs. M. C. Whitby, Pithoragarh Girls' Boarding-school and Woman's Home, Miss Annie Hudson, Girls' School and Village Work, Mrs. Dease, Miss F. L. Knowles, on leave to America.

ROHTAK DISTRICT.—Bareilly Girls' Orphanage, Miss F. M. English, Christian Women's School, Mrs. Smith, Medical Work, Miss M. Christlacy, M.D.; Zenana Work, Miss Anna E. Lawson, Moradabad Girls' School, Mrs. Parker, Mrs. Simmons, Medical Work, Miss Martha Sheldon, M.D.; Zenana work, Miss Clara Downey, Shahjhanpur Zenana Work and Boarding-school, Mrs. Hoskins, East Zenana Work and Widows' Home, Mrs. Bare, Rudraon Boarding-school and Zenana Work, Mrs. Wilson, Bijnour Boarding-school and Zenana Work, Mrs. Butcher, Agra Zenana Work, Mrs. Clancy, Home for Medical Class, supplied, Muttra City School and District Work, Mrs. Scott; Deaconesses' Home and Training School, Miss F. J. Sparks, Miss Kate McDowell, M.D.

ODISHA DISTRICT.—Lucknow: Girls' High School, Miss Esther DeVine; Girls' High School College Class, Miss Florence Perrine; Deaconesses' Home and Zenana Work, Miss Phoebe Rowe, Miss Lucy Sullivan, Girls' Schools, Mrs. Johnson, Home for Homeless Women under care of Deaconesses, Editor *Rajasthanian*, Mrs. Badley, Cawnpore Girls' High School, Miss L. Harvey, Miss Susan McBurney, Zenana Work, Miss T. J. Kyle, Girls' Schools and Medical Work, Mrs. Mansell, M.D., Sitapur: Zenana work and City Schools, Miss D. A. Fuller; Girls' Boarding-school, Mrs. Lawson, Gonda: Girls' Boarding-school, Miss M. Reed; Girls' Schools, Mrs. Knowles, Zenana Work, Miss Anna Gallimore, Royamsey, Zenana Work and Girls' Schools, Mrs. Leonard, Miss Isabella Thoburn, on leave to America, Mrs. Louise E. Blackmar, transferred to the South India Conference.

Bengal Conference, 1889.

The Bengal Methodist Conference met at Allahabad, January 16-27, Bishop Thoburn presiding. Rev. Dr. McCoy was re-elected secretary, with Rev. C. W. De Souza assistant. The Conference was pleasant and profitable. Bishop Fowler arrived Saturday evening and preached Sabbath morning. Bishop Thoburn preached to a crowded house Sabbath evening.

APPOINTMENTS.

AJMERE DISTRICT. C. P. Hard, P. E. (P. O. Jabalpur); Ajmere, A. Gilruth; Burhanpur, A. S. E. Varian; Gadhawara, I. Samuel; Jabalpur, M. Tinsdale; Khandwa and Hardwa, T. E. F. Morton; Mhow, E. Jeffries, Paul Singh.

BOMBAY DISTRICT. S. P. Long, P. E.—Rangoon, S. P. Long, one to be supplied. Seamen's Mission, to be supplied. T'oungshoo, to be supplied. Tanai and Tengy Mission, to be supplied.

CALCUTTA DISTRICT. F. L. McCoy, P. E.—Calcutta, Bengali Circuit, S. N. Das; English Church, F. W. Waine; Hindustani Mission, supplied; Seamen's Mission, R. H. Craig; Muzafarpur, H. Jackson; Pooner, J. P. Meik, N. Madsen, P. C. Nath, Editor *Indian Witness*, F. L. McCoy. Calcutta Boys' School supplied.

MISSOURI DISTRICT. Dennis Osborne, P. E.—Allahabad, F. D. Newhouse. Deoband, J. D. Webb, Pooner, to be supplied. Lahore, English Church, E. S. Rusby; Hindustani Church, C. H. Plomer; Missouri and Rajpore, P. M. Buck, F. J. Blewitt. Missouri, English Church, to be supplied. Rurki, C. W. De Souza, Principal Philander Smith Institute, P. M. Buck, Supernumerary, C. M. Miller, W. A. Conill, transferred to the Baltimore Conference; Ray Anon transferred to the Genesee Conference; L. R. Jansy, transferred to the South-west Kansas Con-

ference; A. G. Creamer, transferred to the Kansas Conference; J. M. Thoburn, Jr., transferred to the Erie Conference; W. F. Oldham, W. N. Brewster, R. W. Munson, B. F. West, C. A. Gray, missionaries to Malaysia.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Ajmere, Girls' Schools and Zenana Work, Mrs. Gilruth. Jabalpur, Zenana Work, Mrs. Harl. Mhow, Zenana Work and Girls' School, Mrs. Jeffries, Mrs. P. Singh. Khandwa, Girls' Orphanage School, Mrs. Morton. Rangoon, Girls' School, Miss J. E. Wisner, Miss E. Files. Orphanage and Woman's Workshop, Mrs. Long. Calcutta Girls' School, Lady superintendent, Miss Hedrick; teachers, Miss M. E. Day, Miss H. Mansell. Deaconesses' Home, Miss E. Maxey, Miss K. A. Blair, Miss L. R. Black. Pakur, Girls' School and Zenana Work, Mrs. Meik. Muzafarpur, Girls' School and Zenana Work, Mrs. Jackson. Mussoorie, Zenana Work and Girls' School, Mrs. Buck. Lahore, Zenana Work and Girls' School, Mrs. Plomer. Deoband, Zenana Work, Mrs. Webb. Rurki, Zenana Work, Mrs. De Souza.

South India Conference.

The South India Methodist Episcopal Conference had a very pleasant and profitable session in Bombay, January 29 to February 5. Bishop Thoburn lectured on Friday evening on mission work in America, and directed all the services of the Conference. Bishop Fowler spent Sunday and the following days in Bombay, and stirred the brethren with his eloquent words.

The Rev. J. B. Thomas was transferred to Bengal Conference and stationed at Allahabad. The Conference requested the transfer of the Rev. Dr. Waugh, and unanimously nominated him for Treasurer of the Methodist Episcopal Church in India. The Revs. Robinson, Rudisill, Robbins, Fox, Gilder, and Baker were elected delegates to the Central Conference. The next session will be held at Hyderabad. The year has been a very successful one; an increase of about 5,000 Sunday-school scholars.

APPOINTMENTS.

BOMBAY DISTRICT. J. E. Robinson, P. E.—Baroda, E. F. Freese. Bombay: Bowen English Church, to be supplied; Grant Road English Church, H. C. Stantz; Grant Road Marathi Mission, and Maragowand Fort Mission, W. E. Robbins; Seamen's Mission, to be supplied; Umerkhadi Marathi Mission, C. E. Delamater, A. W. Praatch. Igatpur, G. Khundajee. Kampti, Marathi Mission, W. H. Stephens. Karachi: English Church, G. K. Gilder; Seamen's Mission and Manora, to be supplied. Lamowadi, W. W. Bruere. Nagpore, English Church, W. H. Hollister. Pooner, J. Baume, Marathi Mission, D. O. Fox, High School, D. O. Fox, Principal; W. E. L. Clarke, Head Master.

MADRAS DISTRICT. A. W. Rudisill, P. E.—Bangalore: English Church, J. B. Butrick; Tamil Mission, A. H. Baker. Bellary, to be supplied. Chudarghat, G. I. Stone. Goolingra, D. O. Ernberger. Hyderabad, Hindustani Mission, J. Lyon, Antone Dutt, B. Peter, B. Kopal. Madras: Black Town, to be supplied. Vepery, G. Isham. Raichur, A. E. Winter. Secunderabad, W. F. G. Curties. Tandir, J. H. Garden. Baldwin Schools, W. L. King, Principal, Quarterly Conference.

WOMAN'S FOREIGN MISSIONARY SOCIETY.

Bombay Zenana Work, Miss S. M. DeLine, Bombay School work, Miss M. F. Abrams; Baroda Medical Mission, Miss Ernberger, Madras Medical Mission, Miss Mary Hughes, Hyderabad, Miss M. Blackmar.—*Indian Witness*.

Black Hills Mission Conference.

BY REV. E. C. WARREN.

Here, in the midst of open prairie, is a group of hills, rich in minerals, containing every precious as well as every base metal known to be of value to man; development of these interests has in reality only begun. In some parts are found abundance of most perfect fossils, which are being gathered and sold for the museums in all parts of the civilized world. In these valleys is a deep, rich, productive soil—the debris of ages: washed down from the hillsides and mixed with decaying vegetation.

The first Methodist Episcopal society in these hills was organized ten years ago, and its growth, it must be admitted, has been very slow. This may be accounted for by the fact that these mining towns were at first, to a large extent, made up of men having no families with them, working for large mining companies, requiring them to work on Sunday. Many of these men, "hached" in cabins; their earnings were sent to wives and children in the East—squandered in saloons and gambling dens, or in vainly prospecting for gold. Besides there were the notorious cowboys, who watched the thousands of cattle in the valleys.

All this has changed, and little is left to remind one of those earlier days. We have 30,000 pleasantly situated people. These valleys are being occupied by prosperous farmers, who raise good crops and find a home market at good prices, and the adjoining hills afford abundant pasture for their herds of cattle and horses. These things vastly lessen the difficulties of our work.

Last summer, just before our annual meeting, Bishop Walden, who has had episcopal charge of this mission five years, gave it a careful personal examination, passing through and preaching in all the charges, cheering and blessing all.

In our mission meeting we became a mission Conference, transfers were made, and thus our previous Conference relations were severed. We have a superintendent and ten pastors working and praying for great results. In our annual camp-meeting, led by evangelist J. C. R. Layton and our former superintendent, James Williams, over a hundred sought the blessings of the Gospel, and a special collection for the missionary cause, amounting

to near a hundred dollars, was taken, and a revival wave was felt all over the mission.

Our new superintendent, Rev. J. B. Carns, from North Indiana Conference, has endeared himself to all our pastors and people. He is the man for the place; in his first round of quarterly meetings he was in a constant revival fire, preaching almost every night, calling with the pastors from house to house during the day, and near one hundred and fifty were gathered into the church.

This second quarter is not less successful. I think it safe to say that one half of our members and probationers have joined within a year; this is a remarkable result, and we look for a large increase of our benevolent collections; even now some of the pastors are away beyond last year's amount.

Thus we are working and praying, in the firm faith that not only the valleys and plains belong to God, but "that the strength of the hills is his also."

Central City, Dak.

The Revival at Nagasaki.

BY REV. D. S. SPENCER.

A revival of great interest and excellent results began in our mission-schools in Nagasaki during the third week of January. The "Week of Prayer" had been observed by the united Missions, at the close of which the teachers and students of our schools and such other of our church members as could gather with us, feeling that the meetings ought to be continued, began to pray earnestly for the immediate descent of the Holy Spirit. Answers to those prayers began at once to appear in the conversion of sinners and strengthening of believers.

The meetings have been characterized by a steady onward movement. There have been from two to five new seekers each night. Very little of what is commonly called excitement has appeared, but the feeling has been deep. The regular meetings have been nightly followed by inquiry meetings. No "seeker's bench" has been used.

Of the 46 who have thus far given themselves to Christ 3 are from the city, 6 from the Kwassui Jo Gakko, and the remainder from the Cobleigh Seminary. They are by no means "rice" Christians, but are many of them the very best students in our schools, who come from their homes with money to pay for their education, and who represent the upper middle class of society, the real back-bone of the nation.

Some of them came to the school with the avowed purpose of resisting all influences of Christianity upon themselves

personally, but through human kindness and heavenly influences have been swept in with the rest and now rejoice. Two of our best teachers are among the saved, and are now enrolled as probationers.

Of the students who have become believers all but one are boarders. We have never yet been able to see very marked spiritual results among day students, although we disarm them of their superstitions and opposition to Christianity. But when we can get the students collected together in buildings under our control, where discipline can be enforced and all must move at the tap of a bell, twenty-five per cent. to eighty-five per cent. will become Christians; whereas only about one to two per cent. of day students are brought to Christ. This is due not to compulsion but to the natural influences of Christian contact.

The great need here is another dormitory building. We have rooms for only 100 boarders while the school has reached an enrollment of about 225. Give us the necessary dormitory room and we will send out Christian men who will to-morrow be leaders in Church and nation. These Christian students go out to their homes among the 6,000,000 of this island and carry light and joy every-where.

The converts are at once assigned to classes, the *Probationer's Hand-book* (a translation of that by our Book Concern) put into their hands, and a careful course of instruction is at once begun. These students have gained a knowledge of the Bible through the daily study of that book in the school.

The special work here is by no means ended, though nearly all of the boarders in Cobleigh Seminary have professed conversion. Meetings are held every night in the Kwassui Jo Gakko, where the excellent ladies of our Woman's Foreign Missionary Society conduct the work, and in the chapel of Cobleigh Seminary. Old-fashioned Methodist fervor is often manifested in the prayers and testimonies.

Let the reader observe—

1. That this revival began, as I think every other important revival in Japan has done, in our mission-schools. They are proving to be our best evangelizing agencies.

2. That all but one of the students converted thus far in this movement are boarders, arguing the great value of boarding over day schools for evangelizing agencies.

3. The best results here as elsewhere have been accomplished by the hand-to-hand work of students and teachers. God is with us.

Nagasaki, Japan, Feb. 11, 1889.

Africa Conference.

The Rev. James H. Deputie writes: "The Africa Conference, as it is now called, adjourned on Thursday, January 17. Bishop Taylor arrived in time to give us two days in Conference. He was well, with the exception of that cough that troubles him. I am inclined to the opinion that that cough which hangs so tenaciously to the Bishop forebodes no good. He is cheerful in his work, and is making great plans for future usefulness. It may be in the near future that the Africa Conference will be entirely self-supporting, without the necessity of the Missionary Society appropriating any thing from her 'Million for Missions.' I think this is contemplated by some who are now in the field."

APPOINTMENTS.

MONROVIA DISTRICT, C. A. Pitman, P. E.—Monrovia Station, W. T. Hagan. Robertsport and Taring, A. H. Watson. B. K. McKeever. New Georgia Circuit, J. W. Early. Johnsonville, to be supplied. Ghee Useng, to be supplied. Paynesville, C. A. Pitman. Marshall, to be supplied. Monrovia Seminary, D. Ware.

ST. PAUL'S RIVER DISTRICT, W. T. Hagan, P. E.—Upper and Lower Caldwell Circuit, H. B. Capeheart, J. D. A. Scott. Virginia, to be supplied. Brewerville Circuit, F. C. Holderness. Clay Ashtland, J. W. Cooper, G. W. Parker, sup. Mildburg and White Plains, to be supplied. W. P. Kennedy, Sr. sup. Robertsville Circuit, A. L. Sims. Arlington, C. B. McLean. Careyburg and Bensonville, I. A. Sims, Jr. E. Clark, assistant. Brown Station, R. Boyce.

BASSA DISTRICT, J. H. Deputie, P. E.—Paynesville Circuit, E. I. Brumskine. Upper Buchanan Circuit, to be supplied. Lower Buchanan, to be supplied. Carterstown, to be supplied. Gibson, to be supplied. Edina Circuit, to be supplied. Besley Circuit, to be supplied. Farmington, to be supplied. Mount Olive, J. H. Deputie, J. P. Artie, sup.

SINAI DISTRICT, W. P. Kennedy, Jr. P. E.—Greenville, W. P. Kennedy, Jr. P. E. Walker. Lexington Circuit, J. W. Bonner. Sine Mission, to be supplied. Blue Barra, J. W. Draper. Leonsara and Blansville, to be supplied. Ghee Mission, to be supplied. Setra Kroo, B. J. Turner.

CAPR PALMAS DISTRICT, F. R. Kephart, P. E.—Mount Scott and Tolmantown Circuit, to be supplied. Greelee Mission, to be supplied.

Missionaries in Bishop Taylor's Self-supporting Missions: A. E. Withey, C. W. Gorton, J. C. Teter, C. M. McLean, W. H. Mead, W. P. Dalton, L. B. Walker, W. O. White, W. H. Arringdale, W. Rasmussen, C. Laffin, H. Wright.

The Riot at Chinkiang.

[The following letter from the Rev. C. Kupter, dated Shanghai, Feb. 12, 1889, gives interesting particulars concerning the riot at Chinkiang.]

On our departure from Chinkiang there was a terrible riot going on at that port. The particulars are something as follows:

While sitting at supper in the pleasant home of the ladies of the Woman's Foreign Missionary Society, Feb. 5, a servant came rushing into the dining-room saying: "A foreign policeman has struck a Chinaman, and the people are firing the settlement." Scarcely believing that any danger could

possibly come to this quiet place, we slowly walked to a side door facing the concession, where, of a surety, we saw that a new three-story building was already enveloped in flames, and though a mile away, on the hills, we distinctly heard that it was not an accidental fire, for the cries and yells of a heinous mob filled our ears.

Soon we saw a cloud of illuminated smoke rising from the English consulate, which in a short time vanished by the outburst of bright flames breaking through the windows and roof. In less than twenty minutes a like cloud rose from the two beautiful homes of the Baptist Mission, and in a few minutes more from the chapel of the same mission, which were all soon dispersed by destructive flames. The Methodist chapel and the American consulate will be next, we all said, for they are only a few feet apart. But, happily, we all looked in vain for the firing of these two buildings, although both were looted and badly demolished.

Several other buildings were looted and burned. The residents of these destroyed homes all had to flee for their lives, and were several times in great danger; but all safely reached a hulk at anchor near by. The next morning Brother Longden and I walked freely among the smoking ruins, and were not in the least molested or even insulted; but before eleven A. M. the crowds again gathered, and became furious even at the sight of a foreigner, and burned another house. All the members of our mission, living on the hill about a mile distant, felt quite safe until about one P. M., when a note came saying, "All on the hills come quickly on board the *Kiang-Yu*. She will have to steam off, for the rioters are making for the bridge."

We soon proceeded to a military camp and asked for a military escort. This was granted, after a long and deliberate consultation with the captain of the camp. By evening every thing was quiet again, and has been ever since. Several men-of-war have arrived, and no further disturbances are feared. The cause of this riot is this: Some months ago the Municipal Council of Chinkiang employed a number of Sikh policemen. These men are natives of Sikh India, very impulsive, and expect immediate obedience to their command. On this account they are much hated by the slow-going Chinese. On Feb. 5 one of these men kicked a Chinaman in the street of the concession. It being Chinese New Year's holiday, and many idlers walking about, the crowds of course soon gathered and the work of destruction began.

The Rev. Otis Gibson, D.D.

BY REV. S. L. BALDWIN, D.D.

No name is better known or awakens feelings of more sincere reverence or affection among the Chinese residents of the United States than the name at the head of this article; and the news of Dr. Gibson's death, at his residence in San Francisco, on the 25th of January, will be received with feelings of great sorrow, and with deepest sympathy for his afflicted family, by multitudes of Chinese people who have experienced his kindness and felt the power of his protecting care.

He was born at Moira, St. Lawrence County, N. Y., in 1826. After graduating at Dickinson College, in 1855, he went



Rev. Otis Gibson, D.D.
師牧區吸

immediately as a missionary to China, where he rendered most efficient service in the mission of the Methodist Episcopal Church at Foochow for ten years. During six of those years it was my privilege to be in intimate association with him; and it is not saying any more than the simple truth demands to say that a more faithful, courageous, and efficient missionary was not to be found within the bounds of the Chinese Empire. He enjoyed the highest esteem of his fellow-missionaries and of large numbers of the Chinese people.

He returned to America in 1865 on account of the failing health of his wife and of one of his children. In 1868 he was appointed to organize the mission work of the Methodist Episcopal Church among the Chinese on the Pacific Coast, and immediately took up his residence with his family in San Francisco. He soon gained the entire respect and confidence of the Chinese residents; and when the hoodlum spirit became rampant and truckling poli-

ticians catered to it for personal advantage, so that a public sentiment was engendered very inimical to the Chinese residents, Dr. Gibson, with that lofty courage characteristic of him, stood firmly and resolutely in defense of the oppressed Chinese. He was once burned in effigy in front of the City Hall, while the mayor of the city was making an anti-Chinese speech within, and conniving at the doings of the godless mob without. On appearing once in the legislative hall at Sacramento, a motion was promptly made by one of the hoodlum members that Otis Gibson be expelled from the hall; but there was a majority of rational and decent men in the body large enough to prevent the passage of the resolution. Sometimes it was necessary to secure police protection for the mission-house, and on many occasions Mrs. Gibson was in serious doubt when he left the building whether she would ever see him again alive. In the midst of such conflicts and trials he pressed on, undaunted in his work, until three years ago, when he was stricken with paralysis, undoubtedly the result of the long nervous strain to which he had been subjected.

His record is on high, and deep in the hearts of the persecuted people who have shown their constant affection for him in many ways. He leaves a widow who has been heart and soul with him in all his work, nobly sustaining him in hours of darkness by her cheerfulness and her judicious counsel; a daughter and a married son, both of whom were born in China and inherit their father's friendship for the Chinese people, together with his heroic character and his detestation of the oppressive treatment which the Chinese people so often receive in this country.

To Friends of Christian Education.

The Albuquerque College in New Mexico is an absolute necessity to our work in that field. It is situated in the center of the most important city of the Territory. The building is 100 feet by 40 feet, two stories high. It has 36 rooms and is worth \$13,000. Its debts amount to \$5,800, and are now due and greatly pressing. Its income meets its current expenses, except interest on debts. There is no common-school system worthy of the name in the Territory. Every thing is under a Catholic influence of the most unprogressive and old Mexican sort. The preparation for Statehood must be made by the Protestant Churches.

We, the undersigned, make this appeal in behalf of Albuquerque College, and commend it and its agent, the Rev. W. T.

Ford, to the generous lovers of Christian education, asking help for this worthy institution.

T. L. WILTSEE, *Pres. of Trustees.*

F. B. DUNLAP, *Secretary.*

W. BOWSER, *President of College.*

We cordially and earnestly concur.

THOMAS BOWMAN,

H. W. WARREN.

Money may be sent to the Rev. T. L. Wiltsee or the Rev. W. Bowser, Albuquerque, N. M.

This is the only school of high grade of the Methodist Episcopal Church in New Mexico. The Rev. W. T. Ford, its agent, will call on some of you for help within the next few days.

Mission Outlook.

The China Inland Mission reports that during 1888 there were 14 new stations opened, and 308 converts baptized, in its missions in China.

Missionary work in the Samoan Islands was commenced by John Williams, and has been carried on by the London Missionary Society for more than fifty years. The latest reports give 3,714 church members and 15,734 adherents.

The Lutheran Mission at Guntur, India, has received \$25,000 for the erection and furnishing of a mission college. Of this sum \$10,000 were given by Mr. G. S. Watts, of Beverly, Md., and Mr. G. W. Watts, of Durham, N. C. It will be known as the Watts Memorial College of Guntur, India.

The *Indian Spectator* says that this curious fact was recently discovered: that Mohammedans were increasing in India at a rate faster than that at which the population increased.

A new Baptist church has been formed at Sagaing, Burma, with a membership of ten. The church will be able to assume at least one half the support of the pastor.

Rev. W. B. Boggs, of the Baptist Mission, writes from Ramapatam, India, urgently calling for re-enforcements. He says that the work opens and enlarges on every hand, and that the hostility of Hinduism increases.

It is reported that an appeal for fifteen missionaries, made to the students in a training institution in Fiji, to hazard health and life among the dangerous people and unhealthy climate of New Guinea, was answered by forty volunteers.

Rev. Dr. Mackay, of the Canadian Presbyterian Mission in Formosa, China, writes that there are now fifty churches so arranged that all North Formosa is in a sense occupied, and that there are fifty-one native preachers who are the sharpest, brightest, most talented, and

most learned class of men in North Formosa to-day.

Mr. Graham Wilmot Brooke, a young layman devoted to the service of Christ, has been trying for a long time to penetrate into the Soudan to carry the Gospel to the Mohammedans there. He has sought to enter through the Nile and the Congo, and now believes that the best way is by the Niger. He will be associated with the Upper Niger Mission of the Church Missionary Society as an independent missionary.

Bishop Whitaker, of the Protestant Episcopal Church, has lately returned from Cuba, and speaks of the religious outlook on that island as follows: "There is a loud call for the Gospel. The people are ripe for missionary work, and welcome all well-directed efforts. It is quite evident that the general sentiment has been, and still is, favorable to Episcopal services; but the church has been slow in supplying this demand, and hence the Baptists are conducting a very successful mission in Havana; and many hundreds, tired of the exactions of the Roman Catholic Church, are welcoming the simpler and plainer service furnished by the Baptists. Considering Cuba as a field for Protestant work, it may be said the people desire Protestant services to that extent that no more hopeful ground for effort can be found anywhere."

China.

MISSIONARY CONFERENCE IN 1890.—The Committee for the proposed Missionary Conference to be held at Shanghai, beginning May 7, 1890, have completed the programme of exercises.

CHINESE DEAF MUTES.—An effort is being made, in response to a resolution from the Peking Missionary Association, to send out a competent instructor to initiate this branch of charitable work at Peking.

Dr. Thomas Gallaudet, of No. 9 West Eighteenth Street, New York city, who is so well known in Europe and America for his labors among deaf mutes, has very kindly given his assistance. He would be pleased to have any person who may be interested in going or giving to address him upon the subject.

INCREASE AT FOCHOW.—At the last session of the Fochow Annual Conference, Bishop Fowler presiding, the total number of members reported was 2,320—an increase of 111; probationers, 1,346—an increase of 122; mission money raised, \$411 46—an increase of \$80 20; self-support, \$1,030 31—an increase of \$92 72; church building, \$2,302 98—an increase of \$1,341 98.

EXCLUSION ACT "AN OUTRAGE."—The *N. Y. World's* correspondent in a letter dated Tientsin, Dec. 25, 1888, gives the following opinion of Viceroy Li, the Secretary of Foreign Affairs of the Chinese Empire. His words were:

"The passage of the Exclusion Act is entirely contrary to the spirit of the treaty relations between the two countries. It is an outrage, and I hope it will be repealed, and I wish you to tell the American people for me that if it is not repealed I propose to advise our Government to exclude the Americans from China, and I think it will be no more than right if we do so. You may amplify this as much as you please, and I trust that you will put it in so strong a light that the American people will do justice to our nation."

Missionary Literature.

The Chinese Recorder and Missionary Journal has been issued at Shanghai, China, for twenty years. It is always interesting and valuable to those who wish to be familiar with current missionary thought and movement in China. It is published at \$3 a year, and is edited by Rev. L. H. Gulick, M.D., D.D.

The Messenger is a new monthly issued in Shanghai, China. It claims to be "a record of Christian thought and work in China for missionary circles and general readers." We have seen but one number. We wish it the largest success. It is edited and published by Rev. W. J. Lewis, of the China Inland Mission, at \$2 a year.

The Assam Mission Jubilee is a record of papers read at the Jubilee Conference of the Assam Baptist Mission, together with the minutes of the meeting held in December, 1886. It gives the history of the mission and an excellent record of the work, and is for sale at the rooms of the American Baptist Missionary Union in Boston. Price, \$1.

Christian Womanhood is the title of a book issued by the publishing house of the Southern Methodist Episcopal Church at Nashville, Tenn. Price, \$1. Rev. W. C. Black, D.D., is the author. It is a clear, strong, and concise statement of woman's rights, privileges, and abilities, and will be helpful to a good understanding of the subject. We shall transfer the section on "Woman as a Missionary" to our columns. Read it and then send for the book.

Bits About India is by Mrs. Helen H. Holcomb, of Allahabad, India. It is full of interesting facts about India, and is an excellent book for a Sunday-school library. It is published by the Presbyterian Board of Publication, Philadelphia. Price, \$1.

Missionary Enterprises in the South Sea Islands, by John Williams, is an old book in a new dress. Those who have not read it will find it as thrilling as a romance and much more profitable. It is published by the Presbyterian Board of Publication, Philadelphia, at \$1 25.



EUGENE R. SMITH D.D.,
Editor

MAY, 1889.

805 BROADWAY
New York City



BURMESE MEN.

Poetry and Song.

The Master is Calling.

FIRST VOICE.

There is sounding a call for you and for me,
A call through the ages from over the sea.
"Lift up your eyes; the fields are in sight,
Broad and swelling, rich and white.

SECOND VOICE.

But there are few to cut the ripened grain,
And the night is coming with cloud and rain.

ALL.

O hear! the Master is calling.

THIRD VOICE.

Centuries many have lived and died
Since the Man of sorrows—the crucified—
Came to our world on a mission high,
For sinners to labor, to suffer, to die.
Homeless he walked, with a wandering band,
Up and down through the Holy Land,
Healing the sick, the lame, the blind,
Ever the lost ones seeking to find
On mountain, in desert, on lake and sea,
He taught of salvation full and free,
And he laid down His life for you and me—
That beautiful life—on Calvary's tree!
But ere he ascended from earth to heaven
To all his disciples the word was given:
"Go ye into the world and teach;
Let life and lips the Gospel preach."

FIRST VOICE.

So there's sounding a call for you and for me,
A call through the ages from over the sea;
"Go work in my vineyard—the harvest is white;
Thrust in the sickle; work while there's light."

SECOND VOICE.

But there are few to cut the ripened grain,
And the night is coming with cloud and rain.

ALL.

O hear! the Master is calling.

FOURTH VOICE.

See China, Japan, and the Indian land,
With mountain ranges and sweeps of sand,
Lo! Brahman and Buddhist and Moslem there
And idol temples that gleam in air.
Lo! isles of the sea, with balm and spice,
And frozen islands in chains of ice;
Mid the hurry of life at Singapore,
The Malay dies on a tropic shore,
While far to the north the Mongols range
Heedless of death and its solemn change.

FIFTH VOICE.

Lo! Atlas stands under burning skies,
While murmurs from Egypt's cities rise;
To the south are Bushman and Zulu lands,
With diamonds and wars and robber bands;
But, from the Levant, rippling free
Against the shores of Tripoli,
To the southern cape, where oceans meet,
Souls lie fettered at Error's feet.

FIRST VOICE.

Lo! there's sounding a call for you and for me,
A call through the ages, for land and for sea.
"Come over and help us; the night gathers fast;
Eternity threatens, so dreadful and vast."

SECOND VOICE.

But there are few to tell of a debt that's paid,
Of One upon whom all sin is laid!

ALL.

O hear! the Master is calling.

SIXTH VOICE.

And across the broad Atlantic's wave
In our own land there are souls to save;
Where the Amazon rolls its stately tide,
And the Andes tower in snowy pride,
Broad and green under heaven's smile
Are lands enslaved by Roman wile.

SEVENTH VOICE.

And nearer home, at our very gate,
Our Aztec sisters and brothers wait;
The land is fair, but souls are unfed,
Dying by thousands for lack of bread.

EIGHTH VOICE.

Shall we withhold from a full supply?
Shall we not heed that others die?
Shall we not give of means and mind
The hungry to feed, the lost to find?
When our Master calls shall we not give
Ourselves to him, to toil and live
At home or abroad, as he shall proclaim
To our souls that we best may honor his name?

FIRST VOICE.

Ay, a call is sounding for you and for me!
Not only from nations far over the sea,
But it comes from the lands that lie at our feet;
It comes from the needy we pass in the street;
It comes from the homes of want and of woe;
It comes to our ears wherever we go.

ALL.

O hear! the Master is calling.

—Herald and Presbyter.

"So Send I You."

"The night lies dark upon the earth, and we have light
So many have to grope their way, and we have sight;
One path is theirs and ours—of sin and care,
But we are borne along, and they their burdens bear.
Foot-sore, heart-weary, faint they on their way,
Mute in their sorrow, while we kneel and pray;
Glad are they of a stone on which to rest,
While we lie pillowed on the Father's breast.

"Father, why is it that these children roam,
And I with thee, so glad, at rest, at home?
Is it enough to keep the door ajar,
In hope that some may see the gleam afar
And guess that that is home, and urge their way
To reach it, haply, somehow and some day?
May not I go and lend them of my light?
May not mine eyes be unto them for sight?
May not the brother-love thy love portray?
And news of home make home less far away?

"Yea, Christ hath said that as from thee he came
To seek and save, so hath He, in his name,
Sent us to these, and, Father, we would go,
Glad in thy love that thou hast willed it so
That we should be partakers in the joy
Which even on earth knows naught of earth's alloy—
The joy which grows as others' griefs grow less,
And could not live but for its power to bless."

—R. Wright Hay.

World, Work, Story.

Burma and Its Missions.

THE COUNTRY AND PEOPLE.

Burma, now at last throughout its length and breadth a component part of the great British Empire, has a perennial interest for the Christian heart. It is one of the lands for which Christ died, and for which some of the truest of Christ's followers have died also, but which has hitherto yielded only imperfectly to the evangelical assault. It is a goodly land, well-watered, very fertile, filled also with valuable forests and mines that are rich in the precious metals. Now that the old king with his abominable cruelties is a thing of the past and a Christian government has become firmly established, there can be no doubt but that here, as in India, the resources of the country will be steadily developed and the best interests of the people wisely cared for.

The whole country, including what was until three years ago Independent Burma together with the three sea-board provinces that have been so long under British control, is about 1,260 miles long, running from the 10th degree of latitude to the 28th. It is also about 300 miles broad, extending between the 92d and 100th degrees of longitude. The area is 280,000 square miles, or nearly as much as all the New England and Middle States, together with Ohio, Indiana, and Illinois. The population, as nearly as can be ascertained, is only about 7,000,000, so that there is very great opportunity for growth. It is bounded on the east by China and Siam, on the west by the Indian provinces of Assam and Bengal, together with the Bay of Bengal, on the north by Assam and Thibet, and on the south by the Indian Ocean.

The chief streams are the Irrawadi and the Salwin, great rivers, which, in the lower part of their course, overflow and flood the country on their banks during the season of the rains, and in the upper force their way through magnificent defiles. The former is navigable a considerable distance above Bhamo, which is 640 miles from the river's mouth and a celebrated center of trade with the Chinese province of Yunnan. But the latter is practically useless as a means of communication owing to the frequent obstacles in its channel.

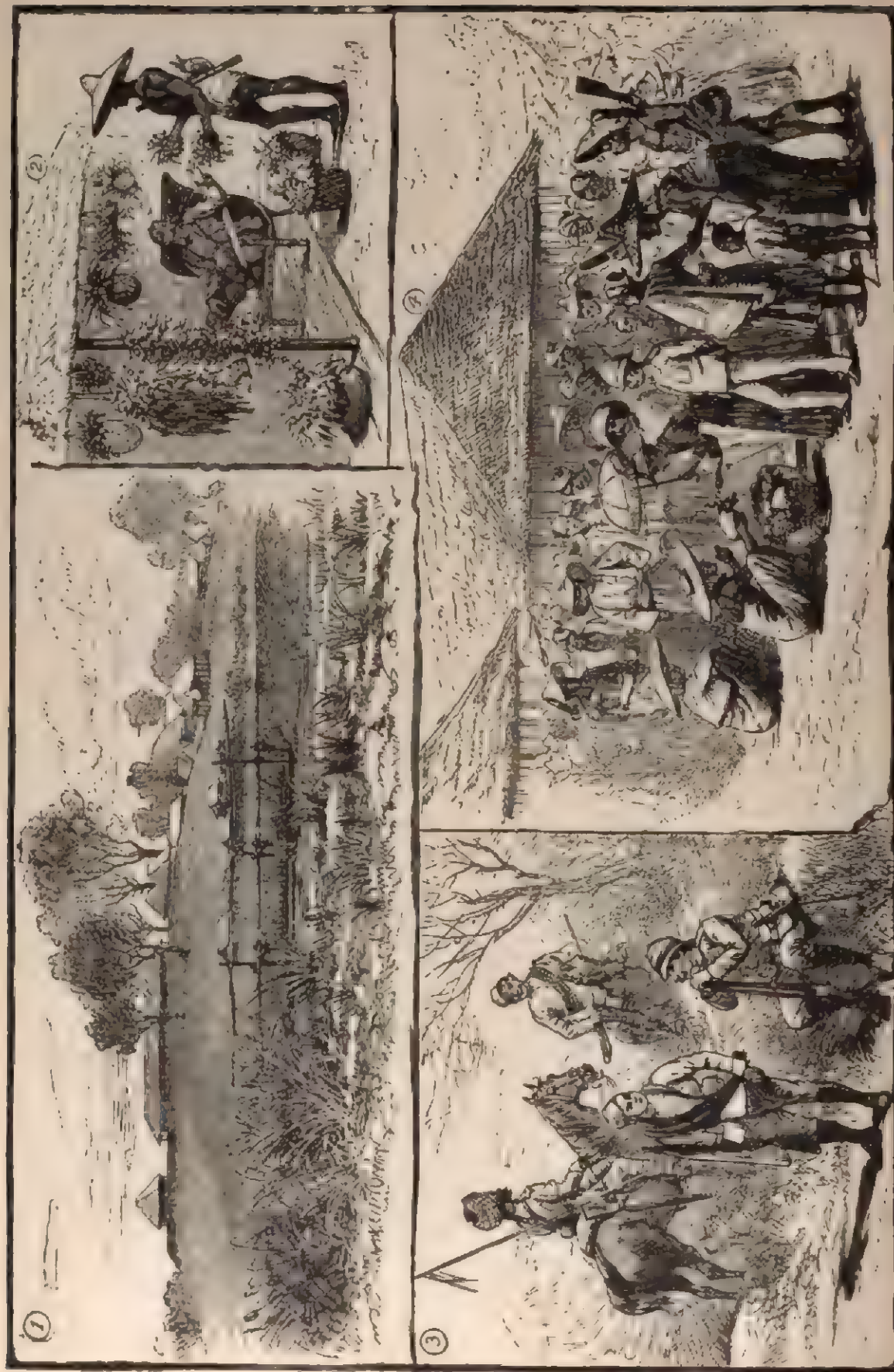
The chief fruits are the mango, orange, citron, plantain, pine-apple, and custard-apple. Maize, millet, wheat, tobacco, indigo, and cotton are cultivated, besides over one hundred different sorts of rice, which is the main crop in the low alluvial plains in the river bottoms and near the coast. Among the minerals are gold, silver, copper, tin, lead, antimony, bismuth, amber, niter, patron, coal, salt, limestone, marble, jade, sapphires, and rubies. Elephants, tigers, leopards, and wild hogs roam the woods and infest the jungles. Of domestic animals the principal ones are the ox, buffalo, and horse. The buffalo is confined to agricultural labor, and the ox alone is used as a beast of burden or of draught. The Burmese horses, which are rarely more than thirteen hands

(fifty-two inches) high, are never used but for riding. A few asses are seen, brought over from China, but the camel is not known.

The Burmese in person have the Mongoloid characteristics common to the Indo-Chinese races, the Thibetans and the tribes of the eastern Himalayas, having a nearer resemblance in point of features to the Chinese and Japanese than to the high castes of North India, who are of the pure Aryan race. They are stout, active, well-proportioned in form, of brown complexion, with black, coarse, abundant hair. They use a monosyllabic language spoken with distinctive tones like the Chinese. Its vocabulary shows a relation to the Chinese on the one side and to the Thibetan on the other. It is quite soft and flexible, having no sibilant sound, the place of the *s* being taken by *th*. It is written with an alphabet which probably came in with Buddhism, the most of the letters being more or less circular in form. It has been cultivated in a literary way for six or seven centuries, and the literature is quite extensive though not very valuable. Most of the monasteries have libraries, such as they are. Each book is wrapped in cloth, with a board at top and bottom, instead of covers, and is placed in a separated pigeon-hole by itself. The material of the book is generally palm leaf, though a certain kind of paper is manufactured from bamboo pulp.

The Burmese have made fair attainments in the arts and sciences. Gold and silver ornaments are freely produced, and embossed work in drinking-cups is executed with great richness of effect. Cheap grades of cutlery and fire-arms, such as muskets, swords, spears, knives, and carpenters' tools, are manufactured. Bell founding has been carried to considerable perfection. The largest specimen in the neighborhood of Amara-pura measures sixteen feet across the lip and weighs about eighty tons. Cotton and silk cloths are woven by the women, but they are not equal to the Indian artists in dexterity. The modern buildings are chiefly of wood elaborately carved and nicely gilded; as much as \$200,000 is said to have been expended for the gilding of a single temple. Brick was more largely used some centuries ago, and the most important architectural remains are in this material.

Besides the Burmese proper, who are the ruling race, there are other tribes and clans inhabiting the country, especially predominant on the northern and eastern borders, and to some extent scattered in all parts. Chief among these are the Shans, the Karens, and the Kakhyens. The former are Buddhists, and have some traces of culture. The latter are in a low state of civilization, destitute of letters, and wholly pagan. The Karens, for many reasons by far the most interesting, number about 600,000, and are found in all parts of the country. They have been cruelly oppressed and enslaved by the Burmans, to escape whose exactions they have fled to the forests and wandered on the mountains. Simple wild men of the woods and hills, without idols or priests or established forms of worship beyond a mild demonolatry, living, in the main, honest, faithful lives,



1. A Hill station.

2. Coolie with trehuds.

3. Soldiers.

4. English Lady in a Shan Bazaar.

SKETCHES IN BURMA.

and having, moreover, a tradition that white brothers would come over the sea and bring back a book which told of the Great Father, which their fathers once had but lost through disobedience—they have readily responded to the faithful labors of the missionaries and have become themselves missionaries in turn to other tribes. At present there are of these Karens in the Baptist Missions about 27,000 baptized communicants and fully 100,000 nominal Christians; 450 parishes support each its own native pastor and village school.

THE MISSIONS.

The English Baptists started a mission at Rangoon in 1807, under Mr. Chater and Mr. Mordon. The latter tarried but a short time, and the former was joined in 1808 by Mr. Felix Carey, son of the celebrated Dr. William Carey, who prepared a brief grammar and revised Mr. Chater's translation of Matthew, neither of which proved of any practical value. In 1811 Mr. Chater left the country, and Mr. Carey soon afterward went to Ava and entered the service of the king. The London Missionary Society also sent two missionaries to Burma, but their stay was very short, and they accomplished nothing. In July, 1813, came Adoniram Judson, and his coming marks the real beginning. The well-known story of his toils and trials, always thrilling and inspiring, need not here be recounted. Through his labors (ended in 1850) and those of the long line of worthy men and women that have followed him in unbroken succession to the present, the Burma Baptist Mission stands to-day as one of the foremost Christian agencies of the East. It has 528 organized churches, and 28,000 members among the Burmese, Karens, and Shans. There are 540 native preachers, 125 of whom are ordained, and 408 schools with a total of 11,146 pupils. The contributions of the churches for 1887 reached the handsome sum of \$41,045. A total of 113 missionaries are at work in this field, 74 of whom are women. At the Karen Theological Seminary 35 were in attendance, and 113 (of whom 43 were Buddhists) at the Rangoon Baptist College. The mission press, which has done such noble and important work from the first, is also flourishing. The work is being pushed with vigor into various parts of Upper Burma now sufficiently tranquilized to admit of sustained operations, and it is proposed to occupy as rapidly as possible all the principal points. Already at Sagaing, opposite the old capital, Ava, the scene of Judson's imprisonment, three missionaries are located. Mandalay has four missionaries, who are energetically carrying on evangelistic, educational, and medical work among the natives, besides holding a regular English service every Sabbath evening. At Bhamo there are three missionaries among the Kachins and Shans, and a goodly number are steadily coming to Christ.

Next in age of the Protestant missions is that of the Society for the Propagation of the Gospel, which established its first Burman mission at Maulmain in 1863. It has strong stations also at Rangoon, Toungoo, and Man-

dalay. Its school work is especially efficient. It has a theological institution, to train Burmans and Karens for the priesthood, at Rangoon, and also at the same place a well-equipped college with about 600 pupils. It is extending its work quite rapidly in Upper Burma. The only drawback to the satisfaction with which this prosperity is contemplated by the general Protestant public is found in the fact that sufficient brotherly regard has not been paid to the prior rights of the Baptists; but a willingness to make capital out of their troubles and interfere unwarrantably with their churches has been, with characteristic High-church haughtiness, from the first exhibited. It has at present 7 English missionaries, 7 native pastors, 75 native helpers, 1,849 communicants, and over 2,000 pupils in its schools.

The Roman Catholics have been in the field for nearly 300 years, but not until quite recently have they been making much progress. Under the efficient administration of Bishop Bigaudet, who, by establishing orphanages and other schools, raised up a valuable body of native helpers, some 10,000 Burman and Karen adherents have been gained. The largest missions are among the Pwo Karens of the Delta and the Bghai Karens of the Toungoo mountains. Large convents and schools are found in all the principal cities, especially in Rangoon, where one institution for boys has more than 500 pupils, and where very extensive and substantial buildings bear witness to the prosperity of the work.

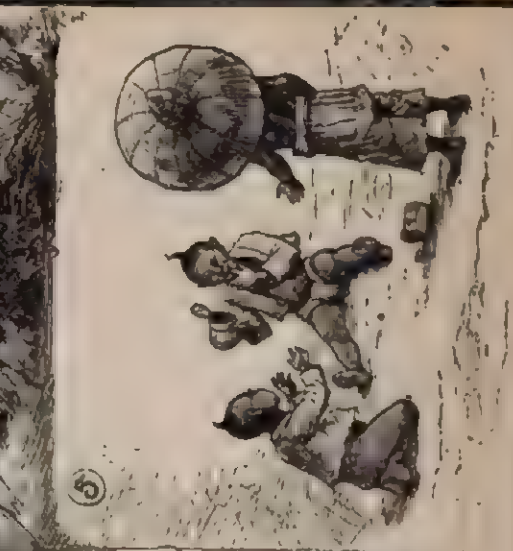
The English Wesleyans in 1887 broke ground at Mandalay and are preparing to take a considerable share in the evangelization of this latest accession to the British Empire. They have already 35 boys under tuition, and have established regular Sunday and weekday Burmese services. Extensive property has been acquired, and every preparation made for the establishment of a strong mission center. It is expected that other stations will soon be occupied.

Some Danish Lutherans have also been working for a few years on an independent basis and with great self-sacrifice among the Red Karens.

The self-supporting Scotch Presbyterian Church in Rangoon has been for the past three years doing some mission-work among the Chinese population of the city with very good success.

In 1819 the first Burman was baptized. A few others followed, and a visit to Ava to secure the favor of the king seemed moderately successful. Then came the war with the English and Judson's imprisonment by the enraged monarch, with the great sufferings that followed. His monumental work is the translation of the Bible into Burmese, completed in 1834, but revised and perfected as long as he lived. He died in 1850, leaving behind, besides the Bible and the dictionary and a great variety of other valuable works in the best Burmese, a native church of over a hundred members and a character so exalted that it has been pronounced of itself sufficient for the whole missionary enterprise.

The work of the Methodist Episcopal Church in Burma will be treated in an article which will be found further on.



1. Soldiers marching in the March.

2. Travelling at the Shih Halls.

3. Men of the Shih Halls.

4. A Shih Market woman.

5. Young Shih.

Burma and Buddha.

BY REV. J. R. BROADHEAD.

The Burmese sacred writings relate many strange and silly stories about Buddha, the great central figure of the Buddhist religion. They tell how he passed through countless stages of life before he was born a man, how after he had been fish, flesh, and fowl, in various births, he went through all grades of human life, and was at last born a king's son. His long ears that touched his shoulders, and his long fingers, that reached down to his knees, were signs that he was born of the gods. But though foolish legends make up the chief part of the history of Buddha, there are some stories so simple, and so possible to

A MAN INTENSELY IN EARNEST

to save his soul, that they are very likely quite true. For instance, after seeing four moving sights Buddha is said to have determined to leave all the joys and pleasures of his royal home and go forth to seek peace and rest for his soul.

A little son had just been born to him, and as he went forth into the darkness to begin his life of penance, he passed the door where his wife and baby son were lying asleep. He dared not stop to give them one parting kiss, lest the mother should awake and try to stop his going. He rode away through the dark night, and then sent back his horses and his jewels by a faithful servant to his father, the king. He cut off his beautiful hair,

CHANGED HIS PRINCELY ROBES

for a poor beggar's rags, and wandered away, homeless and alone. This act of leaving his loving wife, his new-born son, his princely pomp, his earthly wealth, is known in the Buddhist scriptures as "The Great Renunciation." For six years Buddha wore himself down to a mere shadow by long fasting and bodily torture, living in a cave with five disciples. But no rest came to his soul. In an agony of despair, he wrestled with the powers of evil. As he sat under the Bo tree, which is now the sacred tree of five hundred millions of his followers,

HE OVERCAME HIS TEMPTERS,

his doubts and despair were driven away, light seemed to burst upon his soul and he was henceforth to be known as Buddha, "The Enlightened One."

Soon after he went to the Deer forest, near the holy city of the Hindus, Benares, and there began to preach his new doctrines to the masses of the common people. The gospel that he preached was that men could be redeemed from their sins and sorrow by a life of self-sacrifice and good works. He sent forth many missionaries to other lands, while he spent forty-six years of ceaseless labor in his own missionary travels. When his father had grown old and infirm Buddha went as a wandering preacher, clad in the yellow robe, with his begging-bowl in his hand, back to his royal home. The son whom he had left as a new-born babe became his disciple, and the wife whom he had left asleep on the

night of his exile became one of the first of Buddhist nuns.

Buddha had no place in his teaching for the idea of a personal, loving God. The present life of sin or misery was the fruit of sinful deeds done in previous births. The way to escape from sin was to escape from life. When the soul is blown out like the flame of a candle, then all the sins and sorrows, the desires and all the troubles of life, are ended. So in extinction there is rest. Buddha's moral teachings were the real secret of his wonderful success. He taught that all men were equal, because all must find salvation in one way—by self-denial and deeds of virtue. He taught the people to reverence their spiritual guides, to control themselves, to be kind to all men, and to respect the life of all living things.

About two hundred years before the birth of Christ the Buddhist scriptures were taken to the island of Ceylon. Six hundred years afterward, Singhalese missionaries went over to Burma and firmly established Buddhism as the religion of the country. It is interesting here to note that our Ceylon Wesleyan Mission has sent two of their best Singhalese native missionaries over to help our beloved brother Winston in his new work in Upper Burma.

While the Burmese cannot be said to be idolators, like the Hindus, they are really as far from God; for, whatever we may find to admire in the life and teaching of the great Buddha, it is a sad fact that Buddhism as a religion has utterly failed to make the people virtuous, unselfish, and upright. There is no hope for the Burmese out of Christ. Pray that this godless creed of Buddha may fall before the glad tidings of great joy which shall be unto all people.—*Wesleyan Missionary Leaflet.*

The Burmese Bible.

The Bible was translated into the Burmese language by Dr. Judson. It takes many years of study and labor to translate the whole of the Scriptures into any language, and it was twenty years after Mr. Judson reached Burma before he finished this work. He, by this time, so well understood the hard Burmese tongue, so well knew all the shades of meaning, that I believe this Burma Bible is one of the best and most faithful translations of God's word that ever was made. Just before Mr. and Mrs. Judson went to live in "the golden city," he had finished the New Testament. A part of it had been printed, but the larger part was only in writing.

On the 8th of June, 1824, early in the war between England and Burma, Mr. Judson was taken from his home in Ava and thrust into prison. Mrs. Judson then took this precious manuscript, and, with her silver and a few things of value, buried it in the earth under the house. But it could not long stay there, for it was the rainy season, and the dampness would soon cause it to mold.

It could not be returned to the house, for, if found



A GROUP OF PERSIAN WOMEN IN A HAZAR.

by the Burmans, it would be destroyed. When Mr. and Mrs. Judson, three days later, met at the door of his prison and were permitted to speak a few words to each other, one of the first questions asked by Mr. Judson was, "Where is the New Testament manuscript?" When told, he said he would try to take care of it. So Mrs. Judson put the treasure inside of a roll of cotton, carefully sewed it up, then put on a cover, and Mr. Judson used it for a pillow. It looked so poor and hard that not even the keeper, who wanted almost every thing, coveted it.

When the missionary had been a prisoner seven months, suddenly a change came. The little bamboo room, which Mrs. Judson had been allowed to have made for her husband in the prison-yard, was torn down, the pillow and mats scattered, and Mr. Judson, with the other white prisoners, hurried into the inner prison. Two more pairs of fetters were put upon their ankles—they already had three pairs—and there, fastened to a bamboo pole, more than a hundred men expected to be killed before the morning.

Mr. Judson afterward said that, even during this terrible night, he thought of his pillow, and wondered if its precious contents would ever fall into the hands of his wit: and he even thought how he might have better translated some passages of the divine word.

The keeper, to whose share the pillow fell, gladly exchanged it for a good one brought by Mrs. Judson, with, perhaps, some wonder that the white man should prefer the poorer to the better one. Later in the season, when Mr. Judson was hurried away to Oung-pen-la, he, in common with the other prisoners, was robbed of nearly all his clothing, and allowed to take nothing with him. One of the jailers untied the mat which was used as a cover to the precious pillow, and threw into the yard what he thought was worthless cotton.

A few hours later, Moung Ing, one of the native Christians, in looking about found the roll, and took it home with him as a relic of the prisoners. Months after the manuscript was found within the cotton and not at all hurt. Soon after the close of the war the New Testament was printed and given to the Burmans; and, in 1834, the whole of the Bible was in the language of the country. The day it was finished, Dr. Judson knelt down with the last leaf in his hand, and asked God to use it in "filling all Burma with songs of praise to our great God and Saviour, Jesus Christ."—*Little Helpers*.

How Our Fathers Became Christians.

BY REV. JAMES MUDGE, B.D.

Perennial interest for all English-speaking people attends the story of the evangelization of their ancestral home, the British Islands.

Very little, indeed, is known as to how much Christianity there may have been in those islands previous to the fifth century. It seems certain that toward the close of the second century the new religion had become

planted in that part of Britain, the southern, which was under Roman dominion, and here it was extended slowly. By the fourth century it had got very fully intrenched in the land. (Three British bishops attended the Council at Arles, 314 A. D.) But after the withdrawal of the Roman forces, early in the fifth century, the incursions of the unsubdued barbarous Picts and Scots from the North led Vortigern, a British chief, to invite the Angles and Saxons from Jutland and vicinity to come to his help. They came in 449 and soon overspread the country, destroying or expelling the native inhabitants and so bringing back heathenism, except in the extreme west and some parts of the north of the island.

That there were some Christian communities in Ireland at least as early as the fourth century is pretty clear, for there was constant intercourse between that country and Gaul, and it is altogether probable that some of the British Christians would find their way across the channel, either led by missionary zeal or seeking refuge from the Diocletian persecution, which we know extended to Britain and produced a number of martyrs. But it is universally agreed that very little was done there till the time of St. Patrick. He was born of Christian parents, probably in Dumbartonshire, Southern Scotland, not far from the present city of Glasgow, though some consider Normandy to have been his birthplace. The time is put as early as 387 and as late as 410. Both 465 and 493 are given as dates of his death. His interest in the heathen Scots of Ireland was awakened by a captivity which he spent among them in early manhood. Later, feeling strongly called to carry them the Gospel, he repaired to Gaul for further preparation and was there ordained. About the year 440 or perhaps a little before, on hearing of the failure of Palladius, who had been sent as a missionary to Ireland by Pope Celestine, in 431, he sailed for that coast with a number of fellow-laborers. They were repulsed in the south, but sailing further northward were able to make a number of converts, and after a while baptized one of the native chiefs, named Dichu, who became his supporter. At the capital, Tara, a favorable impression was made upon the king and his nobles, in spite of the opposition of the Druid priests, and subsequently throughout the country great success attended his labors. He seems to have faithfully preached the word far and wide, and both read and explained the Scriptures. His knowledge of the native language and customs, gained while a slave in the land, greatly aided him, and he took the utmost pains to establish a native ministry wherever he went. He founded seminaries and monastic schools for their training, to which very large numbers resorted. The latter part of his life was spent at a spot in Ulster, granted him by a wealthy chief, round which rose the town of Armagh, which became the metropolitan see of Ireland. Here he held synods for the government of the rapidly increasing churches, and spent a peaceful old age, never revisiting his native shores. Of the great value of his work, both for the civilization and Christianization of the country, there

can be no doubt, and by the time of his death, near the close of the century, the land had practically shaken off its heathenism and become ready to do noble service in subduing the heathenism of other lands.

The best known illustration of this is found in the person of Columba, born of royal Irish blood in 521. Well trained in several of the numerous monasteries which now covered the country waging effective war in behalf of the Gospel, he soon took a prominent part in founding other such institutions, which were centers of learning, piety, and missionary zeal in various parts of the land. In the year 563, with twelve carefully chosen companions, he undertook his famous mission to the Highlands of Scotland, where the Picts, still sunk in paganism, offered a worthy object for his Christian ambition. He landed on the small island of Hy or Iona, the possession of which was speedily granted him by the friendly king of the neighboring mainland (now Argyleshire), who was himself of Irish family. Here he erected a monastery. His company grew and were well ruled, and from this center many bands of laborers went forth to preach the word. Not only did they traverse Scotland from sea to sea, meeting with great success, but they intrepidly carried the cross over the stormy waters to the distant Hebrides and Orkney Islands, the Polynesia of that day. Columba himself made several visits to Ireland, to push on the good work he had there begun, and every-where exerted a very great and beneficent influence. He died in holy triumph on Sunday, June 9, 597. It has been truly said that, "For two centuries or more Iona was the place in all the world whence the greatest amount of evangelistic influence went forth." Wholly worthy, then, is he who founded it to have his name perpetuated with highest honor. It became the pattern of many similar institutions, some of them numbering three thousand members each, attracting pupils from all parts of Europe and sending out hosts of spiritual warriors. Ireland, Scotland, and Wales, during the sixth century, were thoroughly permeated with Christian light, and both able and willing to send it forth to darker regions.

England was one of these. Her Anglo-Saxon conquerors were bigoted pagans. And the British or Celtic Christians, driven by their ruthless foes into the extreme west or north, had for a long time little power and, perhaps, still less disposition, to attempt their Christianization. There were no dealings between the two races. But in 596 Pope Gregory sent from Rome Augustine and a band of forty monks to begin a mission in England. Landing on the south-east coast, in Kent, they found Ethelbert, its king, who had married Bertha, a Christian princess of Gaul, favorably disposed. He gave them a residence at Canterbury, which became the metropolitan see of England, and in the next year he was baptized, ten thousand of his subjects following his example. More missionaries came, the neighboring kingdom of Essex was won over, the church of St. Paul, in London, was begun, and the good work went on. Not, however, without serious reverses and fluctuations. The sons of

Ethelbert, and of his nephew, Sebert, the King of Essex threw off the yoke of the new religion and the worship of Woden was for a time restored. Similarly, also, in the north, a little later, the fortunes of Christianity had much ebb and flow. Edwin, ruler of Northumbria, having married a Christian wife, daughter of Ethelbert, through her labors and that of her chaplain, Paulinus was baptized in 627. But when, shortly after, he was slain by the heathen tribes who revolted against him, his successor established heathenism again. And so it went. But Kent was before long reconquered by the faithfulness of the Roman bishops; and Northumbria was finally evangelized by the labors of missionaries from Iona. Thither had fled for refuge the northern princes when their father was killed, and, being thoroughly grounded there in the Christian faith, when they regained their throne they became efficient champions of the cross. They brought with them also from Iona missionaries in large numbers, chief among them Aidan who established a great monastery at Lindisfarne or Holy Island, on the east coast. Through their zealous labors a great company was converted, and through the valor of King Oswy the heathenism of Middle England received such a crushing defeat at the battle of the river Winwed, in 655, that it never lifted its head again. So in less than sixty years Christianity became the State religion of substantially all sections of the country.

One of the causes of the rapidity of this conquest was the fact that the Anglo-Saxon or early English had very little that can really be called a religion, or be compared with the more fully formulated and deeply rooted faiths of more civilized peoples. What they had consisted mainly of nature myths and poetic legends with little or no moral significance for the guidance of men. We find very faint traces of worship among them, the temples had but scant sanctity, and the influence of the priests was very small. Their religion, also, in its transplanted state, on a foreign soil, had a slighter hold upon the people than in its more primitive home in the German land. This was a help to its overthrow. The superior civilization of the Roman Empire and the nations on the continent which had become Christian powerfully affected the English chiefs, or kings, to whom the missionaries came somewhat in the light of ambassadors. And the state of society was so simple and rude that, the king once won, the people had little power or inclination to resist the pressure he could put upon them. Their style of Christianity was, undoubtedly, low and weak at first, as must be the case with all national or mass conversions, but as the generations went on it improved until we have the present glorious result.

Before the close of the seventh century the British Islands had practically ceased to be a mission-field, and the various scattered, disconnected organizations had even become pretty well unified and consolidated into a kind of Established Church. This latter was a work of considerable difficulty, since the midland and southern districts of England had derived their Christianity directly from Rome, while the north of England and the

whole of Scotland, as well as Ireland, had a type of religion somewhat different; owing to the fact that they had been left to themselves, having no communication with Rome for a very long time (about two hundred years), and in this time there had been developments and divergencies on both sides. The British or Celtic ecclesiastical system had come to differ from the Roman on a number of points connected with worship, government, and discipline, the chief controversy being as to the proper time to celebrate Easter and as to the true form of the clerical tonsure. The British priests and bishops, also, were naturally reluctant to surrender their independence and submit to the authority of the pope. But the Romanist party prevailed, little by little. The Saxons, who were on that side, and who disliked every thing British, were the strongest element in the kingdom. Oswy, the mightiest ruler in the land, espoused that cause, being attracted by the splendor and power of the Roman Church, and convinced that good policy dictated that the Christians of Britain should not be separated from their brethren on the continent. So, at the Synod of Whitby, convened in 664 to terminate the strife, under the able leadership of the monk Wilfrid and by the partiality of Oswy, the decision was given on the side of Rome. The other kings from motives of policy soon fell into line, the British customs were gradually abandoned, and even in Ireland and Scotland, after a lapse of fifty years, no trace of them remained. So by the beginning of the eighth century Great Britain and Ireland, largely transformed from their rude, barbaric state, filled with the seeds of a Christian civilization which speedily impressed itself on all their laws and customs, under the guidance of vigorous, learned ecclesiastics were well launched on a course of true progress and prosperity.

Why Should Not More Do This?

We append an interesting account of the Sunday-School Missionary Society connected with our English Church at Buenos Ayres, in charge of the Rev. Thomas H. Stockton, the account being written by him. And we cannot help putting the inquiry, Why may not and should not more of this work be done? Why should not all of our schools be regularly organized, with a definite constitution, and a carefully selected set of special officers charged to push this important interest with all diligence? Either by giving up all the time once a quarter, as in the case described below, or by giving up a quarter of the time every month, that extremely important matter, the missionary education of the children, can steadily proceed and with the very best imaginable results. Were something of this kind generally done there is no question at all but that a full million of dollars could be gathered from our Sunday-schools alone. We fail to see any good reason, or indeed any decent excuse, why in at least nearly all cases this should not be accomplished. "Forward, the light brigade!" Charge for the million!

"In the first place, we are organized regularly into a missionary society. Our officers are all young men connected with the school and elected annually to fill the several positions of president, vice-president, secretary, and treasurer. The membership of the society is composed of the entire membership of the school, including superintendent, officers, teachers, and scholars. The classes are named after the various mission-fields, and are presumed to represent and speak for these fields.

"Our plan of procedure is to gather once a quarter at the hour appointed for the usual Sunday-school exercises, and, by mutual consent, spend the time in a purely missionary service. The officers take entire charge of the meeting and are responsible for the success or failure of it. Happily it has never yet been a failure. The exercises are opened with praise and prayer, after which a programme specially prepared for the occasion is gone through with, and after hearing a report from the treasurer the exercises are brought to a close. The programme is generally made up of selections from the *Gospel in All Lands* and other books of missionary character. These selections are carefully copied on paper and distributed among the members, special care being taken to engage those who can read in a clear, strong voice, so as to be heard and enjoyed by all. Sometimes these selections contain solid information; at other times interesting and illustrative anecdotes. In the early part of the meeting time is taken to distribute large envelopes, which have written on their face the name of the mission-fields represented. Whatever money has been collected during the quarter by the scholar is placed in the envelope, and the total amount penciled on the outside by the teacher. The treasurer then passes from class to class collecting these envelopes, having done which he retires from the room and counts and notes the amount received from each class. Later on he returns to the room and, at the proper time, makes his statement, showing what each class or mission has collected, and then compares the grand total with that of the previous quarter. If there has been any special feature in the collection, attention is publicly called to this; as, for instance, at the last quarterly meeting a little boy belonging to the primary department of the school, which is named after the Fiji Islands, had brought in his missionary collection card with holes enough punched in it to represent over ten dollars (equal to about seven United States dollars), and, of course, he was entitled to special notice, and received it at the hands of the pastor—who called him forward and made known what he had done. His mother had had an evening company at her house, and during the evening little Melville Bagley, for that is his name, asked permission to bring his missionary card for canvass. A gentleman present being made to understand what the card was for, and that each pin-hole was good for five cents, bantered the lad by offering to pay for all the holes he could punch in five minutes. Others present became interested, and the result was as already stated."

Chinese Burial-Grounds and Funerals.

We give an illustration of a burial-ground in the vicinity of Foochow. Here is a cluster of green hills which are all dotted over with ancestral graves. Miss C. F. Gordon-Cumming gives the following account of Chinese burials:

"The first three weeks in April are specially devoted to the service of the dead; they are a prolonged 'All-souls' festival, there called Ch'ing-Ming. During its continuance the whole population seems to be in a state

Others carry sweet rice-wine in bamboo bottles, and the paper semblance of all manner of useful objects, such as clothing, trunks, with separate great locks for external application, opium pipes, sedan-chairs, houses, horses, and even attendants, all made of pasteboard or paper, not forgetting incense and candles, for the dead are in the dark world and require light.

On reaching the graves some of the women weep and wail piteously, but they soon commence helping in the task of weeding and tidying the ground and spreading the feast. All the good things are arranged on little



HORSE-SHOE SHAPED GRAVES IN CEMETERY, NEAR FOOWHOW, CHINA.

of movement, for every one who can possibly manage to do so visits the graves of his family in person. The ceremony partakes of the nature of a cheerful picnic. Family parties arrange for a day's 'outing,' and start from the crowded cities on a holiday excursion, combining duty with pleasure. The offerings, which are so pleasant to the dead and to the living, are carried on trays, or else in large flat baskets of split bamboo slung from the ends of long bamboos, which are balanced on the men's shoulders. The poorest must provide some food and some paper money, and many invocations on yellow paper. In each family party one member is told off to carry the hoe with which to weed the grave. From it hang suspended many strings of paper cash, and paper syce (the block money, like little silver shoes or boats), representing fabulous sums of Celestial coin.

dishes before the tomb, which is covered with the invocations on yellow paper. The incense is lighted, the ancestral spirits are summoned by ear-splitting beating of brass gongs or cymbals. After a special liturgy all the paper offerings are burned. While the flames ascend heavenward all the family prostrate themselves, and strike their heads on the ground nine times. The ancestors having meanwhile absorbed the essence of the good meats, the hungry human beings are at liberty to pack up the otherwise untouched dainties and to carry them away to be consumed at the family feast. Offerings to the dead should be presented by the nearest male relative.

Every man is supposed to have three souls, one of which, at death, goes forth into the world of darkness to undergo trial and punishment at the hands of the judi-

ods of purgatory. The second soul remains with corpse in the tomb, while the third watches over the tomb which bears its name in the ancestral hall. Every family has its own ancestral hall quite apart from the family tombs. All round this hall are ranged shelves, on which stand rows of these tablets, representing many generations. No one can be long in China before he discovers that ancestral worship is the key-note of all existence in the Celestial Empire. It permeates all life, affecting even the most trivial details of day existence, and is an influence tenfold more potent for keeping the people in the bondage of gross superstition than all the countless idols of the land, inasmuch as it compels every man to be forever looking backward instead of forward, in fear lest he should by neglect offend his very exacting ancestral spirit."

A Chinese Funeral.

BY WM. PATON, OF SWATOW.

FEW months after my arrival in China the death and funeral of A-Hue (The Flower), Dr. Lyall's servant, took place.

He had been ill with fever for ten weeks, and had been nursed by his mother. They were both Christians.

As soon as he was dead a servant came and told the doctor that he was "at rest." He died at eight o'clock in the morning; and, according to the custom in these countries, he was buried at four o'clock in the afternoon of the same day. At the funeral there was a considerable assemblage of Chinese connected with the family, all wearing white cotton mourning caps and robes. Mr. Duffus, Dr. Lyall, and myself also attended. Mr. Duffus conducted the service.

Before the procession left the house we sang a hymn to the tune of "Coleshill," and one of the native brethren prayed. The coffin, covered with scarlet cloth, was placed on the ground. A Chinese coffin, which is unique, has its four sides rounded, so that it looks like the trunk of a tree with the bark off. The grave-diggers and their hoes were standing by. They are an unfeeling and greedy class. They slung the coffin to bamboo poles and carried it about a quarter of a mile to the burial-ground. The grave was not dug when the procession arrived. Chinese graves are in general very low. When the coffin of a poor person is put in it is covered with lime and earth, and sometimes cement is laid thickly on the top. The tombs of the rich are high, made of concrete, the earth being heaped over them; externally they are finished with plaster work in the shape of a horse-shoe; and it is often very costly and elaborate.

A-Hue's friends were poor, so the grave was a long narrow mound, having at one end a rough granite headstone, with the name and religion of the deceased engraved in green and red characters. These grave-stones of Christians are silent witnesses, in a heathen land, of the love and power of God.

Some time after I saw the funeral procession of a

mandarin. First came boys carrying banners and painted boards with large characters on them. They were followed by musicians with shrill pipe and clashing gong; and behind them was the empty sedan chair of the deceased draped in greenish-blue cloth, and carried by four men in white. The processionists and their instruments were hung with white sackcloth. Next came the coffin, completely wrapped in a red blanket, and the male friends of the dead walked near it. Five close sedan chairs followed, with knots of sackcloth hanging down the front, and containing the wives and sisters of the deceased. These kept up a continuous wail. Each chair had a woman, with a band of white cloth on her head, walking as guard. The whole company moved at the rapid swinging pace to which the bearers of sedans are accustomed.

Alas, poor people! they know too well that it is appointed unto men once to die, but how little they know that after death cometh the judgment! Surely some reader will go and tell them of the loving Saviour, "who hath abolished death, and brought life and immortality to light through the Gospel."

Another Methodist Hero Gone!

BY REV. J. C. DAVISON.

I HAVE just returned from burying the first convert of the Methodist Episcopal Church in Kyushiu, who was also one of the most efficient and highly esteemed members of the Japan Conference—the Rev. Asuga Kenjiro, of Fukuoka. This earnest Christian worker died January 28, 1889, aged 39 years and 8 months, leaving a widow, two sons, and a daughter to mourn his loss.

A telegram from Miss Lida B. Smith, who, with Miss Belle J. Allen, of the Woman's Foreign Missionary Society, has charge of the girls' school in that city, gave us the first news of his dangerous illness. Unfortunately the steamer for Fukuoka (one hundred miles north of Nagasaki) had gone three hours before, and there was not another for thirty-six hours thereafter. I made all possible haste in my journey, but only to find his body already dressed for the tomb. He had died ten hours before my arrival, in perfect composure of mind and calm resignation to the will of God.

It was one of the sorest disappointments of my missionary life not to have been there in time to perform for him the last service of a father to his first-born in Christ. He died, however, not lacking the tenderest care at the hands of the elect ladies named above, who heroically nursed him night and day, and at last closed his eyes in death.

Just fifteen years ago to-day he entered the employ of the Japan Mission as my personal teacher of the Japanese language. He had been educated for the Buddhist priesthood, in whose ranks he remained only till the day after liberty of conscience was proclaimed by the government for the people of Japan. This made it lawful as well as safe for him to cast off the garb of the order,

and with it the profession of a creed in which he had no longer any faith. He was far from his native home, here in Nagasaki, but with characteristic energy he supported himself by copying medical prescriptions and such other manuscripts as he could procure.

In my studies I used a translation of one of the Gospels as a text-book. He soon became interested in the sacred story, and without any urging expressed his desire to embrace the new faith. He was accordingly enrolled, and on Sunday, April 16, 1876, in our new church in historic old Deshima, I baptized him, the first-fruit of my labors in Japan.

Being exceptionally gifted as a speaker, he began at once to exhort. At our annual meeting in 1877 he was made a local preacher. In due time he was recommended for probation in the Newark Conference, where he was admitted into full connection in March, 1882. On August 28, 1881, he was ordained deacon by Bishop Bowman, and on July 22, 1883, elder by Bishop Merrill.

From the date of his baptism he assumed an active part in Church work, serving both as personal teacher and mission helper for about three years, when he was sent, October, 1878, to the city of Kagoshima, the seat of the civil war in 1877. This was his first appointment; here he remained four and a half years, when he was sent to inaugurate the work of our Church in Kumamoto, the largest and most influential city in the island. After three years of faithful labor at this point (1883 to 1886) he was sent to Fukuoka, where he applied himself with unprecedented zeal for two and a half years, when God called him, in the very bloom of manhood, to exchange the cross of his Lord for the promised crown.

While the four cities above named were the centers of his work, yet his efforts and influence were by no means confined to them alone. His travels and labors in other towns and villages all over the island were second only to those of his presiding elder, whom he, more than any other man on the district, was wont to assist in opening up new work.

For about three years (during my absence of twenty months in the United States and two years as presiding elder of the Yokohama District) he labored under the direction of the Rev. C. S. Long, then in charge of the Nagasaki District. With this exception all his Christian and ministerial life was better known to me than that of any other of the Japanese brethren with whom it has been my privilege to labor for God in the work of our beloved Church. He was always genial, and his friendship was most abiding. As a preacher he was second to none of his Japanese brethren in the Conference. Robust in health, and enthusiastic in spirit, no amount of work seemed to wear him out, scarcely even to tire him. He would appear as fresh at the end of a two hours' discourse as at the beginning. His reference Bible, presented by Bishop Bowman at his ordination as deacon, he prized more than all his other earthly possessions. It was his constant companion; not only were the margins crowded with notes, but the book was interlined from beginning to end. When the first binding gave way he

had it rebound, including with it the revised edition of our Hymnal with tunes. He was well-nigh inconsolable when, a few months ago, he was robbed of his treasure. He had been to the bank to draw several hundreds of dollars sent by Miss Russell, of Nagasaki, as part payment for the school building in Fukuoka, and having occasion to leave his Bible, folded in a handkerchief after the manner of the Japanese, at the house of the carpenter, the thief, supposing the bundle to be the money, made off with the book. The strictest search failed of its recovery, and he at once ordered another of the same kind and began to write anew.

This second volume is now in my possession, a gift from his bereaved widow.

His knowledge of the Scriptures was rather full than profound. His facility in reference and quotation was marvelous, and his power of description and illustration most charming. I have seldom met a Japanese who seemed to have so great a love for preaching, and, unlike too many, who take occasion to air their learning by a profuse vocabulary of Chinese derivatives, his speech was always intelligible to all classes of hearers. The matter of his message was to him of greater concern than its dress, hence the people heard him gladly.

Both courage and tenderness were marked traits in his character. While pastor at Kumamoto, the congregation was assaulted by a malicious crowd, and he was wounded in the face by a stone from the hand of a young Buddhist priest, the scar of which he bore to his grave. The priest was arrested by the police and lodged in jail, where Brother Asuga furnished him with his own blanket and other necessities for his comfort, as the weather was cold.

I never knew him to show the white feather. He stood boldly for the cause of Christianity as represented by his Church. He had no apology to make for being a Methodist, and never revealed a disposition to change his Church relation for that of any other. He believed a true Christian ought naturally to feel most at home where he was born, and that about two or at most three removes would likely result in a total wreck of faith. He never shared the overhaste of some of his brethren of sister Churches to realize a nondescript sort of union of all Protestant denominations in the country, but he believed in and prayed for the union of the several branches of Methodism in Japan.

Though he expressed his readiness to die, who can wonder that he prayed so earnestly to live! The time and circumstances of his conversion opened his eyes to a double light. When he saw what is called New Japan rising out of the wreck of feudalism, he longed to see the principles of a genuine Christianity incorporated into the institutions of his country, and thus, while others wrought for the welfare of the State, he gave his life in aid of the Church. All his effort was confined to the island of Kyushu, within the bounds of the Nagasaki District, where, by reason of its distance from the capital of the empire, the pulsations of the new life from within and without were somewhat fainter, and desired

results seemed a little delayed; yet he lived to see, not only the certain goal to which the Church is moving, but to rejoice over a glorious start already made.

When he was baptized thirteen years ago—the first Methodist in the island—our Church had one foreign missionary family among the 6,000,000 of Kyushiu, and all Protestantism could count but two more. When he died there were, besides about thirty native evangelists, a foreign missionary force of fifteen families, fourteen unmarried ladies, and seven young men directly or indirectly working in the interests of the Christian Church. Of these *thirty-six* foreign workers, *fifteen* are Methodists, teaching the word of God as Methodism understands it. When our brother was baptized we had as yet no organized churches or schools, and no helpers in the island to do the work of evangelists. When he died the Nagasaki District numbered ten organized churches, with 559 members and 131 probationers, under the pastoral care of four elders, two deacons, and four local preachers, all Japanese. Our school work now consists of Cobligh Seminary at Nagasaki, under the direction of three foreign missionaries, with about 230 students, young men and boys, studying in the English and theological departments. The two boarding-schools at Nagasaki and Fukuoka have about 300 girls under the care of seven ladies of the Woman's Foreign Missionary Society, who also employ a number of Bible-women to work in the several charges on the district. The regular work of four other societies, including schools, is also in a growing condition. In six of the chief cities and towns the higher schools of the government have three Christian ministers and three laymen as teachers of English. Of these two are members of the Methodist Episcopal Church, South, one of our own Church, and one of the Methodist Church of Canada. With all these agencies for good our brother was in warmest sympathy. He was especially anxious to see our own Church provided with better places of worship. Ten years ago he superintended the erection of our native chapel at Kago-shima, his first appointment. As soon as he entered upon his work at Fukuoka he began gathering money for a new church building there. He contributed liberally himself, and, with the help of friends and a grant in aid from our mission, realized by the end of his second year a fine property, consisting of a large lot adjoining the school property of the Woman's Foreign Missionary Society, upon which there is now a good parsonage and a substantial church, 50x30, which it was my privilege to dedicate September 30, 1888; the whole costing a little over 1,200 yen, or about \$900 in gold. But alas! he was not destined to enjoy it long. The society at Fukuoka, prior to his going there, had been badly served, but he soon restored order, and inspired by the spiritual as well as the temporal condition of his charge, it is easy to understand his petition, when, at a prayer-meeting at his bedside a few hours before his decease, he prayed that he might be allowed to abide with and work for the Church. About two hours before he ceased to breathe he sat up in bed, called for pen and paper, and among other writ-

ten messages left the following for his bereaved flock:

"Both life and death are in the hands of God. When I became pastor of the Fukuoka church there was, first, disappointment; second, hope; third, perfect satisfaction; and all that has been accomplished is through the help of God vouchsafed to his unworthy servant, Asuga Kenjiro."

Those who witnessed his last public effort have indeed a picture worthy the pencil of any artist. A young Christian lad, with fortitude sufficient to amputate his own arm, had died six months after the operation. All his family and friends were Buddhists, and insisted that there should be no Christian services at the funeral. The lad had endured from them all the bitterest persecution while living, and desired Christian services at his burial. His pastor, consequently, urged the matter, and the priests and relatives finally agreed to attend the church on condition that after the sermon the Christians should turn the body over to them at the gates of their temple. It was a rare occasion, and for an hour and a half, over the body of the young man, he plead with that crowded house, a large part of whom were priests and heathen friends of the lad, exhorting them to be reconciled to God; assuring them of his own failure to find peace during the years of his adherence to their creed, and of the joy he had found in trusting his Saviour Christ.

Would to God our Church had a thousand such men to build her walls and guard her towers, for then indeed would the rising sun become the fit symbol of this increasingly interesting land.

The funeral, which it was my sad privilege to conduct, was largely attended. Two pastors of sister Churches in the place, two of our own Church from adjoining charges, with the Rev. Mr. Hutchinson, resident missionary of the Church Missionary Society, were present, and kindly assisted in the service. The procession to the grave, two and a half miles distant, numbered over two hundred persons, who with streaming eyes joined in singing the "Sweet By and By" as we committed his body to its last resting-place—among a grove of large pines on the sea-shore, just east of the city limits. The sun was fast sinking in the west, and as we turned from his grave we felt we had indeed buried a faithful minister of Christ, one well worthy of a name among the heroes of Methodism, and whose place we are utterly unable to fill. Our best man has gone. May God, who has thus bereft his Church, soon raise up a host of like men, who shall worthily bear his banner to victory early and complete.

The signs of that coming victory increase around us. Nothing will more effectually promote it than the baptism of the Holy Spirit upon our native ministry, who already fill so large a place in the forces that make for righteousness in this empire. Were they all clothed with that power by which alone one can chase a thousand, and two put ten thousand to flight, then nothing could stay our progress. May Brother Asuga's death be greatly blessed to the edification of his brother pastors.

NAGASAKI, JAPAN, February 9, 1889

A Missionary Tour According to Matthew 10.

BY REV. I. F. BALDWIN.

It is known to many friends that I have long been exercised as to the perpetual obligation of those methods of missionary work laid down by the Lord Jesus in Matt. 10, Mark 6, and Luke 9 and 10. I believe them to be still binding, and that the Church will never overtake her task of evangelizing the world until she returns to the neglected instructions in which is contained the deep wisdom of her Lord. Just now a series of articles is appearing in *The Christian* of London (12 Paternoster Buildings), entitled "The Question of the Hour," "Foreign Missions," "The Situation Surveyed," "Defects Disclosed," and the Church recalled to her Lord's Instructions," in which these very methods are advocated and objections met. They are being much observed and, we believe, will interest many. I have recently taken a considerable journey in which I have proved their practicability and preciousness, and therefore they are no longer a mere theory to me but a rich experience. To speak somewhat of this is my present purpose.

On the trip to which I refer I was accompanied by a beloved fellow-worker, as yet unacquainted with the language. Omar, a native Christian, was also to go. Though recently converted, he has been much used in leading others to Christ. But at the moment of embarking he was arrested and temporarily imprisoned, and we were obliged to go on alone. We went by steamer to Mazagan, as we feared being followed and harassed if we started from here. We left that town at dawn, as soon as the city gate was opened, one cloudy December morning. We were clad in native garments, and carried with us neither purse, nor scrip, nor change of raiment. The few pieces of silver we had left from the voyage we gave to two beggars sitting in the gate. Never before, we suppose, were they so enriched with alms. We walked on, taking the road to Morocco city, the southern capital of Morocco, deeply conscious of the gravity of our undertaking. We were pressing into a region unknown to us, where few Europeans had ever been seen, with no resources save what faith supplied, and where we knew the message we bore would provoke hostility. Indeed, it is part of the faith of Mohammedans to hate us, and one of them who kills a Christian is, they say, sure of heaven. The daily details of this trip are written in our inmost hearts, but are too lengthy to be reproduced here. Some of them would tax the credulity of those not familiar with the ways of God with those who trust him.

Our first resting-place was about eleven o'clock, that first morning, when we were invited to take shelter from the rain in a native *khima* or tent made of the fibrous root of the dune plant. Here we preached to a group that gathered. They asked us if we would eat, and the wife of our host, at the bidding of her lord, hastened to knead and bake a loaf of coarse bread, which they set before us hot, and with butter. We ate with

hearts subdued by this early token of the Lord's presence. The brother with me wept for joy, saying never before was bread so sweet to his taste, for never before had he eaten direct from God's hand. Here the woman who had prepared us food brought us her child, recently become blind through small-pox, begging us to heal it, saying she had seen in a vision, the night before, one coming to her who laid his hands on the child's head calling on God. We dared not do otherwise than pray over it, which we did with much emotion. It did not please the Lord to show us an instantaneous result; but we confidently believe the answer was not long delayed.

The question of food was one to my mind of great practical moment. Can missionaries indeed now travel and preach without carrying supplies, in the faith of that word, "Provide neither gold, nor silver, nor brass in your purses; nor scrip [wallet] for your journey. . . . for the workman is worthy of his meat?" Matt. 10. 9, 10. We believed they could, but wished to prove it by experience; which we abundantly did amid a strange and fanatical people whose very Koran forbade them to be friends with us, and among whom we might well expect, humanly speaking, to starve, if indeed we escaped without violence. To the praise of our faithful Lord we can testify that not one of the twenty-one days we were journeying did we lie down without having eaten food, although several days the Lord permitted us to fast until well on in the day and two or three times until night. But on these occasions we seemed inwardly sustained, and suffered no inconvenience, and never grew hungry, although when at home the delay of an hour in taking food would produce faintness. These days of such evidently appointed fasting were generally our best days spiritually, in which prayer and praise abounded, and we learned that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We found the more we preached the more regularly and certainly our needs were supplied. If our zeal in speaking for Christ relaxed supplies grew scant. Almost invariably it was those to whom we testified who gave to us. Let no one think we asked food of any but God. We went forth in the consciousness of being the high commissioners of heaven, who had untold spiritual treasure to give, knowing it was a small thing that we should receive the little bread that fed the body and the little space its weariness required for rest. We knew also that they who received us received Christ and him that sent him, and brought a sure reward thereby to themselves.

One morning, having walked since dawn through a desolate region for more than twenty miles, it being now noon and having eaten nothing, we prayed for food. Immediately thereafter we met a tall native (the first one, I think, we had seen in the road that day), who saluted us, and, though knowing nothing of our need, he at once let down a basket from his shoulder, disclosed a dish of hot *kous-kous* and bade us eat. Another day at noon, as we rested beneath a tree, and in the very

act of praying for food, having eaten nothing, a man from a passing caravan invited us to share with him a loaf of excellent bread. Several times we arrived at villages or houses where, the moment we came in, there was brought us hot food, just "that instant" dished up, being in God's knowledge, though not in theirs, for his weary servants. God's "instants" are instructive. Note this, Luke 2. 38.

To our surprise, we were every-where received into their mosques, over whose thresholds we had never known Christians to pass. Here we preached the Gospel to the *foukies* or learned men, and all others who came. About fifteen nights out of the twenty-one we slept in mosques. Sometimes we were speaking, way on toward midnight to eager listeners. But many opposed and blasphemed. Occasionally we were treated as dogs and put out of the mosques and houses, but never at night, when we needed shelter.

It was far from being a holiday trip, for, besides our frequent fastings, and eating the coarsest food, with scarcely ever a taste of meat or eggs or milk, we were four different times in imminent danger from clubs, knives, or stones, with which we were threatened. Soaking rains were frequent. Once we were taken by a soldier before a governor, who ordered us taken to the *hasha*, but we escaped and fled from the city at sunset, sleeping that night on the cobble-stones that paved the entrance to an inclosed village. Twice we were detained by wicked men, who threatened us with weapons and stones. In one of these instances we were driven by "fellows of the baser sort," at nightfall, into a filthy inclosure, open to the rain that was falling, and exposed to the keen winds from the snows that covered the Atlas Mountains near by. We preached Christ to a group that gathered about us, and presently one of them took us into his own house, turning a colt and donkey out to make the needed room. He gave us food for our bodies, but, better still, for our souls, for he said, "Tell me again those precious words you spoke." We thought of Paul and Silas and the jailer at Philippi. This night a little straw made us an unusually comfortable bed, for we rarely sleep save on the ground, sometimes on a piece of native matting, and sometimes awaking to find the rain flooding the place where we were lying.

After leaving Morocco city and journeying westward home, we had to ford many icy streams from the Atlas snows. Yet never once did we take cold. We both had perfect health the entire trip after getting under way, though Satan made a determined onslaught to turn us back through a stubborn sick headache with which I started, and which hung on for two days. But the Lord healed me of that in answer to prayer, as also he did, the night before we left Mazagan, of a troublesome hard swelling in the throat, which I had long had, and which would not yield to remedies. That night I asked the Lord to remove it as an earnest of his approval of our journey. In the morning there was no trace of it. It never returned. Neither did the headache after it was healed, notwithstanding fasting, expos-

ure, sleeplessness, and the excitement of our oft-recurring perils. I mention this to the praise of God's grace. I also confidently expect that those who go out thus, taking God at his word, will find that he will give them "boldness by stretching forth his hand to heal." Acts 4. 29, 30. "Heal the sick" is a part of the marching orders of Matt. 10, and, according to Matt. 16, part of the heritage of those who "believe." It only awaits faith and obedience.

In crossing a swift stream I lost one of my native shoes. So the latter half of the journey was slowly and rather painfully made, for every-where the road was strewn with stones. However the circumstance wrought patience, and showed us also the Lord would not have us push on rapidly, but pause and preach in every possible place. These few trials I mention were the richest part of our experience.

The divine wisdom of the directions of Matt. 10 impressed us daily. Among the points of advantage I may mention our freedom from the cares attending travel with tents and baggage, which so wear upon one's patience and minimize one's time and opportunities for speaking; the ready access we had to the people; the way in which their hearts seemed disposed to attend to our messages by their ministering to our temporal wants; the interest and surprise with which they listened when we told how we were traveling and how the Lord supplied us; the lessons in kindness and patience we learned from God's ways with us; the advantage of being, as to all our circumstances, pliant in his hands, that he might mold and discipline us at his will; the consciousness of illustrating before the people, to some extent, the faith, self-denial, and disinterestedness which the Gospel we preached requires. These and many other things showed us the infinite wisdom and value of Christ's own methods in Matt. 10. How a return to them would sift out the weak and unsuitable from among proposing missionaries, and secure a Gideon's band in faith and power!

Thinking over the details of this memorable trip, there are some incidents of thrilling interest I should like to reproduce, but time and space fail. Only the importance of the subject has led me to write as much at length as I have. I will only add that we sought in every thing to conform to our Lord's instructions in Matt. 10. We sought not the great, but asked after "the worthy" and abode with them; we fled when persecuted; when brought before rulers on two occasions we did not premeditate, but were given a message at the time; we were as sheep among wolves, yet we feared not the face of men.

Thousands of unmarried Christian men could go forth as missionaries upon these simple and effective methods. A small sum (\$100, or £20, a year, per head, at most) would sustain them, living as natives, until they knew the language. After that the question of support sinks almost out of sight; where it belongs, and where it was in apostolic times. Doubtless the difficulties and hardships may be great, but the joy and reward will also be found to be unspeakable.

The field here in Southern Morocco is vast, and virtually untouched. Right here in Mogador can be learned the Arabic tongue, also the Shillah, the language of the Mohammedan Berbers, called Sous and Shluh, who fill the Atlas Mountains, and from whom most of our converts have been won; also the language of the blacks of the Western Soudan can be studied here. Thus workers would be equipped to travel and preach in any of the vast regions in which these three tongues are spoken.

To those who have not had tidings of our work since we came from Tangier, now nearly nine months ago, I may mention that we have had great blessing. Numbers have renounced Mohammedanism, and, showing evidence of faith in Christ, have been baptized. But persecution has seemingly made sad havoc among them. Many are scattered in other places, some, thank God, devoting themselves exclusively to preaching the word, going on the methods in Matt. 10. Some still here fear to continue attending our meeting for converts and inquirers, which, until now, we have held nightly for months. A few come with all boldness. Some have caused us deep sorrow. Every thing points to its being God's will that we should continually travel and preach. We hope to start out again soon.

As for years past, we still continue to prove God's faithfulness in providing for our temporal needs. Though not working as the representatives of any society, and though without human promise or prospect of support, we lack no good thing. God so interweaves trial and deliverance, discipline and consolation, that the outcome is ceaseless blessing. We feel we have learned a new and precious lesson of faith in trusting our Lord, not only for funds to be sent us from time to time, but (which we found at first far harder, and in its issue, far richer) waiting on him in our journeyings, above spoken of, to give us, meal by meal, the food we needed, and places wherein nightly to lay our heads, as well as openings for service.

Pray for us.

P. S.—Just as we are sending this off we are gladdened by full tidings from two beloved native brethren who were, three months ago, set apart with prayer and fasting to go forth as Matt. 10 missionaries. They have been traveling since, without purse or scrip, in remote and dangerous parts, and experiencing hatred, rejection, and even severe stoning. But they write in the strength and joy of God, and tell of eager attention, of many believing, and of having baptized forty-five men, including some "honorable" ones. They are pressing on to other towns and tribes.

Praise with us.

Is not this in confirmation of these Matt. 10 methods?

Mr. Eugene Levering, 2 Commerce Street, Baltimore, Md., receives and forwards to us what funds may be sent to him for our work. We return hearty thanks to all who have helped us.

MOGADOR, MOROCCO.

Characteristics of Ethnic Religions.*

BY REV. FLEBERT S. TODD, D.D.

The representations of ethnic religions hitherto prevalent have been derived in the main from two sources: Christian teachers, confident that Christianity was divinely inspired, and that all other religions must therefore be wholly false, have felt at liberty to ascribe any thing bad to them in much the same way that they felt it entirely safe to attribute any thing bad to the devil.

Oriental scholars, on the other hand, guided by a few sacred books and a perfect willingness to disparage Christianity, have painted paganism in rose colors. The failure in each case has been at the point where the early geographers failed, who, in their studies, and with a scanty supply of facts, made out the map of the world, or the schoolmen who in their cells reasoned out what the universe must be like; since the facts, as they became known, would not conform to the theory the theory had to be abandoned.

The recent issue of *Doomed Religions* is a step toward replacing the often baseless theories concerning pagan systems by facts gathered by trained eye-witnesses. The cause of Christian missions has suffered in the past from these misconceptions, and will get upon solid ground in the measure that the truth prevails.

In Dr. Reid's introductory paper, entitled the "Primordial Religion," an attempt is made to account for the existence of the various forms of religious faith on the ground that they all sprung from, and are corruptions of, one primordial religion, which he supposes to be "the primitive, universal, true religion of the invisible every-where-to-be-adored Jehovah."—P. 8. This theory he sets over against that of M. Comte, the author of *Positive Philosophy*, who holds that the primitive religious state of mankind was one of merest fetichism. From this point of degradation it is supposed the race has advanced through the classic mythologies, the teachings of eminent moralists and religious reformers, till that highest evolution of religion which we call Christianity has at length been attained, which is soon, in turn, to be left behind in the march of improvement.

These theories agree in applying the doctrine of evolution to religion—the one seeing development downward and the other upward. We are inclined to think that a third supposition is not only entirely reasonable, but better harmonizes with existing facts; to wit: these systems, for the most part, had an independent origin, which in each case was the same in that they all had their origin in the longings and necessities of the human soul.

The principal argument which Dr. Reid adduces in favor of his theory is the similarity of doctrines between the various religions, as for instance the belief in a Supreme Being, sacrifices, future rewards and punishments.

* *Doomed Religions: A Series of Essays on Great Religions of the World, with a preliminary essay on Primordial Religion and a supplemental essay on Life and Death and the Future of Christianity.* Edited by Rev. J. M. Reid, D.D., LL.D. (Philips & Hunt, 1884.)

These lead him to adopt the conclusion of Faber, that "the various systems of pagan idolatry, in different parts of the world, correspond so closely, both in their evident import and on numerous points of arbitrary resemblance, that they cannot have been struck out independently in the several countries where they have been established, and must all have originated from a common source."

But why may not that common source have been the nature, necessities, and yearnings of the human soul? Rivers are much the same in all countries; which does not prove that all rivers are derived from one primordial river, but that each had its origin in the same natural forces of gravitation and attrition. All nations and tribes have some form of government, and these governments have many points of similarity, but this does not prove that they were all derived from a primordial government, but from the necessities of a being whose ideas of justice and right are much the same everywhere. The history of the rise of these religions, wherever the facts are in our possession, offers little to bear out the supposition of a primordial religion from which all others are derived. No doubt there are striking resemblances and not a few doctrines in common, and though the historical connection between the earlier and the later could be traced, yet this would not settle the question.

The houses and public buildings of modern Rome have not a few of the carved stones that once adorned the coliseum and temples of the ancient city; nevertheless the modern houses had an origin entirely independent of the ancient city. Some modern householder wished a roof to shelter his family or in which to worship. He used the materials first at hand, but would have built all the same if no block of the original city remained. In like manner, these religions had an independent origin, even though they used some materials previously in existence. It is the spirit, the aim of a religion, which constitutes its individuality, and this, in most cases, cannot be traced to any surrounding or preceding faith.

Buddhism, for instance, arose from the midst of Brahmanism. The prevailing features of the latter were a degrading polytheism, the despotism of caste, and elaborate sacerdotalism. Buddhism was a revolt against all this. In place of many gods it put none, in opposition to caste it proclaimed "All men are brothers," and boldly declared that mercy and good works were of more avail than priestly sacrifices. Some of its doctrines were absolutely new to the world at the time they were uttered. If ever a religion was like the stream at Horeb, struck out of the rock, it was Buddhism.

Mohammedanism gathered its doctrines from a great many sources, but its spirit and aim were new in the sense that they were not derived from any thing in Egypt. Ram Chandra Bose gives a truthful picture of the religions known to the peninsula of Arabia at the time Mohammedanism began: "Low types of idolatry, ranging between the comparatively pure worship of the

heavenly bodies, characteristic of ancient Sabianism, and the impure adoration of ghosts, specters, trees, plants, and varieties of hideous idols; a species of Judaism which, though by no means canonically pure, was instinct with an aggressive and turbulent spirit of propaganda; and some forms of Christian heresy, which wasted their vitality in fruitless controversies on the nature and attributes of the Saviour—such are the systems of faith which, with the magianism imported from Persia, divided the homage and sharpened the ferocity of the belligerent clans and tribes."—P. 6, 7.

From which one of these systems did this man, not yet forty years of age, and never out of his native land, derive his religion? How could it have been derived from any of them when it opposed them all: the Christians, who were given up to the adoration of a hair of St. John, a tear of Peter's, or kindred follies; the Jews in their fanatical exclusiveness, and the pagans in their hardly more base idolatries?

Confucianism stands in history distinct and alone. It was new at the time of its origin. Every attempt to trace it backward to a prior origin breaks down.

The attempt to explain pagan religions as either developments from or perversions of a previous one is unsatisfactory and confusing. When Father Bury, a Roman Catholic missionary to China, saw the Chinese bonze tonsured, using the rosary, praying in an unknown tongue and kneeling before images, he wrote to Rome, "There is not a piece of dress, not a sacerdotal function, not a ceremony of the court of Rome which the devil has not copied in this country." In this case the imitation existed long before the original; which, allowing the theory of development to be true, would make out Romanism as a copy of the devil's work—a conclusion which Father Bury would be loth to admit.

The attempt to trace the quite universal belief in a Supreme Being, sacrifices, rewards and punishments, to an original revelation has against it the fact that the revelation, when we come to it, does not attempt to give us the origin of these beliefs. That it does not attempt to prove them or pretend to reveal their origin is a strong intimation that they spring from the heart of man as it comes in contact with the facts of the universe, as the spark when the flint and the steel smite each other. The theory of evolution is yet busy in accounting for the various forms of animal and plant life by derivation from a primordial germ. When it succeeds in proving that all forms of life are derived from the first rudimentary life, and that there are no chasms between bird and beast, or between beast and man, which it cannot bridge, or missing links which it cannot find, then it may be time to admit that various forms of religion are to be accounted for in the same way.

We are inclined to think that the learned authors of *Doomed Religions* have not given due credit for what these religions have done and been in the past. The limits set to each essay, as well as the designs of the book, would not perhaps allow of this. These religions are now, no doubt, in their dotage. Their golden

age is in the far past. But to ignore the fact that in their youth and early manhood they were mighty forces, and, under the providence of God, wrought on the whole for the welfare of mankind, is to ignore plain historical facts.

The record of most men would be very unfair which commenced at the point when old age had begun to weaken the faculties and ignored all the previous years of vigor, especially if, as in the case of Solomon, the latter years were marked by wickedness as well as weakness. A religion is in much the same plight when treated similarly. Why should we hesitate to admit any good work or quality in any of these forms of faith? We extol the Mosaic system and freely admit what it did for the world. It was a school-master to bring men to Christ. Why may not some of these faiths, in a lesser sense, have been? A candid reading of the plain facts of history makes it evident that some of them at least did not exist in vain.

Shintoism, for instance, which has been the religion of the Japanese for many ages, would rank as lowest and least among the ethnic religions. Its work was in the darkness of a past of which we have few authentic records. We do not know what went before it. We do not know in what condition it found the nation. We only know that when the Japanese became known to modern civilization they were not cannibals; they had a well-ordered nation with wholesome laws; they were a moral people, taking one of our Christian cities as a standard, and had a respectable literature. This is a long way above the savage state, and to this result we may reasonably believe Shintoism contributed.

That Confucianism has been of vast benefit to the Chinese nation, and so a benediction to one third the race, no one will question. The system is of course defective. It is more a system of ethics than a religion, but it was admirably adapted to the time, and much of the fruit which it bore was good.

Historically Buddhism occupies no mean place. Its work was on the other side of the globe, in Central and Eastern Asia, and particularly among the wild tribes of the great central plateau of that continent. What they were before the advent of Buddhism is too well known in Europe. The Tartar was the personification of all that was coarse and cruel. He had a thirst for blood and made war for its own sake. Wherever he went, and he went almost every-where on the continent, his presence was marked by *tumuli* of human bones. Europe and Asia were one vast slaughter-house. If ever there was a condition of society when the virtues of peace and good will needed to be taught, and yet when it seemed impossible for them to obtain a lodgment, it was then.

While the Christian sects were struggling with one another over doctrinal points, or resting in the lap of the world during the middle ages, Buddhism started eastward on this unpromising mission. "They visited all accessible regions. There is not a river they have not crossed, a mountain they have not ascended, a peo-

ple among whom they have not lived and of whom they do not know the manners and language." The dominant character of Buddhism at that day was a spirit of mildness, equality, and fraternity. It deprecated taking the life not only of man but of a beast or even an insect. Sir Edward Sullivan says in his *Princes of India*, "Where but among the votaries of this childish faith could you find the tenderness that endows hospitals and places of refuge for worn-out animals, that obliges oil-mills and the potter's wheel to suspend in their revolutions for four months in the year, when insects most abound, and that enjoins on its votaries to sit in the dark rather than, by luring the moth to the flame of the candle, to incur the crime of insect murder?" The doctrines of Buddhism and the character of the nations to which it went being so dissimilar, we might suppose that only failure could follow. That it had any success at all is marvelous; that success should be most marked among the savage tribes of the interior is still more so.

The Mecca of Buddhism for some centuries past is Lassa in Thibet. That it has softened the savage hearts and manners of those people there is not a doubt. The volcano in Central Asia, that used to belch streams of living fire which devastated Europe and Asia alike has since that day ceased its periodic eruptions. Th. Abbe Huc, about the only European who has penetrated into that region, found no expression more common than "We are all brothers." When Christianity shall be ready to enter Central Asia it will need to render thanks to Buddhism for the good work which it has accomplished in those regions.

Mohammedanism has also shown no small measure of power in the past. From the seventh to the eleventh century it cut a broad swath in history. Its influence on the Church has been marked. It arose in the darkest era of the Church. The light seemed about to go out. Idol worship, about as genuine as any that can be found in paganism, was practiced in the Church. Any pure or better faith was suppressed by the strong arm of the law. Mohammedanism seemed to arise just in time to save Christianity. It was the scourge of God. The vehement cry, "There is but one God, and Mohammed is his prophet," backed up by an every-where-victorious army, awoke the Church from her sleep of sin and death. The revival of learning under the Moslem rule recalled the Church to the tomes of knowledge which had been neglected, and led in the end to the Reformation.

Dr. Maclay says, concerning Shintoism, "It certainly possesses elements and characteristics of intrinsic value, together with historic associations of permanent interest sufficient to challenge our respect and indeed our admiration"—P. 372. The same may be truthfully said of each of the religions in question.

Every ethnic religion holds some vital truth but lacks some other truth equally essential, and hence may be called in a sense providential, but limited and imperfect. Christianity alone has the fullness of truth, and comes not so much to destroy as to fulfill the previous religions.

(To be concluded.)

Japan's New Constitution.

BY REV. JULIUS SOPER

Monday, the eleventh day of February, 1889, will ever be regarded "a red-letter day" in the history of the Japanese people. On that day a written constitution was promulgated from the imperial throne as the future "Magna Charta" of Japan. Never was Tokyo in richer and more elaborate holiday costume than on that memorable day. It was snowing in the morning; but by nine o'clock the snowing ceased and the clouds began to break away. By noon the sky was clear, and the sun was shining brightly and warm. There was much mud and slush in the streets, but this did not stop the crowds from turning out.

The streets were literally thronged—crowds upon crowds! At ten o'clock, the time the emperor delivered the sacred document to the minister of State in the grand throne-room of the new palace just completed—costing \$4,000,000—cannon boomed, bells rang, and rockets rose high in air, announcing to the eager crowds outside this notable event. The crowds caught the spirit of this transaction, and shouted loud and long, making the welkin ring with their cries of, "Long live the emperor," and "Long may his dynasty be continued!"

At one o'clock P. M., according to programme, the imperial procession, consisting of their "majesties" the emperor and empress, princes of the blood, ministers of State, the imperial household—all riding in fine carriages, richly ornamented and decorated—mounted body-guards, and liveried footmen, passed out of the palace grounds, and proceeded in solemn and gorgeous state to the parade-grounds—two miles distant—and there 16,000 troops passed in review before their imperial majesties, the emperor and empress. The emperor and empress rode together—the first time, in a magnificent carriage—finer, if possible, than the one Queen Victoria of England rides in on state occasions—drawn by six beautiful "dun" ponies, each pony attended by a richly dressed footman. The whole affair was superb beyond description. All the ministers of State and their attendants, as well as the officers of the army and navy, were in uniform. Gold, gilt, and decorations were profuse and elaborate. It was a magnificent show—the finest of which we were ever eye-witnesses. Every thing passed off satisfactorily. A Japanese crowd is not boisterous or unruly. It is generally good-humored and full of good cheer. The Japanese are fond of jollity.

In addition to the imperial procession, there were processions of all trades and professions. All vied with each other, rich and poor, in making the day jovous and brilliant. In all directions banners and flags were floating, garlands and festoons suspended from residences and stores, triumphal arches of evergreen along the principal avenues, and at night illuminations of lanterns, innumerable gas jets and electric-lights, not to speak of pyrotechnic exhibitions in front of the imperial

palace. All the schools of the city also turned out, carrying banners and singing songs as they passed along in procession. All business was suspended. It was a *fête*. No people seem to know how to enjoy a holiday so well as the Japanese—I mean the masses. They eat and drink a great deal during the day, and we see many under the influence of "sake," the national beverage; but seldom are they cross and vehement.

One of the important utterances of the new constitution is this: "He—the Japanese subject—is entitled to freedom of religion, of public meeting, of speech, and of association; but religious freedom must not be exercised in a manner prejudicial to peace and order, or antagonistic to his duties as a subject, neither must freedom of speech and public meetings transgress the limits fixed by law." Thus Christianity (indirectly) is tolerated by an edict from the throne itself. Of course all religions are tolerated—Buddhism and Shintoism, as well as Christianity. All now have an equal chance. There will now be an opportunity of testing the law of "the survival of the fittest."

If the twenty-five thousand Christians now in Japan are judicious, earnest, and progressive—working "might and main" for the salvation of souls, and not meddling unnecessarily in the politics of the country—I am sure the day is not far distant when Christianity will be the religion of the land, and when Japan may be truly called a "Christian empire." But we have a great work before us. The work already done is only a glorious beginning. We need not fear Buddhism or Shintoism so much as skepticism, materialism, and infidelity. The higher classes of the Japanese, as well as the more intelligent, are looking to science and education as the great "panacea" for all their "ills and woes."

The Japanese want a "moral" code; but, as yet, they do not want to accept the Christian code. Patience, kindness, and manliness, backed by unwavering faith and intelligent zeal, and above all, the unction of the Holy Spirit, will carry the day in Japan. Now is the time to make heavy strokes in the Master's service! Let the Christian Church now put forth one mighty effort—"A strong pull, a long pull, and a pull all together," and the victory is ours!

I am happy to report revivals in Aomori, Nagoya, and Nagasaki. The work was never more prosperous. While we have had no special revival awakening in Tokyo this winter, I am glad to say the work is in a healthy and prosperous condition. Every month brings new converts into the Church. Our great want is workers. One of our leading Japanese preachers fell at his post about two weeks ago on Brother Davison's district—the Nagasaki. Brother Asuga was one of the first ordained preachers of our Church in Japan. He was a hard and successful worker. He died suddenly, of inflammation of the bowels. The Nagasaki District, as well as the Japan Conference, could ill afford to lose so efficient a preacher.

On my district, the Tokyo, Brother Yamada, one of the first graduates of our Theological School, has failed

in health—suffering from spinal trouble—and, in all probability, will take a supernumerary relation at the next session of the Conference. We shall have three graduates from our Theological School this coming June. They will help to make up for the falling ones. But had we twenty new and well-trained workers we could put them into the harness at once. The field is ripening unto the harvest, but the laborers are few! We must have more workers—foreign and Japanese—if we would hold our own and make headway with our cause. This is an auspicious time in Japan. Never had the Church a grander opening for magnificent work, or finer opportunities for utilizing the talents and wealth of her followers. May all, rich and poor, consecrate their talents, time, and wealth more fully to the service of God and humanity!

P. S.—One sad event occurred on the 11th of February—henceforth destined to be the Fourth of July of the Japanese—that cast a shadow over the festivities and celebrations of the day. Mr. Annori Mori, formerly minister of Japan to Washington, was stabbed in the abdomen by a young fanatic or lunatic just as he was passing through the hall of his residence, preparatory to getting into his carriage, waiting at his gate-way, to attend the ceremony at the palace connected with the promulgation of the new constitution. The instrument used by his murderer was a sharp Japanese kitchen-knife. The wound proved fatal. The victim died the next morning at five o'clock. The murderer was instantly cut down and killed by one of the guards of Mr. Mori's residence. Mr. Mori was one of the signers of the new constitution, being one of the ministers of state. He was the minister of the Department of Education. How sad to be cut down just at this eventful and crowning moment! It is supposed that this fanatic had no accomplices. One of his excuses, as found on his person, for doing this dastardly act was that Mr. Mori, some time ago, on making a visit to one of the sacred shrines of Shintoism, in the Province of Ise, refused to take off his shoes on entering one of the holy chambers. I suppose we will never know the real "animus" of this crime. Such is life! In the midst of life we are in death!

TOKYO, JAPAN, Feb. 15, 1889

The Constitution of Japan.

BY C. S. LONG, PH.D.

The future historian will not hesitate to pronounce Feb. 11, 1889 one of the greatest days in all the two thousand five hundred years of Japanese history. It was upon this eventful day that Mutsu Hito, the one hundred and twenty-first emperor of Japan, promulgated from the imperial palace in Tokyo, in the presence of an immense multitude of notable personages assembled from all parts of the empire, a constitution, granting to his forty million subjects a representative form of government.

All business was suspended throughout the empire, and the people, dressed in gayest holiday apparel, thronged the streets of every important city, town, and village and held high carnival throughout the day. Every face was full of mirth and gladness, and every heart seemed to overflow with love and loyalty to its country. **Every house, from the humblest hut of the scavenger to the splendid palace of the high official, was decorated with flags, lanterns, evergreens, flowers, and oranges, all combining to show the taste and enthusiasm of a grateful and loyal people.**

Until ten o'clock in the morning the emperor lingered in the sanctuary of the palace worshipping the cenotaphs of his imperial ancestors. The imperial oath, which is given as a preface to the constitution, is out of accord with the modern development and progressive spirit of Japan, and will sound exceedingly *heathenish* to American ears. I will give only the opening and closing paragraphs: Bowing before the cenotaphs of his ancestors the emperor said: "We, the successor to the prosperous throne of our predecessors, do humbly and solemnly swear to the imperial founder of our house, and to our other imperial ancestors, that in pursuance of a great policy, co-extensive with the heavens and with the earth, we shall maintain and secure from decline the ancient form of government."

The closing paragraph is as follows: "We now reverently make our prayer to our imperial ancestors, and to our illustrious father, and implore the help of their sacred spirits, and make to them solemn oath never at this time, nor in the future, to fail to be an example to our subjects in the observance of the laws hereby established. May the divine spirits witness this our solemn oath." The third article in the constitution declares the emperor to be "divine and inviolable." Some of the most enlightened and progressive Japanese apologize for the continuation of this "ancestral worship," and this renewed assumption of divine honor by the emperor, on the grounds that public opinion is still so strongly in favor of them that it would be exceedingly unwise and even hazardous for the emperor to incur the displeasure of his subjects by omitting them.

Having finished his devotions in the sanctuary the emperor entered the throne-room, followed by the empress, the princesses of the blood, and the ladies of the household, and took his seat upon the throne, the President of the Board of Rights, bearing the "sacred sword," standing on his left, while the chamberlain, carrying the "sacred jewel," stood at his right.

After the national anthem had been played by the imperial bands the emperor arose, and having bowed in three directions, left, front, and right, read from a parchment the following speech in a dignified and impressive manner: *Whereas*, We make it the joy and glory of our heart to behold the prosperity of our country, and the welfare of our subjects, we do hereby, in virtue of the supreme power we inherit from our imperial ancestors, promulgate the immutable, fundamental law, for the sake of our present subjects and their descendants. The ma-

perial founder of our house and our imperial ancestors, by the help and the support of the forefathers of our subjects, laid the foundation of our empire upon a basis which is to last forever. That this brilliant achievement embellishes the annals of our country is due to the glorious virtues of our divine imperial ancestors, and to the loyalty and bravery of our subjects, their love of their country, and their public spirit. Considering that our subjects are the descendants of the loyal and good subjects of our imperial ancestors, we doubt not but that our subjects will be guided by our views, and will sympathize with all of our endeavors, and that, harmoniously co-operating together, they will show with us our hope of making manifest the glory of our country, both at home and abroad, and of securing forever the stability of the work bequeathed to us by our imperial ancestors."

When his majesty had concluded the reading of this address he delivered the draft of the constitution to Count Kuroda Kiyotaka, Minister President of State, and withdrew from the hall. The cannon of the eight garrisons located at different points throughout the empire, and the men-of-war in the various ports, then sounded forth a salute of one hundred and one guns, which was the signal proclaiming to the people of Japan that the sacred and solemn right of representative government had been conferred upon them. The new system of government is comprised of five laws; namely, the "constitution," the "imperial ordinance concerning the House of Peers," the "Law of the Houses," the "Law of the election of members of the House of Representatives," and the "Law of Finances," comprising in all three hundred and thirty-two articles.

Although these laws have been promulgated and commented upon extensively by the vernacular press, the people are almost as much in the dark concerning the nature and extent of the rights and liberties they are to receive as they were before they were made public. This uncertainty has its origin in the fact that the constitution recognizes the emperor as the "source of all law," and although he is supposed to exercise his legislative functions and sovereign authority according to the provisions of the constitution, he retains the power to "issue imperial ordinances in the place of law" when, in his judgment, necessity requires it.

He also controls the composition and organization of the House of Peers by reserving to himself the privilege of nominating the president and vice-president and of appointing to life-membership any man above the age of thirty years who may have distinguished himself in letters, or by meritorious services to the State. To him also belongs the power of expelling members who have become bankrupt, or are otherwise rendered unworthy or disqualified to retain their seats. Besides the members of the imperial family, the princes, and marquises, counts, viscounts, and barons, who are entitled to seats in the House of Peers by virtue of their nobility, one member from each city and prefecture who has been "elected from among and by the fifteen male inhab-

itants thereof above the age of thirty years, paying the highest amount of direct national taxes on land, industry, or trade," will be entitled to a seat for seven years, *provided* his election shall subsequently be confirmed by the emperor. In every case the rules governing such elections are to be specially determined by imperial ordinance. From these facts it will be readily seen that the upper House is almost absolutely under sovereign control, and although the present emperor is not a man who will likely use his supreme power for the accomplishment of ambitious and oppressive measures it is possible for him to do so, and not all of his successors may have the wisdom and patriotism to resist the temptation.

The lower house is to consist of three hundred members elected by ballot in districts fixed by supplementary law. No person shall be eligible to election who has not reached the age of thirty years, and who does not pay a direct national tax of at least \$15 per annum. Electors must have reached the age of twenty-five and must pay annually a national tax of not less than \$15.

The election laws are exceedingly strict, and can hardly fail to produce peaceable and honest elections. Bribery and the purchase of votes are rendered practically impossible.

The president and vice-president of the House of Representatives are to be appointed by the emperor from among three candidates nominated by the House, thus giving his majesty virtual control of its organization. Their term of office is to extend through four years, the length of time for which the members are elected. A bill may originate in either House, according to the convenience of the case, but must be passed by both Houses and approved by the emperor before it can become a law.

A bill cannot be passed over the veto of the emperor, who also reserves to himself the function of issuing ordinances necessary to the carrying out of the laws. In addition to its limited legislative function the Imperial Diet may also discuss and vote certain items of the budget, but a very large portion of it is removed beyond the control of Parliament. For instance, the expenditure of the imperial household, the salaries of all civil and military officers, the funds required to maintain the army and navy, and all other "expenditures incurred in the exercise of the powers reserved to the emperor," are entirely under his control. The salary of the president of each House is to be \$4000, that of the vice-presidents \$2000 each, while the members of the House of Peers, who have been elected thereto or appointed by the emperor, and the members of the House of Representatives are each to receive an annual allowance of only \$800.

All the laws not relating to the Diet are to come in force from the first day of April, 1890, and those relating to the Imperial Diet are to come in force from the time of its opening; which shall be made known by an imperial proclamation to be issued at least forty days

beforehand. Although Japanese are prohibited by law from discussing the merits and demerits of this remarkable system of laws, it is already evident that a large portion of the Liberal party are by no means satisfied with the small amount of liberty guaranteed to the people by them. The twenty-eighth article of the constitution bears upon religious liberty, and is all that Christian missionaries could desire. It reads as follows: "Japanese subjects shall, within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

Buddhist priests are strongly averse to this article in so far as it places Christianity on an equal footing with the pagan religion of the country. Native Christians are of the opinion that the sanction thus tacitly given to Christianity will greatly tend to remove the prejudices now existing against it and prepare the way to a speedy and numerous increase of its adherents. The joy and festivities incident to the promulgation were saddened and confused by a great national calamity. Early in the morning, the Minister of State for Education, Viscount Mori Arinori, was brutally assassinated by a religious fanatic. It appears that Minister Mori a year or so ago entered one of the principal shrines at Ise without removing his shoes, which was condemned by the priests and criticized by the religious press as a daring act of sacrilege, calculated to bring serious peril to the sacredness of the temple and the future of Shintoism throughout the country if allowed to go unrebuked.

On the morning of the 11th, at an early hour, a young man, about twenty-three years of age, called at the viscount's house and asked to have an interview with the minister on very important business which required haste and the utmost secrecy. On being denied the desired interview he earnestly pressed his cause and finally explained to the minister's private secretary that he had come to warn his excellency not to go out during the day without a strong body-guard, as a band of students from the Imperial University, whom it seems the minister had recently offended in an address delivered in the university hall, had determined to assassinate him before night. When this intelligence was communicated to the minister he treated it with disdain, but told his secretary to inquire particularly into the facts of the case. While the secretary was carrying out this instruction the minister himself went down stairs, and in passing the door of the room where his murderer was waiting he was seized by the vicious zealot and fatally wounded in the abdomen with a triangular-shaped kitchen-knife before the minister's guards could secure him. They, however, immediately cut down the assassin, who seemed to have made no effort to escape. On his person was found a manifesto showing that the bloody deed was perpetrated solely to wreak vengeance on the viscount for the supposed act of sacrilege mentioned above.

Minister Mori was unquestionably one of the ablest statesman and most brilliant scholars in Japan, and no small amount of the nation's present prosperity and good standing abroad is due to his direct efforts to reform the

institutions of his country and to introduce a high and progressive civilization. He has acted in the capacity of Minister Plenipotentiary and Envoy Extraordinary to three different nations—America, China, and England. During his active life of little more than forty years he has filled no less than thirty important positions of honor and trust committed to him by his government. He labored hard to elevate the social, moral, and intellectual condition of the women of his country and led in many of the civil and social reforms that have added most to the well-being of the people. While in America it is said that he professed a belief in Christianity and was baptized, and after his return, although he made no public demonstration, it was well understood that he favored the cause of Christian missions.

Feb. 15, 1889.

Notes from Yokohama, Japan.

BY REV. GIDEON F. DRAPER

On the 11th of February Japan was given over to great rejoicings. The long-desired and talked of constitution was proclaimed by the emperor. Indeed, so great was the joy that the demonstration of it could not be restricted to one day, so the 10th and 12th were also pressed into service; for three days business was largely suspended, schools closed, and the streets crowded with gaily, and occasionally grotesquely, dressed people. The school children were out in marching array despite the mud. Various kinds of arches adorned the streets, and highly decorated ox-carts were drawn about the city. Here and there stands were erected and occupied by three or four drummers and a fife. I can assert, without danger of overstatement, that these were a great success as noise-producers. If music is an index of civilization, Japan is yet a long way from the desired goal. The people understand one art, however—that of making the most of a holiday even though many fail to comprehend the reason for its existence.

We have not time to analyse the constitution and compare it with our own. Of course, not so much is granted as in ours, but it is a wonderful advance over absolute monarchy, a mighty step forward for a nation so recently emerged from the shadows of feudalism. There are not a few who fear it is an advance beyond the ability of the people to appreciate and wisely use; for it must be kept in mind that while the upper classes, including the ancient "samurai," are intelligent, and perhaps fully capable of self-government within the limits of the constitution, the vast majority of the population, the peasantry, coolies, and petty tradesmen, is very limited in intelligence and capabilities. This point has been guarded, however, by the property qualification for electors, which is such as to shut out most of the last named classes.

Article twenty-eight is short, but of great importance; for it guarantees religious freedom within the bounds of law and safety to the government. This point was

watched for with great interest by the Christians and was received with much rejoicing.

The work, on the whole, is prosperous and is spreading into every portion of the empire. The lovers of His kingdom have great reason for joy and thanksgiving, for the servants of our King are becoming more numerous every day. A glance at the recent statistics shows a gain of about twenty-nine per cent. in membership over last year, so that there are over twenty-five thousand professed Christians (Protestant). Three fifths belong to the "United Church" (Presbyterian and Reformed) and the Congregationalists. Their long-talked-of union has not yet been consummated.

The various Methodist bodies aggregate a little over one fifth of the whole; a higher proportion than was shown last year.

The sum total of contributions by the native churches shows an increase of over fifty per cent. No statistics can make manifest the spiritual development that has taken place, the richer experiences which, we trust, the year has brought to many; and, after all, the other things are only valuable as indices of this supremely important growth, a growth toward God.

The Yokohama District has shown marked gains, with some revival interest. A week ago I attended the quarterly meeting on Shimamura Circuit. The church is entirely self-supporting and is large and flourishing. They reported preaching services as held in six or eight outlying villages, one seventeen miles away, and another ten. The reports also showed that one hundred and twelve sermons had been preached during the quarter by pastor and exhorters. They are talking of building a church, and every member is to lay aside so much per day until they have raised the required sum. Brother Komoriya, the pastor, is a local preacher, not highly educated, but with plenty of genuine Methodist zeal.

In the love-feast one brother spoke of his desire and attempts to lead others to the light, and how he failed because he was striving to do it in his own strength. Relying on the Father he was successful.

Another said he was talking to others of God's love, and urging them to accept it, when he began to perceive that he did not possess it himself. He was a great lover of tobacco, and the more he pondered the more deeply he felt the incongruity of loving both tobacco and God; so by God's help he threw the weed aside. He can now present the love of God to others more successfully because it abounds within him. These simple testimonies are wonderfully encouraging; showing, as they do, not merely an assent to the doctrines of Christianity, but an inward experience of its power. May these whose spiritual perceptions have been dulled by the errors of ages become more and more filled with the Spirit; be enabled to comprehend more of the deep things of God.

Is it not within bounds to say that Japan has made more progress in the last thirty years than any other nation in three hundred? If the next thirty years show anything like the same advancement what other country will compare with this?

Missionary Work in Bulgaria.

BY REV. J. S. LADD.

In the midst of teaching and directing a theological and scientific school-building, writing a church history, printing tracts, and overseeing booksellers, I am called to write a report. I find it easier to do the work than to write an account of what has been done. If only an outline is given of principal events the report will be too long, so I must confine myself to a few facts relative to the school, the new building, the work of colporteurs, and the work in the Balkan District, which has been under my care for a part of the year.

The school has required a large part of my attention. I have usually taught from twenty to twenty-four hours in a week. We have had during the year 24 theological students and 18 scientific. The average number of students during the year, in both departments, has been 38. In the primary school there have been 34 pupils, with an average of about 24; in the boarding department an average of 34 boarders, so that we have had 76 different students in the schools, and the average attendance has been 62.

The whole expense of these schools, including 762 francs paid to the primary teacher, has been \$1,983 47; \$941 91 was received for board and tuition. The remaining \$1,041 56 has been paid by the Missionary Society. The prospect is that we shall have as many students as we provide accommodations for, and that the full-pay students will increase from year to year. I wish to mention the faithful assistance which Brother Economoff has given in the government of the school. We also owe acknowledgments to Brother Popoff for the large additions he has made to our geological specimens and coins. Brother Vulcheff came to us about the middle of the school year, and is doing good work as a teacher. The able assistance of Brother Thomoff in the theological department is greatly appreciated.

The new school-building is nearly finished; not more than two or three rooms in it, however, will be dry enough to use this year. The account for the building stands as follows:

	Francs in Gold.
October 1, paid for land.....	1,793 50
Paid for desks, etc.....	2,178 68
Paid out on the building.....	2,404 59
Estimated to finish building.....	12,000 00
Estimate for furnace.....	623 23
Estimate for wash-room.....	2,000 00
Estimate for leveling yard and building fence.....	2,000 00
Estimate for cistern and arrangements for water.....	1,000 00
Total expense.....	44,000 00

PRINTING DEPARTMENT.

We have printed our paper, *The Christian Witness*, every month; also some five or six tracts, and the first part of *Church History*. Total number of pages printed during the year has been 550,000, at an expense of something more than \$300. Two students have paid

their expenses in the school by money earned in the press-room.

Our press, which we have used for several years, and which was old when we received it, has entirely broken down, so that we are obliged to get our printing done outside for the present. We trust that some arrangement will be made so we can get a new press during the year, for we believe that in time the publishing department will become one of the most important branches in our work.

COLPORTEAGE.

Three colporteurs have worked during the whole year, and nine students worked in this capacity for three and a half months each. They have sold 2,200 religious books, 9,000 tracts, and 2,200 copies of Scripture. The receipts amounted to \$927 67. The total expense for the work has been \$2,150. The colporteurs have been ordered to devote their time to preaching, holding meetings, and religious talks wherever they find opportunity. Their reports to the pastors in charge of the districts show that they have been faithful in this part of their work, as well as in selling books. Their work is very important, as they break up the ground and prepare the way for the preachers whom we are training in our schools.

WORK IN THE BALKAN DISTRICT.

During the year I was over the whole district twice, and visited Loftcha and Plevna three times. At the first Lord's Supper ever celebrated in Plevna, in January of 1888, there were eleven communicants. About the same time four or five joined on probation at Loftcha. In the other places in the district, like Orchania and Sevele, the work seemed to be taking deeper root and making a better impression on the community from time to time. As I was able to spend only a short time in each place I could not assist in the work as much as I could have desired; but I am sure there is a large field for effort in the district and that much good will be done if the helpers are kept faithfully at work.

Gospel Work in Buenos Ayres.

BY MRS. C. W. DREES.

I am not accustomed to writing missionary letters; but it seems to me that some one ought to tell the Church at home of the good work going on in this distant land, and as no one else has time just now I take the responsibility of sending you this informal letter, with the hope that it may encourage the workers at home and help to inform and interest those who are not familiar with the state of our mission in this country.

I cannot attempt to give you any statistics, or describe the customs of the people, or tell you any thing about the geography of the country; for all these facts, though interesting, can be obtained in any cyclopedia. I only want to tell you a little about the week of prayer which has just closed, and which proved to be a time of great

blessing to our church here in Buenos Ayres, as well as in Montevideo and other parts of the Mission.

Services were held every morning from six o'clock to seven, and every night from eight to half past nine; and although the weather was very unpropitious, being warm and showery the whole week, the meetings were well attended, averaging in the morning from 60 to 70 persons, and at night from 150 to 200. Even the first morning, with the rain pouring in torrents, a small company of twelve met together and received a blessing that prepared them, in a special manner, for the further services of the week.

I do not know how these meetings would have impressed a stranger unfamiliar with Spanish and Italian, but they were very Methodist and old-fashioned in most respects, and consisted largely of personal testimony, though there were always a number moved to offer prayer, sometimes in Italian, sometimes in English, but more frequently in the language of the country. Sometimes a brother would rise and ask the rest to join him in singing one or more verses of a certain hymn—and our hymns are good orthodox ones—after which he would make a few remarks and then lead in prayer before taking his seat.

This is an unusually cosmopolitan congregation, as I am sure you will decide when I tell you that in these meetings representatives of eleven different countries took part—people from Spain, Italy, Germany, France, England, Scotland, Africa, Uruguay, Chili, the Argentine Republic, and our own beloved land.

There was almost as much variety also in the classes and conditions, socially considered, of the different participants; rich and poor, educated and ignorant, experienced and inexperienced, men of the world and innocent young girls, many "acquainted with sorrows," and others who had never known a care, but all testifying to the power of God to forgive sin and to give peace and joy and comfort to all who put their trust in him.

Several of the brethren repeated from memory, and with great feeling and expression, verses and even whole chapters from the New Testament, saying their experience was embodied in those words. Among them were James 3 and Romans 5 and 8, which seemed especially appropriate.

A poor old Italian, seventy-five years of age, was present at every meeting except the first, and said he was praying all that day that he might be able to attend the rest. He lives fifteen blocks, more than a mile, from the church, and, as he is too poor to pay car-fare, walked all that distance four times a day, and yet never seemed tired or sleepy, the services were so full of interest to him. In relating his experience he said he felt that he only began to live three years ago, when he was converted.

His daughter, a woman past forty, is one of the best and sweetest-spirited people I have ever known. She lost her eldest son two years ago, a promising young man preparing for the ministry, and now her husband is dying of cancer. Besides all this they are about to be

turned out of the little house where they have lived for twenty-five years, as the owner has recently died and the property is to be sold. In spite of all this she looks as serene and peaceful as if she had never known a care, and in one of the morning meetings said that the night before, while sitting quietly in her pew listening to the testimonies of the different brethren, she had received a great blessing, and had spent the whole night, although watching at the bedside of her suffering husband, praising God for all his goodness to her, and said she could bear witness to the power of God to give joy and peace to his children even in the midst of tribulation.

One of the brethren who, during the cholera which raged here two years ago, went about among the sick and dying day and night, ministering to both soul and body of the distressed, said he could give testimony to the power of God to comfort and sustain even in the hour of death, and in his experience during that trying time had found that our people do indeed "die well," and that in many instances those who had been bereaved seemed upheld—indeed, were upheld—by something more than human power. He said he had long since lost all fear of death, and felt now that, come when it might, he was ready, and it would be for him as St. Paul declared he would consider it, gain.

I could give many more such testimonies, but they would only be a repetition of these.

So much interest was manifested in these meetings, and such an earnest spirit of devotion prevailed, that it seemed best to continue them for another week, only changing the character of them to some extent and directing our efforts more especially to the unconverted. As a result of this thirteen persons came forward for prayers on Tuesday night, and of these five have professed conversion. The others, with several more, presented themselves again last night, and the interest seems to be increasing. We are praying that it may continue indefinitely. I cannot but feel that this brief account is very inadequate, and yet it is perhaps sufficient to give you some idea of the state of things here at present, and inspire in you some hope for the future of our Church in this country.

BUENOS AYRES, *January* 17, 1889.

Miss Melinda Rankin.

BY J. E. RANKIN, D.D.

Melinda Rankin, the first Protestant missionary to Mexico, was born in Littleton, N. H., March 21, 1811. Her father was General David Rankin, who owned mills there still called by his name, and her grandfather was John Rankin, the first of the name in New England; who came to this country from Glasgow with one daughter and nine sons, and settled, first in Thornton and then in Littleton, the year the British blockaded Boston harbor, the vessel in which they came landing at Salem. The records of the town of Littleton show how large and important a place members of the family filled, in its first

settlement and civilization, in both civil and religious spheres.

About 1840, General David Rankin having lost his property, Melinda and her two sisters determined to go west and earn money by school-teaching to rebuild the family fortunes. This they successfully accomplished, purchasing a farm and making his last days full of the rest and peace so befitting to old age. The other sisters were in due time favorably and happily married, while Melinda continued the work of teaching. When the Mexican war closed she was in Mississippi. Such accounts of the beighted condition of Mexico came to her through returning officers and soldiers that she thought it her duty, single-handed and alone, to go to that country as a missionary. She was not a demonstrative woman, but a woman of great determination and force of character. In her early girlhood she used to say to the wife of her cousin, Rev. Andrew Rankin—my own honored and sainted mother—that she wished she had been a man, so she could preach the Gospel as he did; and now it seemed to her prayerful and teachable spirit that perhaps God would open the way. She first made several unsuccessful appeals to missionary societies, to see if they would not send her. Then, without any detailed plan, she determined to go herself.

Taking a steamer at Vicksburg she went down the Mississippi as little knowing where she went as did Abraham of old, only that God's voice was calling her to Mexico. This was in May, 1847. On the steamer was a gentleman seeking a lady teacher for the Female Academy at Huntsville, Texas. As she knew the unsettled condition of Mexico would preclude any immediate entrance on that field she accepted the position, and remained there until 1852. Then she felt she must fulfill her earlier vow. She had determined on Brownsville, a town sixty miles up the Rio Grande and directly opposite Matamoras, Mexico, as her first strategic point. There she began a school for Mexican girls, which immediately prospered, employing it also as a means of circulating the Bible in Mexico. Just at that juncture several priests and nuns from France appeared at Brownsville for the purpose of erecting a convent. Miss Rankin determined to visit the East and secure funds to erect a building for her own uses. She felt that a Protestant seminary must be established at that point. At New Orleans she was admonished that the undertaking was not becoming for a lady. This was in a business house. Another gentleman in the same city, however, told her it was a woman's proper calling; nothing more so. From New Orleans she went to Louisville, Ky., and from there to Philadelphia, where she obtained \$500, and then went to Boston to secure a similar amount. This success made her confident the seminary would be built; and so she continued till the needed amount was raised.

Fourteen months later, when Miss Rankin returned to Brownsville, the convent had been erected, and many of her former scholars were in it. Nothing daunted, she contracted for her new seminary and opened school in some hired rooms, where at the end of the second

month all her old pupils were back, and several new ones also. She taught English, which the Mexican parents wanted their children to learn. In the *Foreign Christian Union* of 1855 Miss Rankin made an appeal for a colporteur. No suitable person could be found, and she put an assistant in her school and began herself the work of colporteur and Bible reader, as the representative of that Union. Then commenced bitter persecution; but the sudden death in a gale on the Gulf of Mexico, of the "Father Superior," who had been the chief instigator, put an end to it.

In 1857 came a revolution for religious freedom in Mexico, under Juarez, which succeeded. At that time there was a great demand for all Protestant books, which Miss Rankin was only too eager to supply. In 1859, during the prevalence of the yellow fever, Miss Rankin was attacked by the disease and kindly nursed by a Mexican woman, at the urgent request of her grandchildren, two of her pupils. Then the notorious Cortinas, with 60 Mexicans, made a raid on Brownsville, and proclaimed death to all Americans. In 1860, at Miss Rankin's request, the American Bible Society appointed an agent for Mexico. In 1861 the two first converts from Romanism at Brownsville were received into a Protestant church. In September, 1862, Miss Rankin was commanded by a Presbyterian minister to give up the keys of her seminary to him, because she "was not in sympathy with the Southern Confederacy, and was in communication with a country called the United States." Until she saw he intended to eject her by force Miss Rankin remained, and then repaired across the river to Matamoras. She remained in that city teaching till 1863, when, owing to the disturbed state of civil affairs, she determined to get within the Federal lines, which she did at New Orleans. There she remained, for the time doing work in the hospitals, soliciting donations of delicacies from the citizens. This was before the work of the Christian Commission. These gifts Miss Rankin and her two nieces personally distributed. They found among the wounded one soldier from Littleton, her native town—a great joy and surprise to them all.

In the autumn of 1863 Miss Rankin acted as superintendent of a colored Sunday-school in connection with a Presbyterian church at New Orleans. And in November, when the troops of General Banks had taken Brownsville, she returned to her seminary, which was injured by explosions, the Confederates trying to burn up the town before evacuating. She expended \$200 in repairs, and opened her school with sixty pupils. In 1865 Miss Rankin determined to make Monterey the head-quarters of Protestant work for Mexico, and visited the United States to solicit funds. On her journey the stage company, of which she was one, was attacked by the robber Cortinas, who soon came personally and released them. At New York the American and Foreign Christian Union approved of Miss Rankin's plans to erect a church and school-building at Monterey, though they depended upon her to raise the money.

This she did, securing \$500 from T. N. Dale, Esq., of New York, and \$10,000 from E. D. Goodrich, Esq., whose heart and whose home were always afterward at Miss Rankin's command. Soon afterward the city of Mexico was occupied by an agent of the American and Foreign Christian Union.

In 1873 Miss Rankin closed her eventful missionary career in Mexico, turning over her mission to the American Board and returning at the age of 61 to Bloomington, Ill. There she lived, making occasional missionary addresses and honored by all who knew her, until her death, which occurred a few weeks ago. The writer well remembers her tall figure, strong-featured face, modest but composed and resolute demeanor, and that she was always welcome at his father's house, and at his own, especially to the children. Probably the last letter she wrote was to Mrs. Goodrich, whose husband's gift of \$10,000 made the success of her Monterey enterprise possible, and who had lately been called to rest. In it she expresses her great gratitude to Mr. Goodrich and honor for his memory, as well as her own readiness for the departure to a better country, so soon before her. This was November 4. She wrote this letter from a bed of sickness, and a few weeks later she fell asleep. For twenty years this woman single-handed was the most prominent Protestant power in all Mexico. She made the beginnings there which are never to be overturned till He shall come whose goings are of old.—*The Advance*.

ORANGE, N. J.

Development and Results of the Missionary Idea.

BY REV. A. SUTHERLAND, D.D.

[The following are extracts from an address made at the Centenary Conference on Protestant Missions in London in 1888.]

By the missionary idea is meant the Church's conception of the spirit of the great commission—"Go ye into all the world, and preach the Gospel to every creature." In the development of that idea we shall see how the grain of mustard-seed has become the "greatest among herbs, and how the germ of a divine purpose unfolds in wider and yet wider meanings as the centuries march their rounds, while in its results we may gauge to some extent the growth of the kingdom, measure the responsibilities of the present and the future, and perhaps catch a glimpse of the lines along which the militant host must move for the spiritual conquest of the world. The germinal points of God's providence are very minute, but the circles of influence, in their final development, are wide as the universe and lasting as eternity.

The missionary idea was coeval with Christianity; and from the days of the great apostle of the Gentiles it became a dominant force in the Church. But it is worthy of remark that the outcome of the idea was the result of a divine impulse, and not of a human plan. The primitive disciples had no thought of preaching the Gospel

outside of Judea until persecution scattered them abroad. But when the purpose of God became more clearly apprehended conceptions of duty and privilege harmonized with the divine impulse, and the Master's thought of a gospel preached "to every creature" unfolded its wider meaning.

For more than a century following the force of the original missionary idea remained unspent, and the spread of the Gospel was correspondingly rapid; but when doctrinal error began to dim the light of divine revelation—when simplicity of worship gave place to elaborate and imposing ceremonial—when the Church, forgetful of her heavenly origin, leaned upon the arm of Cæsar, and began to assume the status and functions of a kingdom of this world—the central idea receded into the background, and at length the great purpose for which Christ has planted his Church in the world almost disappeared from the thought of Christendom. True, the missionary idea still remained, but its purpose was completely changed from what it had been in apostolic times. Then the great aim of the Church was to proclaim an evangel; now it was to spread an organization. Then it was to exalt the Church's Head; now it was to magnify his body. Then the message was, "Behold the Lamb!" now it was, "Behold the Church!" and the missionary idea, which was designed to lead men everywhere into freedom, became a synonym for ecclesiastical oppression.

The reformation of the sixteenth century revived the true missionary idea in part, but only in part. The Gospel was once more proclaimed, but its world-wide mission was very dimly apprehended. The reformation was as much a protest against error as it was a witness for truth. It emphasized the rights of individual believers, but did not concern itself much with their responsibilities. It vindicated the gospel constitution of the Christian Church as against the usurpations of the papacy, but it did not show, with equal clearness, the duty of the Church to "preach the Gospel to every creature." The missionary idea was in the Church of the Reformation, but for well-nigh three hundred years it was held in *mortmain*, and was harvestless as seed-corn in a mummy's hand.

But the succeeding century has witnessed a development that is without a parallel in human history. The reformation of the sixteenth century restored to the Church the immovable foundation of Scripture doctrine; the revival of the eighteenth century sent her forward on her heaven-appointed mission of evangelizing the world. In that new life-giving atmosphere the missionary germ unfolded in wondrous beauty. The grain of mustard-seed has expanded into a whole forest of stately trees beneath whose shadows the nations are gathering with delight. At the beginning of the century the missionary idea had to confront the ridicule of the world, the apathy of the Church, and the uncompromising opposition of a solid heathendom, and was apparently the feeblest and most obscure force of the age; to-day it stands foremost of all the schemes of Christian

benevolence and challenges the respectful attention of the world. And if the utilitarian spirit of the age demands a justification of the vast appliances and large expenditure of organized missionary effort we point, first of all, to the royal law which stands unrepealed upon the statute-book—"Go ye into all the world, and preach the Gospel to every creature;" and then we point to the results of missions, and say the command and the results are a sufficient justification, even were the expenditure a thousand-fold more than it is.

The development of the missionary idea has brought to light truths which the Church had almost lost sight of, and has proved, with the clearness of a demonstration, propositions that were matters of conjecture a hundred years ago.

1. *It has proved that Christian missions are the best paying enterprise into which men or churches can put their money.* An illustration will make this clear. In the United States there has been expended upon Indian wars, according to the testimony of eminent Americans, over \$500,000,000. Another American, speaking of the North-western States and Territories, put the facts tersely by saying that every Indian who had been shot down by the troops represented an expenditure of \$100,000. Across the national boundary, in Canadian territory, there are similar tribes of Indians, and these, a few years ago, surrendered to the Canadian Government, for a small consideration, a tract of beautifully fertile country which, speaking roughly, extends one thousand miles from east to west by five hundred miles from south to north; and this was done without conflict, without bloodshed, without quarrel of any kind. Again I ask, why the difference? And again there is but one answer—in one case the emigrant and the soldier went first; in the other case the missionary went first. But was there not a revolt subsequently among the Indian tribes in the Canadian North-west? I answer, there was a local revolt of French half-castes who had been under the teaching of the Jesuits, with whom a few bands of pagan Indians joined; but let me emphasize the fact that not one Indian member or adherent of any Protestant mission was implicated in that revolt; and, furthermore, it was the determined stand of the Christian Indians on the side of law and order that prevented the spread of the revolt among all the tribes. To suppress that revolt, local though it was, cost the Canadian Government some \$7,000,000; but it was due to Christian missions that it did not reach vastly larger proportions and that it did not cost a much larger amount. And had the churches only pushed their mission work among the Indians on a larger scale before white settlement began there would have been no revolt at all.

2. *It has proved that the Gospel of Jesus Christ is the only power that can cope successfully with heathenism on its own ground.* If there be any other power let its advocates show when and where it has succeeded, and let them also show when and where the Gospel has failed. There are those, in whom "the wish is father to the

thought," who say that Christian missions are a failure. If this be so the statement should be susceptible of easy proof, for such a thing could not happen "in a corner." Let the advocates of a non-Christian civilization show us, if they can, a single people whom it has raised from barbarism; let them show us a people whom it has not made worse. On the other hand, let them point, if they can, to a single people where the Gospel of Jesus Christ has been fairly tried who have not been elevated and made better thereby. The world has yet to show the first instance where the Gospel has fairly coped with heathenism and has failed; and it has yet to show the first instance in which a godless civilization has tried its hand and has succeeded.

One of the most marked illustrations of these statements which history affords is to be found in the case of India. There a vast heathen population, with a civilization as advanced as heathenism can give, came under the control of a nominally Christian power, but a power which for many years made the tremendous mistake of ignoring Christianity in its government of India. The experiment was tried on a large scale and under favorable circumstances, but the result in India was much the same as in Ephesus eighteen centuries before, when a spurious Christianity undertook to cope with satanic power "the man in whom the evil spirit was leaped upon them, and," for a time at least, "prevailed against them;" and in the terrible sacrifice of blood that went smoking up to heaven from the sands of India God wrote his verdict upon a godless civilization and a godless education.

But since the Gospel has had free course in India—since Christian missionaries have been permitted to prosecute their work without let or hinderance—there has been a marvelous change, which thoughtful and honest men do not hesitate to attribute to its proper cause. Government reports call attention to the beneficent effects of Christian teaching upon the moral, intellectual, and social condition of the people; officials, high in rank, give concurrent testimony; unprejudiced travelers become enthusiastic in praise of what Christianity has accomplished; and—most significant of all—educated natives who are not Christians, but who know the inner life of the people, and are watching with keen eyes the drift of great social forces, declare emphatically that the old religious systems are doomed to pass away; not before an extending commerce, not before intellectual culture, merely, not before a growing civilization, but before the spreading leaven of Gospel truth; and that (whether it be for weal or woe they know not) the religion of Jesus of Nazareth must dominate the life and thought of India in the coming time.

3. *It has shown that God's order, of the Gospel first, is the wisest and the best.* There are those who say, "Civilize the heathen first and convert them afterward;" but this is to reverse the divine order, and that is never safe. He who commanded his disciples to preach the Gospel to every creature well knew that that Gospel had in it the seeds of the only true and enduring civilization,

and that he who would promote the last must preach the first. The Gospel of Jesus Christ is the only remedy for the world's needs, and it requires no adventitious aids of outward civilization to pioneer its way or to supplement its weakness.

4. *It has brought clearly to light the Church's responsibility for the world's evangelization.* The thought of the past threw the responsibility upon God; the thought of to-day throws it upon men. The Christian thought of the past concerned itself chiefly with the divine decrees; the Christian thought of the present concerns itself chiefly with man's duty. And in this development of thought it is becoming clearer every day that Christ has laid upon his Church the duty of evangelizing the world. It is no longer a question of what God *might* have done; it is a question of what he *has* done.

5. *It has made clear the fact that the power latent in the churches, if properly utilized and directed, would be amply sufficient for the speedy evangelization of the world.* This is shown by the astonishing results of missionary effort in the last hundred years—astonishing, that is, in view of the small force employed and the limited resources at command.

Within the century missions have virtually solved the problem of the moral regeneration of India. Churches have been multiplied, hundreds of thousands converted, education extended, infanticide prohibited, Sutteeism abolished, government support withdrawn from idolatry, caste broken down, at least in part, and heathenism every-where on the wane. In China similar results have been achieved, if not on so grand a scale. The sea-coast provinces are occupied, and scores of missionaries have penetrated the interior, and but for the enmity excited by the infamous opium traffic the end of this century might have seen China evangelized. Within the period already mentioned Africa has been encircled with a halo of light, and throughout its gloomy interior, in the track of William Taylor and of the missionaries on the Congo, points of brightness are visible amid the darkness, like the watch-fires of an invading host, telling that the advance guard of the Christian army is already in possession. And that which is true of the continents is true of the islands. Madagascar is largely evangelized, and the principal groups of the South seas are won for Christ. Japan is open to Western thought and Western religion. Formosa has been pre-empted for truth and freedom. The continent island of Australia is peopled by Anglo-Saxon Christians. New Zealand is following in its wake. The Sandwich group is completely Christianized. Ceylon and Java have received the light. That noble institution, the British and Foreign Bible Society, is a fruit of the missionary idea, and through its instrumentality God's word speaks to-day in the ears of almost every nation under heaven.

In the further development of the missionary idea three great tasks await the Church. The first is, *to conquer apathy and worldliness at home.* The achievements of the past in mission work have but prepared the way. The

world is now open. Volunteers are multiplying. Within the past two years over two thousand of the choice young men of American and Canadian colleges have offered themselves for the foreign field. All this indicates an awakening for which we give thanks to God; but if the army is to be placed upon a war footing there must be a complete re-organization of the commissariat.

The amount now contributed for missions—over £2,000,000 annually—seems large, and compared with what was given but a few years ago it is large; but it represents such a fraction of the Church's ability that it is cause for shame rather than congratulation. In the grace of giving the Church has not yet learned to measure up to the responsibilities of the hour. A very simple calculation will place this in a clear light. Suppose we put the number of Protestants who are able to give something for the support of missions at forty millions, and suppose we put that something at the modest sum of one penny a week, and we shall have nearly nine millions sterling as the result, or fourfold the present givings of the Church for missions. Said I not well that the first task awaiting the Church is to conquer apathy and worldliness at home?

The second task is, *to check the schemes of the Jesuit*. In the great work of the world's evangelization the Church has no foe at all comparable with the Jesuit. Atheism may rail at a God it knows not and infidelity carp at a revelation it has not studied; agnosticism may strive to infect others with the ignorance of which it is so vain, and materialistic science may burrow in the dust in search of light which it cannot see in the stars; but these are all guerilla bands who, although they pick off a straggler here and there, cannot stay for an hour the advance of the main army. With the Jesuit it is different.

He belongs to a vast army, solid, compact, thoroughly officered, and supplied with exhaustless munitions of war. Driven from one nation he quickly organizes his scattered forces in another, and from generation to generation, from century to century, never changes and never forgets. Supple in method, fertile in expedients, swayed ever by the vicious maxim that the end justifies the means, claiming divine prerogatives and a divine commission, the power of the Jesuit every-where confronts the Church of the living God. He aims at universal conquest, not for the Gospel, but for the papacy. He seeks to recover the ground which Rome has lost, and would fain put back the shadow on the dial of human progress by half a dozen centuries. He seeks to control the world's education that he may enslave the world's thought; to subordinate human governments to a government which he falsely calls divine; to make the Church supreme in every sphere, religious, social, and political, and civil government the servant of its will. Other forms of superstition and error are dangerous, and they antagonize—some in one way, some in another—the enlightenment and welfare of the race; but Jesuitism overtops them all, and stands forth, in its nature and its aims, an organized conspiracy against the

liberties of mankind. How this sinister power is to be met time will not permit me to tell; but this much I may say: that a foe whose main strength is in its unity is not likely to be overcome by a divided Protestantism. Scattered forces make a feeble impression; divided plans invite defeat. If we would conquer in this war we must move together, and in our movements must manifest a patience, a heroism, a devotion, equal to any thing the Jesuit can claim.

The third and most important task which awaits the Church is *an advance all along the line upon the solid ranks of heathenism*.

On the day of a great battle, upon the issues of which hung the liberties of Europe, the troops on one side were kept for long hours chiefly on the defensive. "Stormed at with shot and shell" they lay prone behind slopes and hedgerows, and bore, with stoical fortitude, the tempest of iron hail; assailed by hordes of cavalry they formed in solid squares that flung back the charging squadrons as rocks fling back the sea. Grand was the exhibition of unflinching courage, but grander still was the stern self-control which held the ranks in check till the decisive moment came. On an eminence overlooking the field the commander-in-chief sat upon his horse, silent, immovable, as if man and horse alike were cast in bronze. Right well he knew that every gallant heart in his army was burning with scarce-restrained eagerness to charge the foe; but he knew the hour was not yet, and to every appeal for re-enforcements, or for permission to advance, he returned but one order, "Steady! stand firm!" But before the shades of night descended there came a moment when that watchful eye caught a gleam of helmets and a flash of spears which told that re-enforcements were at hand. Then the gaunt form rose in the stirrups, and from the compressed lips came the order, so impatiently awaited through all that terrible conflict, "Let the whole line advance!"

There is a lesson here for the Christians of to-day. Hitherto the Church has been employed chiefly in skirmishing abroad and fortifying at home. She has sent out reconnoitering parties, surveyed the enemy's position, taken some prisoners, and captured a few strongholds; but her forces are scattered, and the advance guard is too distant from the main army. The Church cannot, dare not, call back the flag, and the only alternative is to bring up the troops. There are signs that this will be done. The conviction grows that we have been acting too much on the defensive.

Once it was thought that our home populations were all the churches could grapple with, and that infidelity held the citadel; but to-day it is seen that infidelity is but an advanced earth-work, and the Malakoff of heathenism is the real key of the position. "The army that remains in its entrenchments," said a famous general, "is already beaten;" and the same may be said of the Church. There must be a concentration of forces. The army must be placed upon a war footing. Let the battalions draw nearer together, and let all internal conflicts cease in the presence of the common foe. The

day of decisive battle is near; the crisis of missions is at hand. To shrink would be cowardice; to counsel retreat would be treason; to turn our swords against each other would be rankest folly and sin. Shoulder to shoulder let us stand, while with ears and hearts attent we listen for our Captain's welcome mandate, "Let the whole line advance!"

The Cradle Missionary Roll.

BY MISS ANNA BURNHAM.

"He's a little hindering sing, and that's what he is!" said Dorothy, shaking him by his rosy feet, from which the pretty socks had been kicked to the foot of the cradle. "If only I hadn't you to take care of—"

"That sounds dreadful, Dorothy," said her mother, hastily; and the lady with the subscription-book suddenly stooped over the cradle and splashed a big tear on the little pink "pig that went to market."

"O," said Dorothy, looking up at the black bonnet and dress, and remembering why she had time to be a lady with a subscription-book, "I didn't mean—you know—why, I only meant if 't wasn't for taking care of Carl for mamma now I'd resurrect our young ladies' auxiliary, and raise you lots of money for your missions. But I don't see what I can do now. Mamma can't spare me, and baby won't."

"N-n-no-o-o!" gurgled the baby, laughing and kicking and clutching at Dorothy's frizzes. He wasn't sensitive as to what she meant, and he didn't care a button for missions, home or foreign.

"O you little pagan!" cried Dorothy, getting out of his way. "I'll get up a baby auxiliary, and put you in charter member."

"Do," said the visitor, sparkling at the idea. "Call it the Cradle Roll, and get every baby under five years of age that will give five cents or five hundred dollars, or any amount between!"

"Mamma Ballard, where's that child's money-bank?" cried Dorothy, excitedly. "And how much will you give, Carl? How much can he, mamma?"

"Why, I don't know," said her mother, hesitating. "Count it!"

"Seven dollars and sixty-two cents," announced Dorothy, turning it all out in the foot of the cradle. "Uncle Luke's five-dollar gold piece, and the rest in dimes and nickels and Canada quarters. Won't 'oo give the lady some, Carl?—for the good of the cause?"

Carl's lip quivered at this pathetic appeal. He put up his mouth for a kiss, first to Dorothy and then to the lady, and proffered his gold and silver pieces for a peace-offering.

"Five dollars!" cried Dorothy, as he gave the little gold piece generously. "Carl contributes five dollars, mamma, for his share."

"O, Mrs. Ballard, I musn't take it!" said the visitor shrinking back.

"Can't she, mamma?" said Dorothy, impulsively.

"Let Carl head the list handsomely, and give it a good send-off! Can't Carl give his five dollars?"

"I think he may," said her mother, slowly. "It is a good deal for us, I know, and yet—I want my Carl to grow up and preach the Gospel, and this seems a sort of prophecy of it. Then if he shouldn't ever—live to—yes, he may give it, child."

"Then you shall take charge of it yourself!" said the lady, handing it back to Dorothy. "You shall have all the labor of increasing it—you and Carl—and all the glory. I will go now and see what I can do with grown folks; but I am very much of the opinion that you and Carl will do more for the 'Branch' this year than I shall."

"Why, how? I should like to know," said Dorothy, coming back from the hall-door with a bewildered face.

"There's Carl's; but how am I to get any more? I thought she talked about a 'Cradle Roll,' and was going to get more names to go with his."

"She means you to do it," said her mother.

"I? Why, I don't know any body hardly. Yes, I do, too! There's the Bonneys; just got a baby, and it's a boy, too—and they're so glad it's a boy! I'm going to ask Mr. Bonney if he isn't glad enough to give me ten dollars!"

Dorothy sprinkled in the italics vigorously in her excitement, as young ladies of seventeen are apt to do. Carl sprang up joyfully into her arms at the proposal to "get into his little carriage and go broady;" and in ten minutes or more they were out of the house and over the hill where the Bonneys lived, and where they could see Mr. Bonney that very minute banking up his house with black, bubbly seaweed, to make it nice and warm for the new baby.

"Good morning, Mr. Bonney!" said Dorothy, cheerily. "How's the baby?"

"Fine!" said the father. "I see you've got your youngster!"

"Yes," said Dorothy, wheeling Carl back and forth. "Mamma likes to have him out, and I can take care of him best this way too. I've come to ask you if you don't want to give somebody ten dollars this morning, Mr. Bonney."

"Me! Ten dollars! Me?" said Mr. Bonney. "Give somebody? Seems like there'd be more sense in somebody givin' me ten dollars, seein' I've got another mouth to feed. How's that strike you?"

"O pshaw!" said Dorothy, irreverently. "I'll risk your finding enough for him if he had as many mouths as the Mississippi! I didn't start out with shiftless folks for my subscription-paper, Mr. Bonney! I shouldn't ask some folks for more than five—or two."

"Humph!" said Mr. Bonney, leaning on his fork and smiling grimly. "It's plain to see they use blarney-stone for buildin'-timber where you came from. Honest, now: why d'you light on me?"

"Why, I happened to think you'd want to," said Dorothy, truthfully. "We've started a new auxiliary for missions—at least Carl has. He gave five dollars!" she said, proudly showing the paper. "We are going to call

in the Cradle Roll. Isn't that a pretty name? All the babies under five I'm going to get, each one give as much as he can, and I thought I'd like your name to come next. You see, I knew about the baby, about—"

"The other four boys," supplied Mr. Bonney, sadly. "Yes, we're pretty pleased, mother and me. Seem's if we might manage to raise this one, but I don't know. I've always seemed to have bad luck on boys. The girls somehow always get along—there's four on them—live and thrive like little pigs, whether or no. Ain't any thing the matter with this one, fur's I can see yet."

"No," said Dorothy heartily; "and I'm so glad. And I thought maybe you'd like to help on my Cradle Roll with a kind of a thank-offering."

"That the way you put it?" said the farmer, thoughtfully. "You're a chit of a girl to be talking that way. Your mother, though—it's all in the bringing up. It's about the way she tackled me last year," he chuckled, "when my new barn went up. I b'lieve I give her ten toward the new organ, or something another. She wouldn't let up a mite her argyment that I ought to give as the Lord had prospered me. Well, I dunno. Would your mother say—would she think, do you 'spose—that I would be any more likely to live if I sh'd do that?"

"I don't know," said Dorothy; "I don't think she would know any thing about that. But I know she would say the blessing of the Lord would go with such a gift—if you gave it right. Why, suppose the baby died, Mr. Bonney! Wouldn't you be glad to think it had lighted other lives, and not gone out like a little living spark, and nobody to know?"

"Yes, I would," said Mr. Bonney, tossing his fork into the seaweed bank, where it shivered and stuck. "I'd like to think I give it a start to sunthin' good; if the Lord didn't see fit to forrard my plans, why, that's his look out. I do' know's mother'll feel jest as I do about it. And then again I do' know but she will. I'll go ask her."

Which he did, leaving Dorothy in a tremor of delighted fear between her thrills of hope and suspense. She was not left long to doubt, however. "Mother" did feel just as he did, and the ten dollars slipped joyfully into Dorothy's little bead purse, while the name to be of Mr. Bonney's youngest went proudly down under Carl's name in the Cradle Roll.

"Fifteen dollars, sir," whispered Dorothy under her breath to the baby as she tucked up the carriage blanket. "A five and a ten is fifteen; do you understand that, Charlie-boy? Have you got the least mite of a 'realizing sense' of that? You and I, little boy, are just going to make the rounds of this town in our baby-carriage and see what the babies are good for."

Carl was duly rushed home and reported to his mother, and the subscription-book shown; and then, with her mother's approval, off they went again, rosy with excitement and full of odd delight (as to Dorothy) at their novel undertaking.

Babies were not hard to find. Dorothy knew every body, and every body was glad to see her; and she told straight what she wanted with such an engaging frank-

ness, and the new idea was so "taking," no wonder the names went down and the little purse spilled out into her pocket.

"Why, I don't give a red cent myself, nor never did, from one year's end to another!" snapped one black-eyed woman, for whose little five-year-old Dorothy was fishing. "I don't just see what I should be giving for him for."

"Why, to begin!" said Dorothy, brightly. "Every body has to begin some time. It's a beginning for him too, don't you see? Lanks him right in with all the big, splendid things going on in the world, and then pretty soon you can begin to tell him about them, and he will begin to care; you see, there will be the beginning of a great many things. And I don't suppose any body will ever be able to tell the endings!" finished Dorothy, with thoughtful enthusiasm.

"I don't know any thing about your mission myself," said the black-eyed woman, not quite so snappily, "so how could I tell him?"

"O, you would know," returned Dorothy, boldly. "There are missionary magazines for grown people and children, that don't cost much. It's all full of beautiful pictures and maps that you can show him; there are children's stories that he'll love to have you read out loud to him Sundays, or any time. And I know you'll begin to like 'em too, Mrs. Dale. You never care for any thing till you know about it."

"I did use to know about 'em," said the black-eyed woman, softly—regretfully—in a tone that made Dorothy's heart ache, it was so soft, at once, and so bitter. "before Solomon sold the store and come off out here to live in this lonesome place, where there's nothing to think of but butter and eggs, and three miles from any church, and the horses always tired a-Sundays. I ain't been to church as many times as he is years old since he come!" she said emphatically, pointing at the sturdy little fellow with a kind of curious resentment in face and finger.

"Couldn't you?" asked Dorothy, timidly. She was only a girl. She didn't like to suggest.

"Taint easy!" said the woman sententiously.

"But, perhaps, if you coaxed," laughed Dorothy nervously. "One of the horses might go to bed early, you know. If you could manage it would be so nice. Couldn't you?"

"Yes, I could," said Mrs. Dale, determinedly. "When I set out that I'm going to the store I always get there, no matter what day of the week 't is, and I don't know but I might just as well tire out a horse Sunday as Monday; and, if I recollect, the church is a little the niggest."

"A good deal," laughed Dorothy. "Well, you come. It'll do you good. It is lonesome out here, and you know we haven't any horses. We've a real good minister now, and mamma wanted me to ask you if you wouldn't enjoy coming to her Ladies' Society?"

"I don't know about that," she answered cautiously. "I can't promise any thing regular."

"Come when you can; that's all any body does," said Dorothy, cheerily, walking off home with feet that took the three miles easily. Solomon, Jr., was written large in her subscription-book, and the bold black characters were backed up by quite a handsome sum from his mother's own secret savings; but more than all that, thought Dorothy, thankfully, was the impulse to better things that her errand had given to the lonely woman in the isolated farm-house behind her.

On the way she stopped in at a house where she had promised to call a few days before. The baby had met her that day, laughing—a cunning little thing, that she had petted and taught to call her "Doddie." The mother had said yes readily enough. She was not one of the kind that needed "talking into it;" only she wanted a little time to think what she could afford. To-day she put a thick green roll of bills into Dorothy's hands, as she met her at the door, and pulled her gently in past the shining white ribbon that was the first hint the girl had had of the grief for her.

"Come and see him," she sobbed, drawing her on swiftly. "The very next day—he was only sick three days—I tried to get you word, but it was all so sudden. And he loved you so—"

"And I loved him," sobbed Dorothy.

"One of the very last things he said—all choked up in his poor little throat—only last night—he looked up there to his little red bank, and said, 'Div—Doddie my—' And I'm going to; I promised I would. More than that, too, his father says I may. We talked it over. It's for a memorial. That's what I was watching for you for when I saw you away down the road. I didn't know what I could afford the other day. I do now."

So Dorothy went sadly, gladly home with her "memorial." It swelled the precious hoard, that, taking all the sums, big and little, was getting to be quite respectable already.

By her plate at supper she found a letter, thin and official-looking, which, when opened, threw her into a most unexampled state of dismay and bewilderment. It was a summons from the lady who had first suggested the Cradle Roll to come and "present the cause" at the State Branch meeting, soon to be held in a neighboring city. The lady was secretary, and had kept herself informed of all Dorothy's doings.

"I haven't any 'cause,' she cried, laughingly. "It's Carl's. But I ought to send the money off somehow. It worries me, I've got so much. I won't go a step, though. Carl may," she said, pinching him. Her mother laughed too, but looked thoughtful. Suppose he should, and plead his own "cause?"

Dorothy never quite knew how it happened. She wasn't a "speaking woman," she told her mother. "'I come not here to talk,'" she told her audience, when she finally came before them, blushing, with Carl in her arms. "Perhaps Carl can," she laughed, holding him up. "But any way, we've got up a 'Cradle Roll,' Carl and I, and there's ninety-four dollars and a little over; and we think it will bring in a good deal every year if you

want to have us for an Auxiliary. And—I don't know as I've got any thing more to say; have you, Carl?"

Carl hadn't, but the congregation had; and they laughed, and clapped, and whispered delightedly, beginning at last to break out in spots all over the room with new names for the Cradle Roll, so that Dorothy had to drop Carl and turn scribe for the occasion, after which she delivered up her little brown book and went off with her baby.

"He aint a little hindering sing," she cooed in his ears, "and he never was. And they can all be helps, and not hinders, if their mothers will only say so."—*Life and Light.*

The Methodist Episcopal Church in Burma.

The Methodist Episcopal Church in Burma is the legitimate outgrowth of the general policy inaugurated by the Methodists in India about the year 1870, through the influence of Dr. William Taylor and Dr. James M. Thoburn. Before that time they had confined themselves to a small tract of territory in North India, comprised mainly in the ancient kingdom of Oudh and the province of Rohilcund, and had labored almost exclusively among the Hindustani-speaking natives of the country. Through Dr. Taylor's labors, however, supplemented and succeeded by those of Dr. Thoburn and a large number of other able and worthy men, either sent from America or raised upon the soil, Methodism took a new departure, and felt called to go through the length and breadth of the land seeking out especially the previously neglected Eurasian element, and ministering in general to such English-speaking hearers as could be brought together to listen to a purer, more spiritual gospel than had hitherto been granted them.

As the result of this movement self-supporting Methodist churches were planted in all the principal centers of India, including Bombay, Poona, Allahabad, Bangalore, Madras, and Calcutta. These last two cities, having close commercial relations with Rangoon, tidings of what was being done were speedily carried across the Bay of Bengal, and a desire sprung up on the part of many persons in the capital of British Burma to have these ministrations extended to them. They accordingly sent once and again to Calcutta an invitation for Dr. Thoburn to come over and help them.

At length, in June, 1879, he was able to respond. Together with the Rev. Mr. Goodwin, since deceased, but then laboring most effectively at the Seamen's Coffee-rooms in Calcutta, he took passage. On arriving, after a four days' voyage, and being welcomed by the Baptists, they at once went to work, preaching for the most part in the Baptist chapel. God's approval of the enterprise was speedily shown. By the close of the first week's services 38 persons had publicly professed to have found salvation, and the end of the second week 130 names had been enrolled either as seekers or as saved. Out of this material a Methodist Episcopal church was immediately organized with 50 members

and probationers, a pastor's fund was subscribed, the free gift of an excellent site for a church was obtained from the municipal authorities, and about one third the cost of the church was collected. The Rev. R. E. Carter, who had just come from America for the purpose, was left in charge when the Calcutta visitors had to return to their own domain, and thus established the Methodist Episcopal Church in Rangoon.

It has gone on from that time to this, sometimes slowly, but in the main steadily and without serious check. A parsonage was soon built, a coffee-room for the sailors of the port was opened, a large English boarding-school was begun by Miss Warner, sent out by the Woman's Foreign Missionary Society of America, and work was started, through open-air preaching and other means, among the Telugus and Tamils, who have come over in large numbers from India, and also among the native Burmese. At the beginning of 1880 the Rev. John E. Robinson, who had been already working for five years in India, was placed in charge at Rangoon, and matters were pushed on with great energy. At the close of the year he was able to report 85 members and probationers, 11,000 rupees paid for building and improving church property, 1,700 rupees paid to the pastor, and nearly as much more for current expenses.

As the importance of this post in its relations to the coming development of the country became increasingly manifest re-enforcements were eagerly called for and urgently needed, but for a time could not be supplied, and Mr. Robinson labored on heroically alone.

At the close of 1884 Rangoon, which had been heretofore a part of the Calcutta District, was set off in connection with Singapore to form the Burma District, Mr. Robinson being made presiding elder and given the assistance of the Rev. S. P. Long, just arrived from America. The new presiding elder's first report speaks of a very gracious revival in which more than a hundred persons are believed to have been truly converted. It was in this year, 1885, also that Toungoo, described as "a sort of sanitarium where there is a small neglected civil community and a considerable military population," was entered for Methodist preaching and a foothold gained. In 1886 an orphanage was established for destitute fatherless children, and 22 were reported as under care. The native work among the Telugus and Tamils, prosecuted diligently, though under great difficulties on account of the migratory nature of the population, reported a membership of 28, including 6 baptized that year. The debt had all been cleared away from the Church, and every department of work showed some advance, especially the Sunday-school, which showed a membership of 228.

At the close of this year Mr. Robinson, who had toiled so successfully in this field, was transferred to the supervision of the Bombay District, and the Rev. S. P. Long was left in charge of Rangoon, Brother Oldham, of Singapore, being presiding elder of the district. Malaysia—that is, Singapore and vicinity—having now been set off into a separate mission, the Burman District of

the Bengal Conference now reverts to its old boundaries, with Brother Long as presiding elder.

The past two years have been years of progress in every direction. At Toungoo, in 1887, the work was carried on faithfully and carefully by the Rev. Mr. and Mrs. C. G. Conklin (since transferred to Multan in the extreme west of India), who maintained a boarding and day school for English-speaking children and Sunday-schools in English and Tamil. The Tamil Mission had a church membership of over a score.

At Rangoon there have been revivals, and the membership, in spite of the many losses from removals, has increased to over one hundred. There have been a number of adult baptisms also during the past year in the missions carried on by Methodist local preachers and colporteurs among the Tamils and the Telugus of the city, who come over by the thousand from India for work, wages being three times as high here as in their own country across the bay. A large building for the orphanage, with dormitories above and recitation-rooms below, has recently been finished, and this excellent charity is thus put on a good foundation. A woman's work-shop, under the wise direction of Mrs. Long, is developing finely. It has, during the past few months, provided a means of honest livelihood for no less than 33 poor women, who have done sewing in the work-shop or taken it to their homes. A commodious house in one of the public thoroughfares of the city is occupied by this institution. The seamen's coffee-rooms have been maintained, with the aid of a liberal grant from the municipality, throughout the year, and wide-spread good has been accomplished. The Girls' School, now under the charge of Miss Wisner (since the marriage of Miss Warner to the Rev. D. O. Fox), has greatly flourished, so that enlarged accommodations have had to be provided for it at large expense, and the government grant-in-aid has been much increased. As to work among the Burmese, there have been plans at various times, and beginnings, and very few baptisms, but the paucity of laborers has very sadly interfered with its prosecution, and now that Brother Long is again left to bear his many burdens alone nothing for the present can be attempted in this direction. But eventually, no doubt, Methodism will take some part in this great task also. And meanwhile it is saving precious souls and mightily aiding in bringing Rangoon, and so the province of which it is the capital, "into captivity to the obedience of Christ."

ONE METHOD OF RAISING MONEY.—A young lady makes a couple of fancy bags exactly alike. Perhaps she embroiders the words, "Our Country," on one side. She keeps one and presents the other to a young gentleman friend. Each hangs the bag in a place where it will not be forgotten, and throws into it all loose change that can be spared. At an appointed time the two compare notes. By a little competition the missionary treasury is thus replenished.



DOOR GODS.

Some Gods of China.

Rev. H. C. DuBose, who has been for fourteen years a missionary in China, has written a book about the religions of China under the title of *The Dragon, Image, and Demon*. It contains a great many stories about the gods that the Chinese worship, and there are 188 illustrations that were engraved in China. The publishers, A. C. Armstrong & Son, 714 Broadway, New York, sell the book at \$2, but offer four copies for \$5. It is well worth the price. We are indebted to Dr. DuBose and to the publishers for the pictures that illustrate some of the following extracts from the book:

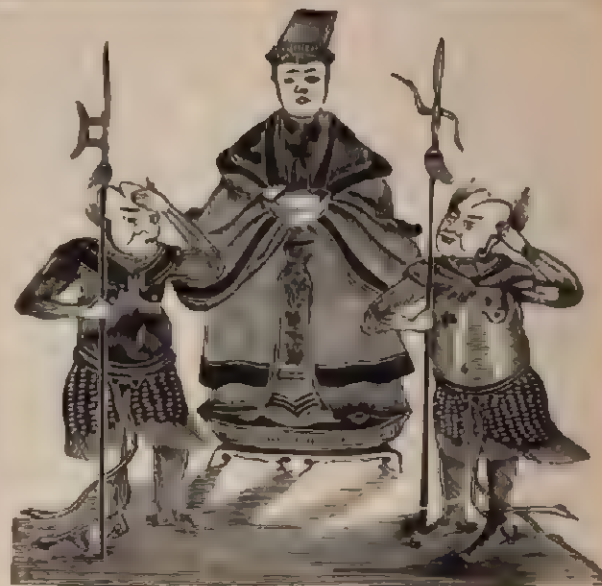
DOOR GODS—In front of the yamens and temples on the doors are painted two giant pictures of the door gods; they were ministers of state in the Tang dynasty, by the name of Wei Tsukung and Ching Sohpa.



MEDICINE GOD.



FOX GOD.



GODDESS OF THE SEA.

GODDESS OF THE SEA.—The empress of heaven or goddess of the sea is not only worshiped by "men that go down to the sea in ships," but by millions on land. In girlhood she was a Miss Ling, a prophetess whose predictions were sure to be fulfilled. "Her brothers, four in number, were merchants. On one occasion, when they were absent on a trading voyage, she fell into a deep trance, from which she was aroused by the deep lamentations of her parents, who supposed her dead.

"On recovering herself she informed them that she had seen her brothers at sea in a violent storm. Shortly afterward the youngest son returned home and reported the loss of his elder brothers. He stated that during the storm a lady appeared in mid-heaven, and by means of a rope dragged the ship into a safe position. His sister said she had hastened to the rescue of her elder brothers, but while in the very act of saving them was awakened by the cries of her parents."

Afterward old Mr. Ling was drowned in the sea, and when the affectionate daughter heard the sad tidings she went to the ocean's shore to weep, and, her grief being excessive, she threw herself into the foaming deep. Both bodies floated to the shore and were buried by mourning relatives.

In after years a mandarin traveling to Korea met with a typhoon, and while all other ships foundered he saw an angel-lamp guiding his boat. After going about seven hundred miles he landed at an island, and, seeing a temple, asked what it was, and was told it was Miss Ling's. She is the guardian protectress of the sailor, and in nights of storm holds out an angel-lantern in the sky to guide the almost shipwrecked mariner.

By her side are two assistant gods, one with an eagle eye, who is called "The Telescope Eye" or "The Thousand-mile Eye;" the other bending forward his ear to hear the propitious breeze, who is called "Favoring Wind Ear." Recently, in



THE THOUSAND-HANDED KWANYIN.

Shanghai, a temple was built on the site of the former railway station.

MEDICINE GOD.—Hien Yuen is the one to whom the Chinese ascribe the invention of medicine. "He was the first to determine the relations of the five viscera to the five elements and describe internal and external diseases." Chepah was his assistant in medical investigations.

Dr. Fox.—Foxes are found in the northern provinces, and light literature abounds in legends about this creature, which may become a man or a woman and practice all kinds of deceit. The sick and their friends go to Dr. Fox with every disease, and his is the most celebrated temple in Suchow for genius prescriptions.

THOUSAND-HANDED KWANYIN. Kwanyin is the guardian angel of Chinese Buddhism. Kwanyin was originally a man, but by a convenient metamorphosis he was changed into a lady. "It would seem to be a fact important in modern Buddhist history that the most popular of the divinities of this religion should be presented first with male and afterward with female attributes, and that the change of sex in the images should have been accomplished within the last few centuries."

GODS OF HAPPINESS, OFFICE, AND AGE.—This group of star deities is worshiped more than any other, and the scroll with their pictures hangs in a hundred thousand homes, for besides happiness, office, and length of life the Chinese only pray for riches and sons. The picture is worshiped at the feast in the reception-hall with the usual kneelings and knockings.

WESTERN PARADISE.—The Paradise is not situated within the pale of this solar system. The sacred book



WESTERN PARADISE

says (translated): Ten million miles to the west there is an earth called Paradise, the home of Amita. Why is it called Paradise? Answer: Because all the creatures born there have no sorrow. There are seven rows of precious trees around and seven precious lakes of golden sands. The streets are a compound of gold, silver, pearls, and crystal. There are towers and pavilions adorned with gold, silver, pearls, crystal, and agate. In the lakes are lilies the size of wheels.



GODS OF HAPPINESS, OFFICE, AND AGE

Acrostic—Mission Workers.

Composed by Howard T. George, Superintendent of the Wesley Methodist Episcopal Sunday-school, Wilmington, Del., and used at the Missionary Anniversary. It is intended for fourteen infant scholars. A card about six inches square was hung in front of each child, each card containing a letter, and after each had recited one line commencing with the appropriate letter, the words Mission Workers were seen.

Many lands are now in darkness as somber as the grave,
Who never heard of Jesus, and his mighty power to save.

India's sons and daughters soon will learn to sing
Of Jesus and his love, and own him as their King.

Songs of joy for sins forgiven
Rise from souls with hope of heaven.

Salvation, O the joyful sound proclaim!
Knowledge that inspires to praise the Saviour's name.

Islands of the seas have learned the "old, old story,"
Engaging hearts and voices in giving God the glory.

O'er all the world the message grand shall ring;
Rejoicing—all lands God's praise shall sing.

Now may we never, never weary grow,
Seeding the means to make the Fountain flow.

IN CONCERT.

Salvation, peace, good-will to every clime,
God hasten on the glorious time,
When Jesus over all shall reign,
And sever sin's enslaving chain.

Teaching the Karens to Wash.

"When I began teaching the Karens of Don Yahn," says Mrs. Mason, "they refused to wash their own clothes, but insisted on my hiring a washer-man for them. I insisted on their doing it themselves. Then they would not bring their clothes at all; so I was obliged to go to the rooms of each pupil, although I then had men, women, and children. Finally it occurred to me that they held it as degrading, because we hired a dhoby. So one Saturday I called all together, placed the children to mind the fires and the well, and took the mothers to the wash-tub; I got out my children's clothes and went into the soap-suds in earnest.

"There," I said, "you see how look-woman can wash."

"Mama makes herself a cooley!" said one of the preachers, with unutterable scorn.

"And what, Bahme, did the Son of God make himself?" I asked. Bahme, hearing this, turned away.

"The example of the Mama herself washing moved them all, and proved a decided success; so that from that time no more washer-men were asked for for that school. Afterward they washed every week in their own jungles. One woman had gone so far as to get a flat-iron, and even ironed her husband's jackets.

"Their after habits of cleanliness seemed to change them every way. One boy who was very lazy, and who would sit down at play-hours, after he began to wash his turban became all at once the most industrious fellow there; he then learned the printing business, and became so efficient that he was called for every-where. He dated his conversion from that time; and so did a fine little girl, now a preacher's wife.

"Another young girl had troubled me much with her bad temper and language. Suddenly she changed, and from being hated by her companions became a favorite. One day I called her aside and inquired how it was she had kept from saying bad words so long. The tears started.

"Mama," she said, "when my dress was dirty my heart was dirty. Now I want to keep my heart clean. So

when the bad words rise I pray to God, then shut my teeth tight and choke them!"

"Six of these young washer-women became Bible readers and teachers; one married the highest chief in the land, and another the head teacher in the theological school in Maulmain."

The Story of Bhagirathi.

BY MRS. R. A. HUME.

About the first of December the woman who acts as cook for the Boys' Boarding-school brought three little heathen girls to our door to ask whether or no we would receive them into the primary department of the Christian school. Two of them were her own children, and the third was the child of a neighbor. She was only six years old, had no mother, and her father wished to have her come regularly, the woman said. Little Bhagirathi was received with the cook's children; but she alone remained steadfast. It was not a fortnight before she had become so fond of the primary school teacher as to say to her, "I want you to take care of me. I will stay with your people always."

And so one Saturday morning the little girl came to our dining-room window bringing her father and the teacher with her to say that she wished to enter my girls' boarding-school. They are high caste tailors in rank, and were the child the daughter of his own right-ful wife we could not have had her.

But the man said: "Bhagirathi's mother has died; she is my daughter. I am not allowed by my caste people to keep her. None of our caste will touch her; no one will bathe her; no one will comb her hair, and I must let her go. One man of a lower caste has this week offered me 200 rupees for her because she is a nice girl of high caste. Others wish to buy her, but they will only harm her; they will take her for their own profit and injure her. You people are kind; you may take her, Madame Sahib. I cannot sell her, for I love her! What shall I sell her for? I have my trade and enough to eat. I do not wish for money; but I wish her to be taken and cared for. I will give her to you; you may do with her what you will."

I asked whether he would sign a paper to this effect, promising not to interfere with the child, and give me entire control and guardianship of her for life. This he willingly agreed to do. So Mr. Hume took him over to the police court near by, and asked the authorities if this could be done. They informed him that no father was allowed to sign away his child for life-time, but there was a rule permitting a man to consign the guardianship of a child, relinquishing authority over him or her for a given number of years. So little Bhagirathi was given to us by her father's written promise for fifteen years.

She is now over six years old, and will, if spared, by that time be twenty-one, when every law will sustain her in acting independently for herself. She is a bright, attractive child, and we trust and pray that she may indeed be a chosen vessel kept for the Master's use among her own people. Every Sabbath morning her father comes to our Sabbath-school in order to meet his little daughter, and we only hope the deep love he shows for his little daughter may be the means of revealing to him the deeper love of God in Christ his Saviour. Will not the readers of this report pray earnestly for little Bhagirathi, and for her gray-headed father Haridass?

Freedmen's Aid and Southern Education Society

J. C. HARTZELL, D.D., Cor. Secretary 190 W 4th St Cincinnati O

A Great and Growing System of Educational Institutions.

The following summary of institutions, with their departments, teachers, and students, presents the extent of the field occupied and of the greatness of the work being carried forward by the Freedmen's Aid and Southern Education Society in the Southern States.

The institutions among colored people include 8 colleges, each with several departments—1 theological school and 4 biblical departments; 1 medical college, 1 dental college, 1 law school, 12 industrial schools, each with various departments; and ten seminaries and normal schools. In these the past year there were 168 teachers and 5,111 students.

The institutions among whites include 4 of collegiate grade, 2 theological departments, 2 legal classes, and 8 seminaries, with 60 teachers and 1,862 students.

Altogether we have 33 institutions, 228 teachers, and 6,973 students.

These 228 teachers are men and women of God. They teach for Christ's sake. Their salaries are not large, and their sacrifices in many cases are equal to those of any missionaries on the earth. A study of the character of the schools will indicate how various the fields of knowledge in which they labor.

These are Christian schools. There is a Bible in the corner-stone of every building erected by this society; every teacher is a Christian teacher, every chapel is a church of the living God, in which Christian character is builded, and salvation by faith in Jesus Christ is annually entered into by many hundreds.

Some of the schools among the whites have been chiefly maintained by the people themselves, and in all the work of self-help is being carefully developed.

INSTITUTIONS AMONG COLORED PEOPLE.

1. COLLEGIATE.		Teachers.	Students.
Centenary Biblical Institute, Baltimore, Md.	11	267	
Central Tennessee College, Nashville, Tenn.	19	541	
Cliffin University, Orangeburg, S. C.	17	945	
Clark University, Atlanta, Ga.	12	380	
New Orleans University, New Orleans, La.	13	228	
Philander Smith College, Little Rock, Ark.	9	252	
Holt University, Holly Springs, Miss.	11	345	
Wiley University, Marshall, Tex.	11	200	

2. THEOLOGICAL.

Common School of Theology, Atlanta, Ga.	3	61
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3. BIBLICAL DEPARTMENTS.

Centenary Biblical Institute (correspondence 25)	3	44
Central Tennessee College (correspondence 50)	2	95
Baker Institute, Cliffin University	5	10
Gilbert Haven School of Theology, New Orleans.	2	10

4. MEDICAL AND DENTAL.

	Teachers	Students.
Meharry Medical College, Nashville, Tenn.	11	62
School of Dentistry, Nashville, Tenn.	3	12

5. LEGAL.

School, Central Tennessee College.	6	5
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6. INDUSTRIAL.

Cliffin College of Agriculture and Mechanics, Institute, Orangeburg, S. C.	15	305
John F. Slater Schools of Industry, Nashville, Tenn.	5	62
Schools of Industry, New Orleans University.	3	102
Schools of Industry, Rust University, Holly Springs, Miss.	4	35
Schools of Industry, Centenary Biblical Institute, Baltimore, Md.	2	30
Manual Training School, Philander Smith College, Little Rock, Ark.	4	64
Industrial School, Bennett Seminary.	3	13
Schools of Industry, Wiley University, Marshall, Texas.	4	55
Schools of Industry in Cookman Institute, Jacksonville, Fla.	2	18
Schools of Industry, Gilbert Seminary, Baldwin, La.	4	70
Classes in Huntsville Normal Institute, Huntsville, Ala.	2	48
Schools in Clark University, Atlanta, Ga.	11	62

7. SEMINARIES AND NORMAL SCHOOLS.

Bennett Seminary, Greensborough, N. C.	5	130
Cookman Institute, Jacksonville, Fla.	9	287
Gilbert Seminary, Winsted (Baldwin P. O.), La.	10	364
Haven Normal School, Waynesboro, Ga.	2	167
Huntsville Normal School, Huntsville, Ala.	3	148
LaGrange Seminary, LaGrange, Ga.	2	125
Meridian Academy, Meridian, Miss.	3	217
Morristown Seminary, Morristown, Tenn.	8	278
Samuel Houston College, Houston, Texas.	2	40
West Tennessee Seminary, Mason, Tenn.	2	136

INSTITUTIONS AMONG WHITE PEOPLE.**1. COLLEGIATE.**

Chattanooga University, Chattanooga, Tenn.	9	102
Grant Memorial University, Athens, Tenn.	19	301
Little Rock University, Little Rock, Ark.	10	241
Texas Wesleyan College.	14	231

2. THEOLOGICAL.

School, Chattanooga University.	2	10
School, Grant Memorial University.	2	24

3. LEGAL.

Class, Grant Memorial University.	2	41
Class, Little Rock University.	6	20

4. SEMINARIES AND NORMAL SCHOOLS.

Baldwin Seminary, Baldwin, La.	2	50
Bloomington College, Bloomington, Tenn.	6	103
Ellijay Seminary, Ellijay, Ga.	3	93
Kingsley Seminary, Bloomingdale, Tenn.	5	164
Leicester Seminary, Leicester, N. C.	2	90
Mt. Zion Seminary, Mt. Zion, Ga.	4	124
Powell's Valley, Wells Spring, Tenn.	5	183
Warren College, Chucky City, Tenn.	4	180

RECAPITULATION.

GRADE OF SCHOOLS.	Among Colored People		Among White People		Total	
	No.	Teachers	No.	Teachers	No.	Teachers
Collegiate.	3	103	1	52	4	155
Theological School.	1	5	1	4	2	9
Philological Departments.	4	12	2	4	6	16
Medical.	1	10	1	4	2	14
Dental.	1	3	1	1	2	4
Legal.	1	6	2	3	3	9
Industrial.	12	50	12	50	24	100
Seminaries.	10	40	5	31	15	71
* Totals.	31	168	12	78	43	246

* In these totals students and teachers are counted but once, and departments are not counted as separate institutions, except the medical and dental schools at Nashville.

To carry forward this vast and growing work among the poor of the South the society appeals for \$269,825. Of this amount \$38,700 are asked from the institutions in the field. This will be paid in tuition and room-rent, and indicates how self-help is being developed.

The sixty-seven Annual Conferences in the North are asked to give \$193,850. This request is reasonable, and can easily be met if the pastors will present the cause on its merits and give the people a fair chance to give. Of the 9,068 pastoral charges in these 67 Conferences in the Northern States 1,586 charges gave nothing! And 5,710 charges gave only \$10 or less! And only 1,772 charges gave more than \$10!

A few moments of careful and prayerful thought on the part of each pastor for this work, followed with a presentation of its importance to each congregation, would insure every dollar needed.

The mission of this society is to the poor. Seven millions of colored people in the South, only a few years out of slavery, the masses of whom are unprepared for the duties of American citizenship, to say nothing of the sacred responsibilities of home and Church, appeal for Christian leadership. What has been done in twenty years among these people is in many respects wonderful; but it is scarcely a beginning of what must yet be done. The white South cannot, and as yet will not, do this work. For years it did not want any body else to do it. Now many noble souls among them want it done, but have not the money; and these, while doing all they can to rally the South to this noble task, turn with longing eyes to the Methodist Episcopal Church and similar organizations in the North, and plead for encouragement and help. Hear the words of Dr. A. G. Haygood, a man whose soul was large enough to resign a bishopric in the Southern Methodist Church that he might give his life to this race:

Brethren of the North—of the strong and rich and populous North—you have but just begun. You are like the early settlers in the Western wilderness when their first year's work is over; you have made a little clearing; the work of subduing the wilderness has just commenced. Hear me! The children of this race are born faster than you are teaching them. . . . The work upon which you have entered is the work of a hundred years. It cannot go on if you fail. You need not de-

pend upon the South, for a time, to take up the work which you have begun in these colleges and higher schools. Without you it will not; without you it cannot.

With equal emphasis comes the cry from multitudes of the poorer white people of the South, to whom the destruction of slavery was a scarcely less benediction than to the colored people. Leaving out the border States, in the great mountainous central South the Methodist Episcopal Church has over 100,000 communicants among these people, which signifies a population of half a million. From among these and their neighbors fully 200,000 volunteers went into the Union army during the war. In the homes—many of them only cabins—of these people are tens of thousands of bright-eyed boys and girls who will never be educated unless the Methodist Episcopal Church does it. Events preceding and during the war placed an impassable barrier between them and the Southern churches. We need not discuss those events, but we cannot shirk the responsibility God has thrust upon us to save and educate the people which those events helped to place in our communion.

Bishop Joyce, after an episcopal tour in the midst of these people, says:

I have traveled throughout the West and studied the great opportunities and responsibilities we have as a Church in that section of our country; but nowhere have I seen greater calls for Christian work, or felt more profoundly the urgent demand for enlarged effort in school and church work by the Methodist Episcopal Church, than among our white people in the South.

The Great Givers of America.

The gifts for the public good in the United States during the past twenty-five years form a record probably without parallel in the world's history. Here are only some of the benefactions for the higher education: Senator Leland Stanford, \$20,000,000 to found a university in California in memory of his deceased son; John Hopkins, \$3,148,000 to the university which bears his name; Asa Packer, \$3,000,000 to Lehigh University; Cornelius Vanderbilt, \$1,000,000 to the university bearing his name, to which gift his son William added \$500,000; John C. Green, \$1,500,000 to Princeton; Ezra Cornell, \$1,000,000 to the university bearing his name; Isaac Rich, \$700,000 to Boston University; Amos Stone, \$600,000 to Adelbert College; W. W. Corcoran, \$170,000 to Columbian University; Benjamin Bussey, \$500,000 to Harvard; Whitmer Phoenix, \$640,000 to Columbia; J. B. Trevor, \$179,000 to Rochester; Matthew Vassar, \$800,000 to the college bearing his name; Gardner Colby, \$170,000 to Colby University and \$100,000 to Newton Theological Seminary; J. H. Colgate, \$300,000 to Madison University; George I. Seney, \$459,000 to the Wesleyan University; the Crozer family, \$300,000 to Crozer Theological Seminary; Mr. Clark, \$1,000,000 to found a university in Massachusetts to bear his name; Henry Winkley, of Philadelphia, \$200,000 to Williams and other colleges; Dr. W. H. Ryder, \$300,000 to educational institutions; John R. Buchtel, of Ohio, \$500,000 to Buchtel College. This list includes only a part of what has been given within a quarter of a century. It would be easy to double the sum of the educational benefactions. There is good hope for the United States.—*Christian Leader*

Monthly Concert.

SUBJECTS.

January.	THE WORLD.
February.	CHINA.
March.	MEXICO.
April.	INDIA.
May.	AFRICA.
June.	AMERICA.
July.	MASSACHUSETTS.
August.	LOUISIANA.
September.	ILLINOIS.
October.	KANSAS.
November.	ARIZONA.
December.	IDAHO.

Catechism on Burma.

QUESTION. Where is Burma?

ANSWER. In Asia east of India.

Q. To what country does it belong?

A. To Great Britain.

Q. What is its area?

A. About 277,720 square miles.

Q. What is the population?

A. Estimated at 7,000,000.

Q. What races are found in Burma?

A. Chiefly Burmans, Karens, and Sians.

Q. What is the religion of most of the people?

A. Buddhism.

Q. Who was the first Protestant missionary to Burma?

A. Adoniram Judson.

Q. How long did he labor in India?

A. From 1813 to 1850.

Q. What did he translate into the Burmese language?

A. The Bible, in 1834.

Q. Of what society was he a missionary?

A. The American Baptist Missionary Union.

Q. How many missionaries had this Society in Burma in 1888?

A. 113.

Q. How many native preachers?

A. 530.

Q. How many Bible women?

A. 17.

Q. How many native helpers?

A. 60.

Q. How many members?

A. 28,009.

Q. How many Sunday-school scholars?

A. 4,185.

Q. How many self-supporting churches?

A. 316.

Q. How many other churches?

A. 212.

Q. What other societies have missions in Burma?

A. The English Society for the Propagation of the Gospel, that entered in 1859, the Methodist Episcopal Church, that entered in 1879, the China Inland Mission, and the Wesleyans, but the American

Baptist Missionary Society has been the principal society and has accomplished great good.

Q. When was the work of the Methodist Episcopal Church begun in Burma?

A. In 1879.

Q. What was the first station occupied?

A. Rangoon.

Q. Who were the first missionaries?

A. Rev. Robert E. Carter and wife.

Q. How many missionaries have we now in Burma?

A. 5 missionaries; 5 assistant missionaries, and 2 missionaries of the Woman's Foreign Missionary Society.

Q. How many members and probationers?

A. There were 103 members and 35 probationers at the end of 1887.

The Towns of Burma.

As a matter of interest to those who are studying Burma this month we append, from the *Hand-Book of the American Baptist Missionary Union*, a brief account of the principal towns and mission-stations in that country.

Rangoon, the capital of Lower Burma, is on the Rangoon River, the eastern delta-branch of the Irrawaddy, twenty miles from the sea. It is accessible to large ships, and has a large and rapidly increasing foreign trade and an important traffic by the river. The city is well built and has a population of 134,176—an increase of 35 per cent. since 1872.

Moulmein, the chief town of the Tenasserim province, is situated at the junction of the Salween, Attaran, and Gyne Rivers. It has a good port, and a large trade in teak, rice, and ivory. The scenery about the city is strikingly beautiful and its location healthful. Population, 93,187—an increase of 14 per cent. since 1882.

Tavoy, on the Tavoy River, 40 miles from the sea, has a pleasant situation, and is the station where the Karen Mission began. It has 13,372 inhabitants—a loss of 7 per cent. in ten years.

Bassein (Bassén) is on the Bassein River, the western delta-branch of the Irrawaddy, 100 miles west of Rangoon, and 50 miles from the sea. Its population has increased 36 per cent. since 1872, being now 28,147. It has a large trade in rice.

Henzada, the chief town of the Henzada District, is on the main stream of the Irrawaddy River, nearly at the head of the delta, and about 100 miles north-west from Rangoon. Population, 16,724—an increase of 7 per cent. in ten years.

Toungoo (Toung-oo) is on the west bank of the Sitang River, 160 miles north of Rangoon, with which it is connected by

a railway. It was the ancient capital of the Burman Empire. It has a considerable trade in timber, earth-oil, salt, rice, and lacquer work, and a population of 17,100—an increase of 60 per cent. in ten years.

Shweggyin is on the Sitang River, south of Toungoo, and 100 miles north-east from Rangoon. Its population has fallen off 4 per cent. since 1872, and is now 7,519.

Prome is on the east bank of the Irrawaddy River, 85 miles west of Toungoo, and 166 miles north-west from Rangoon, with which it is connected by a railway. It is the seat of a large trade and manufactures. Population, 28,813—a loss of 7 per cent. since 1872.

Rhango (Bah-mán) is on the Irrawaddy River, 180 miles above Mandalay, and only 40 miles from the Chinese province of Yunnan. It was formerly capital of a Shan principality, and has a considerable trade with China by means of caravans. By the river it is about 800 miles from Rangoon.

Mandín (Ma-Go-bin) is a new town, built up by the English in the jungle, about 30 miles west of Rangoon. It is the head-quarters of the Thonkwa District, and has a population of about 1,000.

Thatone (Thah-tōne), about 30 miles north-west from Moulmein, is supposed to have been the capital of a former Toungthoo kingdom.

Mandalay, the capital and most important place of Upper Burma, is a large city on the east side of the Irrawaddy River. It is connected with Toungoo and Rangoon by a railroad.

Thayetmyo is on the west bank of the Irrawaddy River, near the boundary of Upper Burma. The location is very advantageous for reaching the Chins, who inhabit the Western Yoma Mountains, between Burma and Arakan.

Myingyan is a town of about 15,000 inhabitants, 100 miles south of Mandalay, on the east side of the Irrawaddy River, and affords access to the great valley of the Chin Dwin.

Pegu is a native city of importance, about 40 miles north-east of Rangoon, on the railroad. It was formerly the capital of the Pegu province.

Sagaing (Sagine) is a populous town on the west side of the Irrawaddy, 15 miles below Mandalay. It is opposite Ava, the scene of Judson's imprisonment, which is now an out station of Sagaing.

Sandoway is the sanitarium of Arakan, and is the only station in that province. Before the Pegu province of Burma was taken by the British Sandoway was the head-quarters of the Bassein Sgau Karen Mission, and thousands were baptized there.

Notes and Comments.

THE Seventieth Annual Report of the Missionary Society of the Methodist Episcopal Church, the report for the year 1888, has come from the press since our last issue was prepared. It is, as usual, full of valuable and interesting matter. But we fear the first impression made by the book upon the average minister or layman will be a repellent one because of its great size. A volume of four hundred and seventy-one closely-printed octavo pages, in these hurried times when almost every one is overhasty, is apt to discourage all except the very few who have great interest in the subject and also much leisure. It has been getting bigger every year for a good while, and has added to itself no less than two hundred pages in the last four years. It seems full time to call a halt. The expense of printing and mailing such a bulky book is very great, and we believe ten times as many would read it if it were one half as large. To make it so would require much compression, but the saving in the postage bill alone would more than pay the hiring of a man to entirely re-write it if necessary. We understand that a change in this direction is contemplated next year, and we are very sure that the Church will welcome it most heartily.

THE above-mentioned report shows that the missionary receipts of the Methodist Episcopal Church for 1888, through the channels of the four societies which look to its members for support, were \$1,293,035. And the appropriations of these same societies for 1889 foot up \$1,588,401. So they have set themselves the no small task of making little less than \$300,000 gain over last year. We believe it ought to be done. And some people say every thing that ought to be will be. In that case we shall doubtless see it accomplished. But it will certainly take a great deal of hard work all round.

THE statistical summary of the foreign missions is encouraging as showing substantial gains at most points. The total of members and probationers is now 63,295—a gain of 3,027. Of this gain 1,723 took place in North India, 1,209 in Japan, 369 in Mexico, and 118 in Foochow. A few of the missions decreased in membership. The present aggregate of Sunday-school scholars is 96,728, making the very handsome advance of 12,783 over last year, to which India, North and South, contributed 12,285. But figures, of course, show only imperfectly what has been done, and indicate little or nothing of the many hopeful tokens which cheer the hearts of

the workers and fill their reports with rejoicing.

IT is well to write that of the 63,295 communicants in our foreign missions no less than 37,013 are captured from the Protestant State Churches of Central and Northern Europe, 4,531 are from the Roman Catholic Churches of Mexico, South America, and Italy, 2,946 are from the Greek Catholic and nominally Christian populations of Bulgaria and Liberia, while 18,803 are the fruits of our Asiatic missions, those among heathen nations. Ten years ago the total was 27,687, of which the Lutheran missions had 16,357, the pagan missions 7,578, the Roman Catholic missions 1,481, and the other two 2,251. The Roman Catholic missions have gained a little over 200 per cent., the pagan missions 160, the Lutheran missions 130; Bulgaria has more than trebled its membership, while Africa has grown only from 2,200 to 2,800, or about 27 per cent.

OF our 20 foreign missions (not counting Lower California, which is hardly begun as yet,) 10 are among non-Christians in Asia, and 10 are among nominal Christians in Europe, America, and Africa. To the first ten we are appropriating about \$300,000 a year, to the second ten about \$280,000 a year, to both about \$580,000 taking the average for the past three years; the exact sum for the present year being \$566,139. To our domestic missions the average appropriation has been \$458,400, which is almost the exact sum for the present year, \$460,170. Taking the years from the beginning down to the close of 1888, very nearly \$11,000,000 out of the total \$20,000,000 raised have been expended on this department.

A LITTLE too late for our last issue we received in the *Indian Witness* of Feb. 16 the particulars of the sudden death of its late editor, the Rev. Frank Larimer McCoy, Ph.D. The illness began with a severe cold which he took on his way to Conference at Allahabad a few weeks before. But the immediate cause of the decease was the downward passage of a calculus from the kidneys, which caused the most agonizing spasms and produced exhaustion before relief could be afforded. The end came 7:30 P. M., Feb. 13, only two days after the seizure. It was most emphatically peace and triumph at the last. When told the end was near he said, "I am Jesus's own." "My Jesus, as Thou wilt, that is my hymn." A little later, as it was getting dark in the room, he said, "Friends, raise me up, fan me, bring a light, look into my face, and I will show you how a Christian can die." And when they looked they saw glory written

there and the last enemy completely vanquished.

He was thirty three years and sixteen days old, born in Ireland and educated at Mt. Union College, Ohio, and Albion College, Michigan, at the latter of which he took the degrees of B.A. and M.A. His Ph.D. was from Syracuse University. He preached for about ten years in America, and left home for India in November, 1886. His career at Calcutta, both in the editorial chair and otherwise, was exceptionally brilliant, convincing all that the right man for this difficult post had been found. He had just been appointed, at the time of his death, presiding elder of the Calcutta District, and was also temporarily filling the place of Agent of the Methodist Episcopal Publishing House in Calcutta altogether too much for any one man. But this shows both what a strain missionaries are liable at any time to be placed under and also how very much Dr. McCoy will be missed. He leaves a wife, who has our tenderest sympathy and prayerful condolence, also an adopted son of eleven years, now at the Wesleyan Home for Orphan and Destitute Children at Newton, Massachusetts.

IT seems fitting to mention in this connection that the *Indian Witness*, thus suddenly deprived of its head, is in need of and richly deserves financial aid from those who are interested in utilizing for the salvation of the world the mighty engine of the press. This paper was started at Lucknow in 1871 by the Revs. J. M. Thoburn and J. H. Messmore, was conducted from 1873 to 1882 by the Rev. James Mudge, was removed in that year to Calcutta, and taken charge of by Dr. Thoburn, who, with the assistance of Mr. Benjamin Atken, managed it until it was transferred to the care of Dr. McCoy. It has never been entirely self-supporting. The income from subscriptions and advertisements is not even now sufficient to meet the whole of the necessary expenditure, including the editor's salary. And yet the paper is certainly needed in India and has done a world of good. A plan has been recently set on foot to obtain if possible four hundred endowed subscriptions, each subscription costing 125 rupees, or about \$50. For this small sum the paper could be sent every week in perpetuity to the reading-rooms of the native colleges and other such places, where it would be widely read and greatly useful. It seems to us a worthy cause. If any of the Lord's stewards are disposed to contribute they can send the money to the editor of this magazine, who will be happy to forward it to Calcutta and to

furnish further information about the matter to any that are interested.

THE Newark Conference, we believe, is proposing to put in operation this coming fall for the third time the plan of a simultaneous missionary week to be observed throughout its bounds. It has already been tried twice with encouraging and increasing success. The New England Conference at its recent session also resolved to adopt this system as a hopeful and practicable method of educating the Church in the principles of missions. The latter body will observe the week beginning Sunday, September 29, and they have received assurances from the authorities of the A. B. C. F. M. and the Baptist Missionary Union that they also will observe the same week in their churches throughout the State of Massachusetts. Thus the Methodists, Congregationalists, and Baptists, the three leading denominations of the Bay State, joining their forces, we are likely to see this old Commonwealth aroused as never before to a general discussion of the missionary enterprise, with great and far-reaching results. There will be presented also to the world an edifying spectacle of the essential unity of these great Christian bodies, for one of the meetings, it is expected, will in most localities be made a union meeting.

For the benefit of those who are not yet familiar with this simultaneous meeting plan—for it is still somewhat novel, though it has been quite extensively tried both in England and in this country during the past few years—we will briefly outline its main features. Its chief peculiarity is that on some one or another day of one and the same week one or more missionary meetings are held in every town or church within a given area, the meetings being not for the collection of money, but for the diffusion of missionary intelligence and the awakening of missionary enthusiasm. Each church is permitted to select that particular day of the week which will be most convenient to itself, so far as may be consistent with the necessary arrangements for speakers; but a part of the same week is to be observed by all. One or two speakers are furnished from a central agency to each church agreeing to arrange for a meeting. The pastors all promise to preach on the Sunday with which the week begins a special missionary sermon in some other pulpit than their own. On the special day selected a full programme, possible in many places, though not perhaps in all, would include a morning prayer-meeting, followed by an informal discussion; afternoon meetings for special classes,

such as the Woman's Foreign Missionary Society, the Woman's Home Missionary Society, Children's Band, Sunday-school Missionary societies, etc., and a grand rally in the evening for platform addresses. Where all this cannot be done some part at least will be found practicable; and in some places, where an all-day meeting could not be held, its equivalent can be gained by devoting several evenings to the theme and thus emphasizing the missionary week.

It will at once be seen how great are the advantages that must accrue from the thorough carrying out of such an arrangement. The simultaneousness of the movement over a wide section of country produces no little moral effect; special facilities can be provided from the central agency in the way of fresh information and interesting addresses; the magnitude of the undertaking arrests attention, and the concentration of thought, prayer, and labor during this specified time gives the topic a place in the hearts and minds of the people it could not otherwise secure. We hope to hear before long that the plan has been taken up with vigor in all parts of the country. A little pamphlet fully describing it can be procured (for five cents) of the Rev. W. H. Belden, Bridgeton, N. J.

THE next general Missionary Conference for China will convene at Shanghai, May 7, 1890. It will continue ten days. Such general topics as "The Scriptures," "The Missionary," "Women's Work," "Medical Work," "The Native Church," "Education, Literature, and Comity in Mission Work," have been properly subdivided and assigned to competent essayists, who are expected to hand in their papers to the secretary for printing not later than the close of next December, and then present simply a summary of their contents by word of mouth to the Conference. We notice among the essayists the names of Rev. H. H. Lowry, Rev. F. Ohlinger, and Miss C. M. Cushman, as representatives of the Methodist Episcopal Church. The last similar Conference was held in 1877. If as valuable a volume results from the present one as resulted from that the gathering will be fully justified.

THE English Baptist Missionary Society is mourning the sudden loss of the Rev. Arthur D. Slade, one of the ablest and most devoted workers in its Congo Mission, one who had already given assurance of rare adaptation for his work, and won for himself the affection and confidence of the Congo natives and chiefs. As the *Missionary Herald* says, "It is all the more sad to feel that our devoted

brother's early death was undoubtedly due to indiscretion, and his confident conviction that enjoying, as he did, robust health he could do with impunity what others would certainly have feared to do." After bathing in the river he remained for a while on the bank insufficiently clad, and so took a severe chill which led to his death.

THESE painful occurrences, which are by no means infrequent, we are sorry to say, in the history of missions, ought to convince all that God expects his children to keep his laws, physical as well as spiritual, and that good men can claim no special exemption from the penalties of disobedience. Because a man's purposes are pure he is not warranted in assuming that he may with impunity be careless in regard to any sanitary precaution or regulation, or that God will interpose to rescue him from the results he had ruthlessly brought upon himself. This is presumption, not faith. "Thou shalt not tempt the Lord thy God." Health cannot be preserved in any tropical country (or, for that matter, almost anywhere) without ceaseless vigilance. God does not need man's labor so much as he needs or requires man's perfect loyalty to all his commands, in all the departments of being. "This do, and thou shalt live."

GOOD news comes from our flourishing mission among the Japanese of the Hawaiian Islands. This work began only about a year and a half ago. October, 1887, the Rev. Kanichi Miyama was sent to Honolulu by the Japanese Methodists of San Francisco at an expense of some \$200, raised by them in their poverty. His labors very soon took effect, there were many conversions, and last July the Methodist Episcopal Church of the Hawaiian Islands was organized with 52 members and probationers. This number has been very considerably increased of late, there having been some notable accessions. The Japanese Consul General, M. Taro Ando, who has taken a very active part in the matter, and is superintendent of the Sunday-school, writes that the Temperance Society has greatly grown, and now numbers 1,343, or one fifth of the entire Japanese population. There is no more interesting and encouraging feature of Christian work on these islands than this opening among the constantly increasing throngs of Japanese laborers which has come so providentially into our hands. Hundreds, and even thousands of converts may be looked for at no distant date. It is a blessed link between America and Japan.

THE Japanese work in San Francisco

among the four or five thousand laborers who are sure to increase—especially now that the Chinese are shut out, is steadily and even rapidly extending under the wise and efficient labors of the Rev. Dr. M. C. Harris. The church membership when last reported was 130—a net gain of 40 for the year, and it had raised the handsome sum during the twelve months previous of \$1,568. This in addition to the \$2,000 raised by the Gospel Society; an organization of students now twenty years old, whose objects are Bible study, education, and benevolent work, and which is now affiliated with our Mission and controlled by the Quarterly Conference.

THE Judson Memorial Church, in honor of the first American foreign missionary, is, we are glad to see, likely to become an early and complete success. It is to be located in the lower part of New York city, on the corner of Washington Square and Thompson Street. The cost of the site, which has already been secured, is \$111,000, and the buildings will cost \$128,500. It will be in the Romanesque style of architecture, with a very high square tower of light-brown Roman brick, trimmed with pale yellow terra-cotta. Already \$150,000 of the cost is in hand. The memorial will be, in the main, a massive church edifice, with abundant provisions for every needful arrangement in the interests of young men. Dr. Edward Judson, son of the great missionary, has the matter in charge, and may be trusted to push it through in the best manner.

BISHOP WALDEN, who has been holding the fifth annual session of the Mexico Methodist Conference, writes that "The Methodist planted in Mexico through our mission is of the genuine type, if modified at all it is only in those features which properly may adjust themselves to inherent characteristics of a people." The religious testimonies that he heard were positive and satisfactory, revealing a faith that clearly apprehended Christ as a present Saviour. "The native preachers," he says, "have keen intellects." And he seemed to think that in general they were thoroughly converted, consecrated men. We trust this is so, for nothing will more insure a glorious success for the mission.

THE valuable Almanac of the American Board for 1889 gives the total income of the foreign missionary societies of the United States for the year 1887-88 as \$3,906,967. The four largest stand as follows:

Presbyterian Board.....	\$901,180
Methodist Episcopal Church....	826,784
American Board.....	667,389
Baptist Missionary Union.....	390,835

THE same authority puts the number of male missionaries sent out by these societies at 927, and the female at 1,200, while the communicants in the 2,243 Churches aggregate 174,784.

This differs considerably from Dr. Dorchester's tables, by which the foreign ordained missionaries are made 1,267, and the foreign lay helpers, which we suppose in the main means ladies, are 1,128, while the communicants are 332,063. The difference is accounted for pretty fully by the fact that the former table does not include as legitimately missionary the work of the Baptists and Methodists in the Protestant countries of Europe, and it puts the Moravian missions in the table of British rather than American societies. It would seem to us that they belonged with neither so much as with the German, since, apart from the question of origin and management, of the £16,000 raised in 1887 for carrying on these missions no less than £10,000 came from the Continent of Europe, and £4,000 from Great Britain, while only £2,383 were contributed in America.

MANY tokens show that the Buddhists of Japan are greatly disturbed at the rapid advance made by Christianity and the unmistakable signs of its approaching triumph. Among these may probably be put the recent assassination of Viscount Mori, Minister of Education, and one of the most progressive men in the cabinet. He was a Christian himself and publicly favored Christianity, opening the way also for many Christian teachers to secure prominent positions in the Government schools. His death will be a serious loss for the present, but some one else will be raised up to take his place.

A still clearer indication of Buddhist consternation and desperation is the establishment by the Kyoto Buddhists of a missionary magazine, somewhat strangely called *Bijon of Asia*. It is published in English, and its object is to explain and recommend Buddhism to the nations of Europe and America as a proper substitute for the creed of the West, which it professes to regard as in a rapid decline. Such short-lived, spasmodic efforts to stem the growing tide are continually coming up also in China and India. They are an excellent testimony to the success of Christian missions.

WE would commend to the editors of the *Bijon*, and all others who are either cherishing the hope or yielding to the fear that Christianity in America is moribund, the statistics of the Churches of the United States recently published by Dr. Dorchester. He shows that the summary of communicants in the evangelical Churches to

1888 is 13,877,422—a gain in two years of 1,744,771. And, what is especially gratifying, the church membership, in spite of the immense foreign immigration and all its concomitant evils, continues to gain upon the population. In 1800 there was one communicant in 14.50 inhabitants; in 1850, one in 6.57; in 1870, one in 5.78; in 1880, one in 5; in 1886, one in 4.8; in 1888, one in 4.5. We trust we shall continue to see this kind of decedence. Furthermore, taking the total of adherents or affiliated population at three and one half times as many as the communicants, we have as the number in sympathy with the evangelical Churches and more or less attendant on their ministrations, 48,570,977, or 78 per cent. of the whole, putting that whole at 62,300,000. The Roman Catholic population at the most liberal estimate is only about 13 per cent. of the total.

Aid for a School in Nagoya.

[The following is a letter received by Miss Isabel Hart, Corresponding Secretary of the Palamara Branch of the Woman's Foreign Missionary Society. It is written by Mr. M. Saito from Nagoya, Japan, Jan. 20, 1889, and is addressed to the Christians of America.]

Though unacquainted with you personally, I do not feel that we are strangers, but brothers and sisters through the infinite grace of God given unto us by our Lord Jesus Christ. Although but recently brought into this high relationship with you and God, our common Father and Saviour, the great responsibility of being placed in intimate connection with one of the schools established a few months ago by your love and charity has been laid upon me. It is in behalf of this school, called in our language *Seiryu Jo Gakko* (School of the Pure Current), that I venture to address you. I know you will hear my plea for the sake of our dear Redeemer and the hundreds of thousands of my own dear sisters, who are still living in ignorance of his great salvation and the benefits of Christian education.

For hundreds of years the little country of Japan closed its doors against the outside world, and our people lived in total ignorance of the free and happy life and high civilization of other nations. But it pleased God to send one of the brave sons of your own great and generous country, thirty-five years ago, to draw back the rusty bolts and throw open the long-closed doors, and bade our people awake from the sleep of centuries and view the dawn of a new and perfect day.

Since that time we have been humbly, but earnestly, striving to elevate the social, moral, and civil conditions of our country. And is not the fact that a former idolater and despiser of women now addresses

you as a Christian man, intensely interested in the education and salvation of all the women of his country, a humble proof that our efforts have not been altogether in vain?

Of the general state of education in Japan you are doubtless familiar, hence I shall not speak of that. Neither shall I plead for Japan in general, but for my own native province and the beautiful city in which I was born and have spent the most of my life. And may I not do this without incurring the charge of selfishness, since our Lord commanded his disciples to begin at Jerusalem, their own home?

Geographically, the prefecture of *Aichi* is the center of Japan, and the great city of Nagoya, the third in population in the empire, is its capital. This was once the seat of the Tokugawa government, and there still stands here the best preserved castle in all our country, built nearly three hundred years ago by twenty feudal lords at the command of Isyasu, one of the greatest characters in Japanese history.

One of the largest divisions of the imperial army is located here, whose supervision extends to the four surrounding provinces, containing more than a million of souls.

Within these five central provinces there are more than five hundred thousand girls who are almost wholly deprived of educational advantages. For the education of masses ample provision is made by the government, but only the most rudimentary provisions are made for girls. This condition of things is one of the baneful results of the teachings of the Chinese philosopher, Confucius, who regards woman as far inferior to man and fit only to be his servant. Since we have become familiar with the exalted condition of the women of other countries, several attempts have been made by a few liberal-minded but inexperienced men to establish a school of high-grade for girls in Nagoya, but their efforts have not met with general favor.

While this is to be regretted from some considerations, may there not be a wise and merciful Providence underlying it? Has not God been planning to put the education of the women of this vast city and these central provinces into Christian hands? Such is my belief. At a most opportune time you have sent to us wise and faithful missionaries, and they have succeeded in establishing the Seiryu Jo Gakko upon moral and Christian principles. It is already known throughout the country, and our people are beginning to look upon it with much favor and satisfaction. Much credit is due Dr. C. S. Long,

Presiding Elder of the Nagoya District, and Rev. H. Yamaka, pastor, for their persistent efforts in bringing the claims of this long-neglected field prominently before the Church, and the valuable service they have so freely given in behalf of the school.

As for the young ladies, Miss Dantorth and Miss Wilson, who are in charge of the school, too much cannot be said in their praise. These are ably assisted by native teachers, and Mrs. Long, who has had charge of the musical department.

Although the school is only four months old, there are sixty self-supporting girls in regular attendance, and the prospects for a continual healthful growth are all that could be desired. Already several of the girls have accepted Christ, and many others are earnestly inquiring the way of salvation.

Words cannot express our joy over the results already achieved by the school and the blessed hope it has inspired within our hearts that, as the years go by, hundreds of girls will here learn the secret of a true and noble life, and be led to consecrate themselves to the service of Him in whom are hid all the treasures of wisdom and knowledge.

The house now occupied by the school is ill-adapted and will not accommodate more than eighty or a hundred girls. It will soon be filled to its utmost capacity, and there is not another available house in the city that will at all answer our purpose.

NOTES ON CHINA.

RETRENCHMENT ON ACCOUNT OF PALACE FIRE.—1.—The Empress publishes a decree with reference to the recent fire in the palace. Apart from the undoubted carelessness of the guards, she considers the calamity to be an admonition to herself. As an act of retrenchment, and in order to invoke prosperity, she desires that all public works be stopped at the I-ho Gardens, excepting the Temple to Buddha and the buildings on the principal road.—*The Peking Gazette*, Jan. 20, 1889.

EXTORTIONATE PRICE OF GINSENG.—Last winter, when sending a parcel of Ginseng to Peking for the use of his majesty, the Governor of Kirin stated that the season for collecting the root was past, and he would give orders for a further quantity to be procured as soon as the summer arrived. The officer whom the memorialist intrusted with the task now reports that he has succeeded in obtaining six large, eight medium, and eight small roots of wild ginseng, weighing together *nine ounces and nine-tenths*, all of first-class quality. The ginseng has

been packed up and dispatched to Peking, and orders have been issued to the effect that a further quantity be procured as soon as possible. The money expended in procuring it amounts to *seventeen hundred and eleven ounces of silver*, which sum the memorialist has drawn from the Ginseng Likin Office.—*The Peking Gazette*, Nov. 24, 1888.

RAILWAYS IN FORMOSA.—H. E. Liu Ming-chuan has been so well pleased with the railways already constructed in Formosa that he is most anxious for further extensions. Unfortunately the capital of the Formosan Railway Company has been entirely expended, and there are no more funds wherewith to make the desired extensions. He has, accordingly, drawn up a memorial to the Throne, recommending the further construction of iron roads in Formosa by the Government.—*Shih Pao, Tientsin*, Dec. 26, 1888.

ROBBERS.—In a recent letter Rev. W. H. Rees writes from Hsiao Chang 500 *li* to the south-west of Tientsin: "The carter who took Miss ——— to Peking just back. Was attacked 30 *li* from here by eight thieves. Robbers infest the whole district. Forty-five of them have been decapitated, but the depredations still continue. Some thieves attacked an inn at Wu Yi, and thirteen lives were lost (mostly thieves in the fracas. There were forty mounted on horses. Six carts were robbed 30 *li* from here, carters killed, carts, mules, and all taken by the thieves. Paoting-fu cavalry are in quest of the evil-doers, but they turn up at the wrong time and place." Mr. Rees's messenger was robbed on his way to Hsiao Chang, ten days ago, by a man on horseback.—*The Chinese Times, Tientsin*, Feb. 2, 1889.

CANTON POLITICIANS WISH TO EXCLUDE AMERICANS FROM THE EMPIRE.—There is a feeling in Canton that a policy of retaliation should be adopted toward the United States. The arguments that the Chinese Residents in America are law-abiding, that the action of Congress is arbitrary, that the restriction was initiated to further party interests, that the Government has shown a thorough disregard of treaties, are well founded and not to be contradicted. It is therefore not to be wondered at that the idea is being adopted gradually but steadily that the American missionaries, merchants, and residents should be requested to return to other congenial climes, and that the resolution is gaining ground that no United States citizen should be allowed to settle in Chinese territory.—*N. Y. Herald*, March 27, 1889.

THE WAR AGAINST ALIENS IN CHINA.—San Francisco, March 26.—The Occidental and Oriental steamer *Arabic* arrived late last night, bringing Hong-Kong news to Feb. 28, and Yokohama advices to March 11. In Shantung the anti-foreign excitement runs high. On Feb. 23, at Chee-Foo, the Europeans feared an attack from mutinous troops. It was reported that the Chinese troops were meeting at the fort and that the mutineers proposed marching against the custom-house and other places. As no man-of-war was there intense excitement prevailed. No attack was made, however.

A missionary from Chi Hai Yu states that the Chinese in that city have posted placards outside various foreign residences notifying the tenants that they intend to massacre all Christians before long. The rebels are supposed to number 2,500. On Feb. 22, 500 soldiers were sent to intercept them, but could find no indications of the enemy, who are supposed to have gone inland. —*N. Y. Times*, March 27, 1889.

RETALIATION.—It is said that the anti-foreign movement in China, which has manifested itself of late in serious attacks upon the residences and property of British and American missionaries and consuls, has derived a part of its impetus from the anti-Mongolian legislation of Congress. The logic of the Celestial mind is that if the Chinese must go in this country the "Melican" man should be compelled to go from the Flowery Kingdom. In those parts where some knowledge of what is going on in America is disseminated, the belief that the Chinese who have come to this country are, as a class, industrious and orderly must make the persecution to which some of them have been subjected in the States and Territories of the North-west seem outrageous. In fact, the anti-foreign sentiment, stirred up alike by the laws and the lawlessness of our country against their race, must be intense. It is remarkable that along the coast, where information of the fortunes of Chinese in America may have gone, there should not have been more frequent and violent demonstrations. The Government officials, however, have shown themselves ready to protect British and American residents, and to indemnify them liberally for any loss or injury suffered through notorious attacks. —*N. Y. Times*, March 30, 1889.

CHESTER HOLCOMBE, of Hartford, Conn., is a candidate for the Chinese Mission. Mr. Holcombe has been in the diplomatic service for the last twenty years, having served his apprenticeship in China when a young man. Since then he has

been connected with the American Legation in Peking in one capacity or another until the present time. He is a proficient Chinese scholar, speaking the language with fluency and thoroughly understanding the manners and customs of the people. His legal residence is Hartford, but he has been so long out of the State that he is in no way identified with its politics. The President has informed the Connecticut delegation that if they will unite on Mr. Holcombe he can have the place. But the delegation will not do that, because they are more interested in having another Connecticut man recognized before Mr. Holcombe is taken care of. The delegation indorsed ex-Speaker Tibbitts, of New London, for the London Consul-Generalship, and, in addition to the indorsements of the delegation, he was indorsed by nearly every Republican of importance in the State. Now that the London office has gone to Mr. New the delegation is anxious to get something as good for Mr. Tibbitts, and they picked out the Liverpool Consulate. If he cannot get that they would be glad to see him made Consul-General at Havana. They are afraid, however, that if Mr. Holcombe receives the Chinese Mission that is about all Connecticut will receive in the way of foreign missions; and while they would be perfectly willing to see Mr. Holcombe get what he wants they do not care to see it done at Mr. Tibbitts's expense. —*N. Y. Times*, March 30, 1889.

Two Letters From China.

PEKING, CHINA, Dec. 4, 1888.

To the Editors of the Chronicle: I was pleased to receive Vol. I, No. 1, of the *Chronicle*, which came to hand a few days ago. In response to your suggestion young Mr. Wang, who enjoys the benefit of the scholarship established in our school by the friends in the Summerfield Church, has written a letter which I inclose. He is an earnest Christian young man, and is making excellent progress in his studies.

Our school is growing rapidly in numbers. There are eighty-eight boys and young men in attendance now, and others desiring admittance. The influence, too, of the institution is being felt farther every day.

Indeed, every department of our mission work was never so encouraging as now. A devoted and deeply consecrated band of native preachers went from our annual meeting, six weeks ago, with the watchword, "A thousand souls for Jesus during the coming year!" and the ingathering

has already begun. We get good news of conversions from all the stations.

Bishop Fowler's recent visit was an inspiration, and its influence will be felt for good for many years to come. We miss Brother and Sister Taft, and anticipate their return with great pleasure.

Please do not forget to pray for Wang Hsiang-Ho. God *does* answer prayer, and, in blessing others, he never forgets to bestow a portion upon the one who prays. And while you are remembering others I should like to feel that I am not forgotten. Sincerely yours,

L. W. PILCHER.

PEKING, CHINA, Nov. 24, 1888.

My Dear Friend:

SUMMERFIELD CHURCH:—I heard my kindly Teacher told me that you are willing have a letter from me, and I am very glad to tell you about we boys in China, and with our works. There are more than seventy boys in the Peking School, and they are also divided into seven or eight classes, but their studying are not the same. In the first class they are studying the English history and with their Chinese books, but the rest of all the other boys are studying the English Third Readers and with other kind of books.

From the first to five class are about more than thirty boys, and they have both in English and Chinese, but their Chinese are more the English. I am studying the English history too, and I also studying the medical works in English.

Except our studying and there also have two prayer meetings in morning and evening. I am the Christians and with my whole family. I also have a prayer meeting in English with Dr. Curtis, at Tuesday evening, seven o'clock, and mostly of the other boys are Christians too. We boys in here liked very much to hear something from you, and we do not know any more about you in your own country, although that we do not know any more, but I thought that your heart are secured to us, and both have our hope, which is in heaven. I am very glad to tell you about our Chinese in Peking, or the Christians in outside of the country, but I cannot, because there is a difficult thing for me to write the English to you, and also I cannot write so well as what I wish to. I am afraid that there will be a great many sentences which you do not understand, please do not laugh at me. I also wish write an answer to me again. Yours very truly,

WANG HSIANG HO.

The Chronicle, Brooklyn, N. Y., February, 1889.

PERSONALS.—Rev. C. F. Kupfer and family, and Mrs. W. C. Longden, with three children, are returning from the Central China Mission to the United States via Europe.

Rev. M. C. Wilcox, of the Fouchow Conference, has succeeded in purchasing an excellent building site at Kucheng, whither he hopes to move before long with his family.

Births at Peking, China. To Dr. and Mrs. Curtis a girl, born Dec. 4, 1888. To Rev. and Mrs. W. T. Hobart, a boy, born Dec. 31, 1888.

Facts from the Field.

—**A HINDU WIDOW MARRIAGE.**—It is a wholesome sign of the times that a number of native gentlemen have formed an association at Hooghly, with the object of introducing widow marriage among the Hindus. Pundit Kartic Chunder Bhattacharja, who may be said to have set the initiative by marrying a widow himself, is at the head of this movement. The unassuming way in which he goes to work is worthy of notice. He was the happy instrument of another widow marriage, of late. An Assamese lady, of Brahman caste, named Hemlata, was married to a youth of the same caste. There was a large gathering of native ladies and gentlemen to witness the marriage ceremony. Mrs. C. Grant graced the occasion with her presence. The widow bride, who is still in her teens, is beautiful and accomplished, and her moral character is unexceptionable. The Pundit is to be highly congratulated for his success.—*Indian Witness.*

—**BAPTISM OR SUICIDE.**—Unquestionably the Gospel is making itself felt in the Mysore. Proof of this might easily be multiplied, but we are concerned here to tell how curiously the new interest made itself felt in one particular case. One day an Amildar (a magistrate) was riding along the bank of a tank, followed by his usual retinue. Suddenly a man rushed forward, seized the bridle of the horse, brandished a sharpened sickle, and threatened to cut his throat unless the magistrate arranged for him to receive baptism. This was a sufficiently startling request, apart from the manner in which it was made, to come to a Hindu. With some difficulty the Amildar's attendants disarmed the man and took him into custody. It was soon found that the man fully understood what he was doing. He was not insane or even particularly eccentric. He was in dead earnest. He had obtained sufficient knowledge of the Gospel to make him believe in it and to

prompt him to act according to it. He had had no intercourse with missionary or native evangelist, and, having always regarded the Amildar as the source of all authority, he imagined that it must be through him that he should receive baptism. Fearing, however, lest his request should be delayed, or altogether ignored, as so many petitions to Government officers are, he chose this dramatic fashion of urging his wishes. He was almost immediately released, his father becoming surety for him, and the missionary was made acquainted with the circumstance. In an interview which he had with both the son persisted that he could not rest without baptism, and, on the other hand, the father affirmed that if his son were baptized he would commit suicide. Kindly counsel calmed them both, and arrangements have been made for the careful instruction of the young man, in the hope that the old father will soon cease his opposition. The latter we now hear is very ill. The would-be Christian bears every-where a very high character, and his determination to join the Christian Church is as fixed as ever, though it expresses itself less violently.—*The Harvest Field.*

—**A FAVORABLE PROCLAMATION IN CHINA.**—Mr. Stanley P. Smith will be remembered as one of the "Missionary Band" who is settled at Lu-ngan Fu, Shansi. Some disturbance was made by the people of the place, and it was proposed to turn out the missionary, but the magistrate, of his own accord, has issued a proclamation of which we give here a part: "Be it known that whereas the English teacher, Mr. Stanley P. Smith, and others, have come to Lu-ngan to propagate religion, they do so in accordance with treaty right; and further, these teachers come after it has been signified to us magistrates by official documents; the teachers all carry a passport, giving them the right of entry to every Fu, Chau, and Hien city. Having arrived here, we must, according to the treaty, assist them. Examine, and you will see China and England have been on friendly terms for many years. The teacher, Mr. Stanley P. Smith, has come here to establish a preaching-hall to cure people of opium-craving and exhort men to be virtuous. Those are at liberty to hear who will. There are some who, having heard the doctrine, gave me (the Hien magistrate) to understand that certain senseless scoundrels had the impudence to stick up a placard on the main street-crossing, meaning by their unfounded stories to mislead all, and stir others up to hurt virtuous men. Over

and above apprehending these scoundrels I issue this proclamation to inform others. By this I want the whole city to know thoroughly—soldiers and people. After the issue of this proclamation you must all fulfill your duty, and not be incited by this unfounded talk." There are further charges given in this proclamation which we in this country must read with a sense of mortification over the fact that the Chinese outdo the Americans in hospitality and goodwill. From other parts of China we hear that there is deep feeling of resentment at the passage of the bill excluding the Chinese from the United States.—*Missionary Herald.*

—**A COSTLY IDOL.**—An idol only two and a quarter inches in height, called the "Hindu Lingham God," was recently sold in London for twelve thousand two hundred and fifty dollars. It is described as consisting of a chrysoberyl cat's eye fixed in a topaz, and mounted in a pyramidal base studded with diamonds and precious stones. This curious relic was preserved for more than a thousand years in an ancient temple at Delhi. The base is of solid gold, and around it are set nine gems or charnis—a diamond, ruby, sapphire, chrysoberyl cat's eye, coral, pearl, hyacinthine garnet, yellow sapphire, and emerald. Round the apex of this gold pyramid is a plinth set with diamonds. On the apex is a topaz shaped like a horseshoe. In the center of the horseshoe the great chrysoberyl cat's eye stands upright. When the last king of Delhi was captured his queen secreted this gem, and was finally obliged to sell it.

Items.

—The Rev. Arthur H. Smith, of the North China Mission of the American Board, has recently published (reprinted from *The Chinese Recorder*) *The Proverbs and Common Sayings of the Church*; the edition is limited to 100 copies, and the price is \$4.

—The Rev. George Campbell, in *The Western Baptist*, speaking of the 300 missionaries of the China Inland Mission, says: "Wherever they go they teach believers baptism, as the head of the mission and the majority of the workers are Baptists, and all discard infant baptism and immerse converts. Hence he thinks Baptist principles are to take the lead in China."

—Dr. Robert N. Cust, in a recent number of *Church Work*, says: "After a careful consideration of the subject for many years I have come to the firm conviction that a missionary in Equatorial Africa, East or West, at a distance of,

sav, fifty miles from the coast, should not be encumbered with a family. He is like the captain of a ship, the soldier on a campaign, the explorer of unknown countries, and should not be weakened in the hour of peril by personal and home considerations calculated to unnerve him. It should be a rule absolute that as regards Equatorial Africa no woman should be allowed to be sent to a station in the interior. I have seen a procession, as it were, of young women pass from the committee-room into African graves, with no possible advantage as regards mission work to compensate for the frightful sacrifice of life."

—Sir William Hunter, than whom there is no better authority on India, says that from 1872 to 1881, the period between the last two census takings, the general population of India increased by 10.89 per cent., the Mohammedans by 10.96 per cent., the Hindus by 13.64, the Christians generally by 40.71 per cent., and the native Christians by 64.07 per cent. He also says that there are still in India fifty millions of human beings lying outside or barely inside the pale of orthodox Hinduism and Islam. Here is the line of least resistance along which the Church can best advance, for these fifty millions will undoubtedly for the next fifty years be absorbed into one or the other of the three higher competing faiths. Christianity can have the most of them if she will.

Bishop William Taylor says, "Those who brave the perils of Africa ought always to be prepared to die. The destruction of the Arab slave-trade, and the redemption of Africa, will cost the lives of more than a thousand missionary heroes and heroines. People who want to run home from Africa before they see the elephant had better go to Barnum's show, and stay at home."

—Dr. George F. Herrick, missionary in Turkey, writes to the *Missionary Herald*, "I never yet saw a missionary wife whose companionship did not double her husband's usefulness."

Dr. Henry H. Jessup, who has been 33 years in Syria, notes that the only two missionaries still living who were in the country before him are Dr. Riggs, of Constantinople, and Dr. W. M. Thomson, who is spending his sunset days at Denver, Col.

—Dr. Happer, who has been at Canton, China, since 1844, and is now President of the Christian College which he has recently established there, wrote last December that he was teaching six hours every day, that the year was closing with 32 pupils in the College, and that the

prospects were good for re-opening with as great a number as he could receive.

—Dr. Robert S. Maclay, now of California, is the only member of the Methodist Episcopal Church who has expended forty years in missionary labor abroad; he was 24 years connected with the Foochow Mission, most of the time as superintendent, and 16 years at the head of the Japan Mission, which he founded.

—The oldest effective missionary in India is, we believe, Dr. John Newton, of the American Presbyterian Mission at Lahore; he is nearly 79 years old, and has been in India nearly 55 years.

—The first edition of the *Report of the London Missionary Conference*, 7,000 copies, 14,000 thick volumes, was all sold within three months; another edition has been printed and very largely disposed of. Twenty thousand such volumes taken up so rapidly speaks well for the growing interest of the Churches in this cause.

—Bishop Thoburn has laid the cornerstone of the Bowen Memorial Methodist Episcopal Church in Bombay. It will cost 30,000 rupees, and will consist of a ground-floor building to seat nearly 300 persons, while the upper story is to be the minister's residence.

—A brief cablegram from Rev. A. E. Winter, of the Bengal Mission, conveys the sad information that his wife is dead. Of course some time must elapse before the mail brings the particulars of her illness and death.

—The Rev. C. A. Gray, of the Ohio Conference, has been transferred to the Bengal Conference, and left New York on the 6th inst. per steamer *Circassia*, en route for Singapore, where he is to be connected with the school work of the Malaysia Mission.

—The Rev. N. W. Clark, of the Newark Conference, has been appointed professor in the Martin Mission Institute at Frankfurt-on-the-Main, Germany. He will leave with his family about April 23d. Mrs. Clark is a daughter of President Buttz, of Drew Seminary.

The Rev. Elmer E. Count has been appointed by Bishop Andrews to our mission in Italy. He will leave for his field some time in May. He was admitted to the New York Conference at its recent session, and ordained deacon. He is to be ordained elder at Drew Seminary before leaving.

Appointments of Indian Mission Conference.

Afion, to be supplied; Bartelsville, to be supplied; Cameron, J. M. Walburn, to be supplied; Canonsa, G. F. Morrison, to be supplied; Fort, to be supplied; John, to be supplied; Pawbuck, to be supplied; Pine, to be supplied; Pine, D. J. M. Wood, to be supplied; Pine, to be supplied; Salt Creek, to be supplied; Snow Creek, to be supplied; Tulsa, G. W. Murray, to be supplied; Warwick, to be supplied; Wendover, N. F. Tipton, to be supplied.

OKLAHOMA CONFERENCE.

Barlington, to be supplied; Edwards, to be supplied; Fairbairn, to be supplied; Norman, to be supplied; Oklahoma, to be supplied.

\$1,200,000

For Missions from Collections for Year 1889 is asked by the Missionary Society of the Methodist Episcopal Church.

MISSIONARY SOCIETY RECEIPTS FOR FISCAL YEAR.

COMPARATIVE STATEMENT.

	1887-8	1888-9
November	210,293 41	240,583 38
December	13,163 56	11,837 44
January	9,170 87	15,467 33
February	11,306 44	26,116 83
March	180,795 66	240,033 33

Total to Mar. 30 \$227,932 17 \$300,470 83

The Spring Conferences are responding nobly to the call for an advance.

The Indian Mission Conference.

Bishop Walden, who held the Conference reports as follows:

The "Indian Mission" was held at Tulsa, on the "Frisco Line," about one hundred miles from the east line of the Territory. The session opened March 21 and closed the 25th, covering the equinoctial season; it rained almost constantly from Thursday noon until Sunday evening. This weather prevented the large attendance of the people, but with the eighteen preachers, traveling and local, and the people who could attend, there were enough to have interesting and profitable services. The Mission was organized into "The Indian Mission Conference," with Revs. James Murray, N. F. Tipton, and J. D. M. Wood, of the South Kansas Conference, and J. M. Walburn, of the Arkansas Conference, as the "character members." Rev. B. C. Swartz was transferred from the South-west Kansas Conference after the organization. George W. Mowbray and George E. Morrison, local preachers, were elected deacons and also admitted on trial in the Conference. Others brought recommendations but failed to pass in the examinations, showing on the part of the Conference a purpose to maintain a good standard from the beginning. It would have gratified some who have done faithful work as local preachers to have a place in the Conference, but they were satisfied when the result was fully understood. Dr. Leonard was present from Wednesday evening until Friday morning, and edified the Conference and the congregation by his missionary addresses. Time was taken to receive from each of the preachers a particular report of his work as to the racial character and size of the congregations, the location of preaching places, Sunday-school work, etc. During the past year preaching has been maintained at more than fifty places—mostly in school-houses. Other facts have already been stated. The health of Bro. Murray was not equal to the increasing demands of the superintendency. He is beloved alike by the preachers and the people. He is succeeded by Bro. Swartz, who, because of his devotion, experience, and success, commands the confidence of all who know him.

Watchman, what of the night?

MESSIAH REIGNS.

The morning cometh!

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH D.D.,
Editor

JUNE, 1889.

805 BROADWAY
New York City



A HUMAN SACRIFICE OFFERED TO AN AFRICAN IDOL.

Poetry and Song.

WOMAN'S SPIRIT IN MISSIONS.*

BY REV. M. V. B. KNOX.

Air—*Beulah Land*

A wife sent home to native land,
Erewhile the life of mission band,
By savage fall a muscle rends,
This message to her husband sends.

Chorus.

"Whatever you do, John, don't come home,
For I can bear the pain alone.
Work with your might while 'tis to-day,
The cause of God brooks no delay.
Those hungry spirits must be fed,
Those souls for whom our Saviour bled."

The husband's heart is racked with pain
Lest she may never walk again:
But through it not a moment shrinks,
As of his wife's brave words he thinks.

Cho.

The Church of God with such a mind
Could men and money easy find,
Could quickly enter waiting fields
With all the worth the Gospel yields.

Cho.

The day of missions is God's day,
And we prepare his glorious way
With such a spirit as these words,
The courage that their hope affords.

Cho.

AFRICA.

BY REV. A. W. ORWIG.

Thou land of sorrow and of woe,
In heathen darkness sunken low,
Dread cruelties and shame and death
Have lurked in ev'ry passing breath.

In densest night long hast thou lain,
Thy children have been fiercely slain:
Some rudely borne to far-off lands
To pine and die in galling bands.

At last thy loud and mournful cry
Has reached the Father's heart on high.
Thine outstretched hands are heeded too—
Behold! all things shall soon be new.

O God, thy light and life still pour
Into this widely opened door,
And may we toil and pray and give
Till Africa indeed shall live!

Cleveland, O., 1886.

* In 1888 the wife of Rev. J. E. Robinson, Presiding Elder of Bombay District, South India Conference, having remained in the United States on his return from the General Conference, fell before he reached Bombay, and by the fall suffered a severe contusion of one knee-joint. Withholding a telegram which might have reached him and turned him back, she wrote a letter so he only received it in Bombay, concluding her wishes in the case with these words: "Whatever you do, John, don't come home."

STRETCHED HANDS.

"Ethiopia shall soon stretch out her hands unto God."
Psa. 136. 1.

Yea, Lord, she doth; for day and night
Dark hands are stretched into the air,
And quivering lips make plaint and ask
If there is pity anywhere.
Dim thoughts of love that ought to be
Sink 'neath the heart's deep sense of woe.
If thought of thee should come, they sigh
"Can God be love and leave us so?"

O, brothers, not to him whose heart
Love's mightiest impulses constrain
Until it stoops to such as we,
Are hands or hearts e'er stretched in vain.
But o'er the unresponsive deep,
And all the voiceless seasons through,
The hands of Africa's prostrate sons
Are stretched in pleading power to you.

O send us light! O send us love!
For all is dark, we cannot see,
And all is drear, we never heard
The voice of God, if God there be.
Our need, our need is all we know,
O tell us if He may be found
Who leaves us all so dark within,
And sheds such brightness all around!

O send us light!—'tis thus they plead
For what we have from God to give
The light by which our souls are led,
The love by which, once dead, we live,
The love that brought God down to man,
The light that leads man up to God—
O strange that we who have so much
Should stint to spread it all abroad!

Heed, brothers, now the piteous cry.
Stretch loving hands across the seas
And lift these prostrate children up,
Their soul-deep hungerings appease,
And let dark Ethiopia know.
While hopes, new-born, her bosom stir,
That ere she stretched her hands to God
God had stretched out his hands to her.
Victoria, West Africa R. WRIGHT HAY

SOMETHING GREAT.

The trial was ended, the vigil past;
All clad in his arms was the knight at last.
The goodliest knight in the whole wide land,
With eyes that shone with a purpose grand.
The king looked on him with gracious eyes,
And said, "He is meet for some high
emprise."

To himself he thought, "I will conquer fate,
I will surely die, or do something great!"

So from the palace he rode away;
There was trouble and need in the town that
day:

A child had strayed from his mother's side
Into the woodland dark and wide.
"Help!" cried the mother, with sorrow wild;
"Help me, Sir Knight, to seek my child!"
The hungry wolves in the forest roam,
Help me to bring my lost one home!"

He shook her hand from his bridle-rein,
"Alas! poor mother, you ask in vain."

Some meaner succor will do, maybe,
Some squire or varlet of low degree.
There are mighty wrongs in the world to right,
I keep my sword for a noble fight.
I am sad at heart for your baby's fate,
But I ride in haste to do something great.

One wintry night when the sun had set
A blind old man by the way he met.
"Now, good Sir Knight, for Our Lady's sake,
On the sightless wanderer pity take!"
The wind blows cold, and the sun is down,
Lead me, I pray, till I reach the town."
"Nay," said the knight, "I cannot wait;
I ride in haste to do something great."

So on he rode with his armor bright,
His sword all keen for the longed-for fight.
"Laugh with us—laugh!" cried the merry
crowd.
"O, weep!" wailed others with sorrow
bowed.

"Help us!" the weak and wearied prayed.
But for joy nor grief nor need he stayed.
And the years rolled on and his eyes grew dim,
And he died, and none made moan for him.

He missed the good that he might have done;
He missed the blessings he might have won.
Seeking some glorious task to find,
His eyes to all humbler work were blind.
He that is faithful in that which is least
Is bidden to sit at the heavenly feast:
Yet men and women lament their fate,
If they be not called to do something great.

FLORENCE TYLER, in *Chambers's Journal*.

"MORE BLESSED TO GIVE."

Of the proofs of this heavenly meaning
The world is as full as can be:
O the manifold gifts of the Master
That come unto you and to me!

God poureth us out of his treasure
Such beauty and glory and joy.
He giveth an o'erflowing measure,
Pure, precious, and free from alloy.

The sky is so blue and so shining,
Fresh verdure is spread over earth.
The trees and the shrubs are thick leaved,
And buds have their blossoming birth.

The songsters are trilling their sweetest,
The bees hum a murmurous tune,
They are hovering over the roses,
And breathing the incense of June.

The heart of the Master is with us,
His wealth he delights to bestow.
There scarcely is room to receive it,
His love has such rich overflow.

Shall I hold both hands for the treasure,
Shall I open the door of my heart
To take in God's wonderful measure,
And then—neglect to impart?

The more we would know of the blessing,
The more we must pour upon men.
As stewards of manifold bounties
We have but to give out again.

World. World, Story.

Our Illustrations.

The pictures we present this month do not call for extended explanation. The cruelties of heathenism are horrible and hideous. It is well for us to be frequently reminded that the protection of life and property which we enjoy, together with the requirements of our modern civilization, are due, more largely than we sometimes think, to the powerful and far-penetrating influences of the Christian religion.

The beneficent face of the good cardinal who is doing so much to arouse Europe against the African slave-trade, and the strong leonine countenance of the noble king who contributes annually 1,500,000 francs to the support of the Congo Free State, form a striking contrast to the African village sorcerer, who, with his incantations, terrorizes the superstitious people and makes his living and works his will through their fears.

The scenes on the Congo help to bring that region, about which so much is now being said, a little more fully into view. Underhill station, named after one of the secretaries of the Baptist Missionary Society in England, is about a hundred miles up the river. The "family group" are probably somewhat better clothed in the picture than in actual life. The traveling scene on the Gold Coast would find a substantial counterpart in all hot countries where labor is cheap, and where, because of the power of the sun's rays, and the debilitating effect of the climate, it is not safe for Europeans to exhaust themselves by long marches or by bearing burdens. Hence no white man can journey, as a rule, without a considerable retinue of carriers; and, there being no regular roads or carts, every thing has to be borne on the heads of men. Even cart-roads imply a good deal of progress, and railroads, of course, much more.

A Brief Summary of Protestant Missions in Africa.

Madagascar is a part of Africa, and a swift glance at the triumphs of the Gospel there may well be taken as a prelude to noting what has been done on the Continent itself. This great island is a star in the glittering crown of the London Missionary Society. The first two missionaries of this noble organization, Messrs. Bevan and Jones, arrived in 1818, and for ten years, while King Radama, who favored them, lived, good progress was made. But Queen Ranavalona, who succeeded him, soon showed her antagonism to the new religion. Violent persecution did not begin at once, but in 1835 the full storm burst, and in the following year the last of the missionaries was forced to leave the country. For twenty-five years, till the death of the queen in 1861, the Christians had no peace. They "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: others were tortured, not accepting deliv-

erance: they were stoned, they were slain with the sword: being destitute, afflicted, tormented, of whom the world was not worthy."

It is not known just how many were martyred, but it is known that, despite the fearful atrocities committed by the furious queen, and the utmost measures of intimidation, the Christians stood firm, and, instead of the few hundreds which there were at the beginning, when the storm cleared away it appeared that there were 7,000 who worshiped the true God. The missionaries returned with joy, and six years' labor gave them 90 churches and 20,000 people. In 1869, fifty-one years from the beginning, the queen was baptized, the national idols were committed to the flames, and free course, indeed, was given to the Gospel, Christianity being declared the law of the land. To-day there are 1,300 congregations, 80,000 church members, and at least 300,000 adherents. Surely missions have been no failure here. The lifting of this nation by the power of Christian truth out of darkness into light, will stand forever as a monument to the grace of the Lord Jesus Christ.

Other such monuments in large numbers will appear as we cross over to the mainland. One of the earliest and best is on the west coast, at Sierra Leone, the first field entered by the Church Missionary Society. It lost on this field by death in twenty years (1804-1824) fifty-three missionaries and missionaries' wives, and other societies also lost heavily; the Wesleyans thirty-one in thirty-four years. But the work was never suffered to stop. The people were of the lowest sort, indolent, vicious, destitute, degraded, gathered from the holds of many slave-ships, and here set free to work their will. But a faithful man, William Johnson, in the seven years he was permitted to labor (1816-1823) through faith in Christ wrought wonderful changes. The Holy Spirit came with power upon the word, and where before was utmost misery and lawlessness appeared all the signs of an orderly Christian community. By 1861 native pastorates were every-where established, ten parishes were supporting their own pastors, and, to evangelize the tribes beyond the colony's limits, six different missions were established and maintained by a people forty-five years before so grossly sinful and abandoned that almost no one thought them worth saving. The census of 1881 showed 39,000 evangelical Christians about equally divided between the Wesleyans and the Church of England.

One of the rescued slave boys, baptized as Samuel Crowther, educated at Four Bay College in this colony, and afterward, being specially bright, in England, came out again in 1843 as an ordained missionary. He was sent to work in his native land, Yoruba, near the Niger, and here, in 1846, to his inexpressible delight, he met his mother, twenty-five years after he had been snatched from her by the slave-dealers. She was one of the first fruits of his mission, which prospered greatly. In 1864 he was consecrated Bishop of the Niger, and now has eight or ten thousand Christians under his care.

The Wesleyans also have in this same country about 6,000 adherents, and on the Gold Coast, where they began

work in 1835, they have 21,000 Christians. In all West Africa, well called "The White Man's Grave," from Senegambia, on the north, where the Paris Society is laboring, past Liberia, Corisco, Old Calabar, the Gaboon River, and the Congo, down to Benguela on the south, the American Board's latest venture, there are more than 100 stations; and over 200 English, American, German, French, and native missionaries, belonging to 16 societies, have gathered 120,000 converts.

In South Africa there are more than twice as many, or about 250,000. Here also the London Missionary Society has won laurels. Its first missionary, Dr. Vanderkemp, a distinguished officer in the Netherland army, of high education, but a confirmed deist up to forty-five, was a very remarkable man. All the things that had been gain to him he cheerfully counted loss for Christ. Coming in 1798 he labored among the Kaffirs and Hottentots, amid many hair-breath escapes, with good success, considering all the difficulties, till his death in 1811. A still higher name, surpassed by few in mission annals, is that of Robert Moffatt, who came in 1816, labored in the field till 1870, and died in London, 1883, in the eighty-ninth year of his age. The Bechuana Mission is his monument, and the Bechuana Bible. For ten years he and his devoted wife, Mary, seemed not to make the slightest impression. But, full of unflinching faith, when asked by an English friend what would be of the most use to her, she replied, "Send us a communion service; we shall need it some day." And they did. God visited them. And three years later, when the communion set arrived, in 1819, six natives had just been baptized and a church built. The story of the conversion of the fierce chieftain, Africaner, who had been the terror of the country, has often been told. Moffatt's spirit conquered him and the lion became a lamb, a miracle of transformation that seemed to the whole region altogether beyond belief.

Another specimen of successful mission work may be seen in the Kaffir country, 700 miles north-east of Cape Town, where is situated an educational, evangelizing, and industrial institute called Lovedale, undenominational in its patronage and rules, though supported by the Free Church of Scotland. It was founded over forty years ago to train teachers, preachers, artisans, and Christians generally. It is almost wholly self-supporting, though the annual expenditure is nearly \$60,000, and it has buildings worth \$50,000. It has 500 pupils, gathered from nearly all the tribes of South Africa and all the denominations, and its influence extends for thousands of miles. Three periodicals are published monthly, revivals are common, and scores of workers go out every Sunday to hold meetings in the country around. It would be hard to find anywhere a nobler agency for good. A similar institution has been established at Blythswood, 120 miles north, and Livingstonia, still further north, on Lake Nyassa, is regarded as largely a development of the same.

And what shall we say of David Livingstone, Moffatt's son-in-law, Africa's deliverer; that marvelous man whose

career is well epitomized and explained by the entry in his Journal, the next to the last, "My King, my Life, my All, again I dedicate myself to thee?" He came to South Africa as a missionary the cross in 1840, at the age of twenty-three, after struggles to acquire an education. He died on his knees at Ilala, in May, 1873, after forty attacks of fever, saying, "Be he American, Englishman, or Turk, who is to heal the open sore of the world, I pray that the choicest blessings may rest upon him." His noble example of unflagging zeal, persevering energy, Christian heroism and undying love has stimulated very many, and when that "open sore" the slave-trade is healed as it will be, when that great Continent is fully opened up to civilization, and through its dark dens of ignorance and sin the blessings that flow from the peaceful reign of Christ are spread, no one will have done more to bring about this happy day than the frank, simple, and manly Christian explorer whom we call Livingstone.

In the fifteen years since his death his work has been carried on and followed up by a multitude, chief among them his devoted disciple, Henry Morton Stanley, whose life illustrates in the fullest manner one of Livingstone's own mottoes, "The end of the geographical action is the beginning of the missionary undertaking." Thus has come, too, the African International Association and the Congo Free State, fraught, we trust, with unnumbered mercies for this devastated land.

On all the great chain of lakes which discoverers have revealed to us in East Central Africa, the missionary societies have hopefully, bravely planted their stations. On Lake Nyassa, in the south, are the two Scotch Churches; on Lake Tanganyika, in the center, is the London Society, and on the Victoria Nyanza, in the north, the Church Society. All are yet feeble, all have had precious lives freely surrendered for their maintenance, all are full of promise for the ultimate regeneration of this immense region. Most bloody has been the Uganda Mission of the Church Missionary Society, trying to reach which Bishop Hannington fell, Oct. 31, 1885, cruelly murdered, but crying, "With my blood I have bought the road to Uganda." Here, too, in the same year, a most trying persecution burst upon the heads of the young disciples. Three had their arms cut off, and were then burned to death over a slow fire. They held fast to Jesus in spite of taunts, and in flames sang aloud his praises. Thirty-two others were burned alive on one funeral pyre, and many were headed or speared to death, neither age nor sex spared. But conversions did not stop. Mr. MacCallister, the missionary, was not driven from his post, and his work went on without much abatement. Further persecutions and revolutions have since occurred, but the gates of hell, we are confident, will not be suffered long to prevail against this Church of Christ.

Mention should be made, before this summary closes (though it must be in fewest possible words), of the more than fifty years' work of the American Board in Northern Africa, of the striking change that has been wrought by a

ter of societies among the Zulus, of the labors of the Lutherans in Basutoland, with their 6,600 communicants; of the extensive work of the Moravians in the South, now more than one hundred and fifty years old, with its 12,000 native Christians, and its self-crucifying Leper Mission; of Freretown, on the east coast, where the Church missionaries have gathered a colony of rescued slaves; of the grand beginnings made by the English Baptists on the Congo, where a thousand converts were given them as an earnest of the joys to come, and of the successful labors among the Kabyles in the North. All these are well worthy of extended description, and must call forth wherever known the high praises of Almighty God.

There are over 700 Protestant missionaries in Africa, including Madagascar; over 7,000 native laborers, and over 700,000 native Christians. Missions have certainly not failed here, although they are hardly more than yet begun. All glory to the Divine Name!—*J. M.*

Roman Catholic Missions in Africa.

The Roman Catholic Church has missions in North, South, East, and West Africa, as well as in the center and in the islands adjacent to the coast. The number of converts in them is about 210,000, with 417 priests and 954 educational institutions.

The earliest mission on this Continent was in the Kingdom of Congo, discovered by the Portuguese about 1485. This famous kingdom extended for 250 miles along the Atlantic coast and for 350 miles into the interior, lying between the Congo River on the north and Angola on the south. Mission work was entered on here with great vigor by the Dominicans and Franciscans first, and afterward by the Jesuits. In 1491 the prince of Congo was baptized under the name of Emmanuel. In the course of twenty years the entire population were within the pale of the Church. Successive generations of missionaries, some of them among the most able and learned ever sent forth from Rome, labored here with untiring assiduity for 200 years. There was the appearance at least of great success. One missionary baptized 100,000 in twenty years, another 13,000 in five years. San Salvador, the capital, fifty miles south of the Congo, containing 40,000 inhabitants in the early part of the seventeenth century, was the head-quarters of the mission. Here was a college of Jesuits, a convent of Capuchins, a large cathedral, and ten smaller churches. There were at least one hundred churches in the country, and twice as many places set apart for worship. One hundred missionaries are incidentally mentioned by one authority, and there were doubtless many more. The authority of the priests was paramount; every kind of penance was inflicted and submitted to. The whole power of the government was on their side.

Yet during the eighteenth century every trace of Christianity disappeared, and the whole region has fallen back into the darkest heathenism. The people

to-day in morality, industry, comfort, and intelligence are probably lower than millions in Africa who never



TRAVELING ON THE GOLD COAST IN AFRICA.

heard of Christ. What does this mean? Something no doubt is due to the climate and to the low, debased nature of the people, ever licentious, ever relapsing into the worst kind of heathenism; they were very different from the Japanese, thousands of whom, after all the missionaries were banished, kept the Christian faith, handing it down from sire to son, in spite of all the peril involved, for 250 years. But this will account for it only in part. The method of evangelization was a false one. Force was used altogether too largely. There was no sufficient instruction in the truths of the Gospel. One set of outward forms was substituted for another by severe laws, but the superstition and ignorance of the natives were very little changed. The missionaries conquered neither their heads nor their hearts. The people hated them, and turned against them as soon as the power of Portugal declined, and the native king upheld by Portugal was overthrown. So there are very few traces to-day of these centuries of labor.

Farther south, in Angola, there had been rather more steadfastness, and a great many natives are found who desire to be regarded as members of the Church. The Christian population there is estimated at 100,000, but these are in the main Portuguese. Nearly all the missions that are at present flourishing have either been founded or greatly revived during the present century.

Something was attempted in Madagascar in the seventeenth century, but without results. Within the past forty years a great many converts have been made there by the Jesuits, and they have now 580 schools and colleges.

The extension of French territory in the north and west of Africa has opened up opportunities for mission work that have been well improved. There is a flourishing mission in Guinea. Special societies have been formed in Austria for work in the neighborhood of Khartoum. And in Uganda the priests have taken their full share both in the toils and the sufferings necessitated by the perilous condition of things in that fickle kingdom; they have also apparently had their full share of the success achieved, many of the most prominent and most steadfast of the converts being the fruit of their labors.

In North Africa the Roman Catholic converts number 114,825, with 57 stations, 86 churches and chapels, 139 priests, and 103 educational and charitable institutions. In West Africa the Catholics number 31,700, in South Africa 18,248, in East Africa 16,300; the remainder are mostly in Madagascar and Mauritius.—*J. M.*

RAILROADS are projected to penetrate to the heart of Africa both from the east and the west. A London company has been formed to build roads through the Zambesi region, and sufficient capital for a generous beginning has been subscribed. A hotel, built in sections, of galvanized iron, 140 by 160 feet in dimensions, has been shipped from Antwerp, ready for erection as soon as it reaches Boma, the capital of the new State. A commercial company will establish stores for general merchandise at important stations on the Congo.

Lavigerie.

Cardinal Charles Martial Allemand Lavigerie, Archbishop of Algiers and Primate of Africa, whatever may be the wisdom of his particular plans for the overthrow of the African slave-trade or whatever immediate success may attend his energetic efforts, has most nobly and permanently linked his name with the evangelization, enfranchisement, and enlightenment of the Dark Continent. Instead of contenting himself with the performance of the ordinary duties of his see, as so many would have done; instead of merely drawing his revenues and going through the routine of labor demanded by his office, his heart has been deeply touched by the condition of the defenseless and oppressed, and he has given himself no rest, day or night, because of the slain of the daughters of this alien people. Surely in this he has shown the spirit of Jesus Christ.

He is a Frenchman, born at Esprit, October 31, 1825. He was from early life distinguished for piety as well as scholarship. In 1863 he was made bishop of Nancy, and was a leading member of the Board of Public Instruction under Napoleon III. He was on the road to the highest preferment when, in 1867, he resigned his episcopal see in sunny France to become an apostle to Africa. In the French colony of Algeria, he came, of course, into close contact with Islam, and he soon saw, as he endeavored to extend his beneficent labor in this direction and in that, that the Arab slave-trade blocked almost every path of progress. Hence the crusade he has taken up so vigorously against them. He has spoken amid great applause in all the capitals of Europe, awakening by his fiery eloquence an unprecedented enthusiasm. He has been the chief factor in arousing the governments of England and Germany to increased zeal against the slave-ships on the East African coast. In London a society, to co-operate with others under his leadership, with the Prince of Wales and Commander Cameron at its head, was promptly formed. The king of Belgium volunteered to defray half the cost of the work proposed, and auxiliary societies were organized in all the centers of the kingdom. The pope contributed \$60,000. Cardinal Safford, having had a valuable golden cross presented to him for his care of the sick during the cholera in Italy, forwarded it to Cardinal Lavigerie for his antislavery fund. The Protestant Evangelical Alliance at Berlin and the Catholic Congress at Freiburg both adopted commendatory resolutions concerning the aggressive measures proposed. It is understood that a large number of volunteers have been enrolled for direct military operations. Probably this part of the enterprise will have to be modified. The Arab power in Africa is too widely extended and too deeply entrenched to yield to any thing less than the determined and united compact of the Christian nations of Europe. Would that they might take it up in earnest, and join in a crusade worthy of the name for the deliverance of this Continent. If they should be induced to do this no one, after Living-

The Methodist Mission in Liberia.

On the west coast of Africa, in December, 1821, a small band of colonists, free colored people from America, amid no little difficulty, succeeded in effecting a settlement and founding what became in process of time the Republic of Liberia. Among these emigrants were many members of the Methodist Episcopal Church, who straightway instituted religious services, and soon wrote back to America praying that missionaries might be sent out to help them. The appeal could not be refused, but it was some time before the way became fully open to grant it.

In the Thirteenth Annual Report of the Missionary Society of the Methodist Episcopal Church, issued in 1832, we find the following: "The Society has long been looking for a favorable opening for the establishment of a Mission at the colony of Liberia. We hope the period is not distant when a prosperous Mission shall be witnessed in this interesting spot, which shall be but a prelude to extensive missionary enterprise on that vast continent. All that remains for its commencement is some suitable person or persons to enter upon the work, as the young men of this city (New York) have pledged the funds for its support whenever it shall be undertaken." The next year the appointment of Melville B. Cox, and his sailing from Norfolk, are mentioned. Also the appointment of two others from the New England Conference, Messrs. Spaulding and Wright, to assist Mr. Cox. It is added, "High expectations have been formed in behalf of this important Mission. It is intended to make this Mission a rallying point to more extended operations in future into the interior of Africa."

These high expectations and these excellent intentions have, from a variety of causes, scarcely been realized during the fifty-six years that have elapsed since Cox landed at Monrovia. He, indeed, lived only a few months. Nor were those who followed him, a noble band, in most cases favored with any long continuance on that malarious coast. At least nine of the missionaries died in the field after brief service, and many others soon returned with shattered health. In the first twenty years twenty-nine missionaries, male and female, were sent out by the Board. Several died within a few months of landing, and others only escaped a like fate by very promptly returning. Besides Cox, the founder, whose dying cry, "Let a thousand fall before Africa is given up," will never be forgotten, and who succeeded by his brief work, as he hoped, in establishing an inseparable connection between Africa and the Church at home, there are a number of the early laborers worthy of special mention.

Among them is Miss Sophronia Farrington, the first young lady sent by the Society to a foreign field, who proved to be of the genuine missionary stuff, declaring, when she was sick and it was proposed to take her home, "I can die here, but I will never return till the Mission is established." Another is Mrs. Ann Wilkins,

who devoted twenty years of her life (1836-56), full of faith and love, to teaching school in this perilous atmosphere, and saw a great many of her pupils converted. Still more useful, and identified closely with the interests of the Mission in various capacities for thirty-eight years (1834-72), was the Rev. John Seys, a West Indian, and the most prominent among the various superintendents of the work. Under his energetic management affairs for a while showed great prosperity. But, alas! it was not destined to continue. The great influence of the Mission aroused the hatred of some, who seized the first available opportunity to check its career and plot its destruction. The governor of the colony, and the American Colonization Society, whose agent he was, placed themselves in direct opposition to Mr. Seys and the Missionary Society, annoying and obstructing them at every point, trumping up false charges against them, and finally succeeding in sending out of the country Mr. Seys and his principal assistant, Dr. Goheen. From this time (1841) began the decline of the Mission and also the decay of the colony.

The chief authorities of the republic, the ruling class of colored men—military officers, lawyers, doctors, merchants, those who possessed the wealth, education, and influence—had as a rule nothing of the missionary spirit. Being wholly destitute of sympathy and goodwill toward the native tribes, and having no far-seeing views of correct policy, they treated them systematically in such a harsh, overbearing, selfish, unjust manner as to thoroughly alienate them and make much influence for good among them, even on the part of the missionaries, practically impossible. This pretty effectually killed the Mission as an evangelizing agency among the heathen tribes within or near the borders of the republic, and the State itself has never rallied from this fatal mistake of its sadly-blinded managers.

The great mortality among the white missionaries, joined, perhaps, with disappointment at the outcome of the effort, led the Missionary Board, in 1849, to a change of policy, and for the next thirty years no white man was sent, with the exception of the Rev. J. W. Horne, who served four years as principal of the Monrovia Seminary, but was obliged to come back in 1857. In 1853 Bishop Scott visited the Mission, and in 1876 Bishop Gilbert Haven; but as neither of them deemed it prudent to remain on the shore over night their opportunities of usefulness were very circumscribed. Two colored missionary bishops, Francis Burns (1858-63), and John W. Roberts (1866-75), were appointed, and did what they could; but no special advancement was noted.

In 1878, as one result of Bishop Haven's visit, a mission into the interior was undertaken, and for this purpose Rev. M. Y. Bovard, Rev. Joel Osgood, and Rev. R. J. Kellogg were dispatched to that perilous coast. The latter took charge of Monrovia Seminary for a couple of years, and the two former went to Boporo, a large town fifty or sixty miles inland. They soon found that the expectations of favorable treatment from the

cler, with which they went, were not likely to be met. Mr. Bovard returned in a few months, and Mr. Osgood after four years; so this venture also came to naught. In 1880 Professor Hollett, who succeeded Mr. Kellogg as Principal at Monrovia, was directed by the Board to visit the Niger country and other places and report on the practicability of a Mission into the interior. His examination coincided with the experiences of Messrs. Bovard and Osgood in convincing the authorities that the difficulties were such as to render a further attempt inexpedient for the present. Among these difficulties he mentions "the ill-concealed hostility of the Liberian Government, the vicinity of a nominally Christian people of immoral practices, the unreliability of the promises of the native kings, their constant exaction of oppressive tributes, and the impossibility of protecting missionaries or property from their rapacity, together with the frequent tribal wars."

The latest attempt to do something more with and for Liberia dates from 1884, when it was put under the charge of Missionary Bishop William Taylor. His experiment of putting a chain of white missionaries among the native tribes along the Cavalla River will be watched with much interest. It is too soon to say whether it will meet with more success than previous efforts or not. We can but wait hopefully, prayerfully, and see. As to Liberia itself, there have been lately some revivals, in which a considerable number of heathen have been converted, but the increase of membership in the last four years is not quite equal to what it was in the previous four, so that we are afraid the prospect here is still not very bright.

The whole number of members and probationers in 1883, fifty years from the beginning, was 2,426, increased since to 2,802. At one time for five consecutive years (1853-57) an average of \$35,000 a year was given by the Missionary Society to Liberia, and the total amount appropriated down to 1877 was \$765,504. In the last ten years the average has been \$4,271 yearly, making a total from the beginning of \$808,215. It must be confessed that we have not very much to show for this large expenditure. But it should be carefully kept in mind that very little of this sum has been laid out upon the heathen, and the whole Liberian Mission must be classified chiefly with our many other efforts to Christianize very imperfect Christians.—*J. M.*

Bishop Taylor in Central Africa.

At the General Conference of the Methodist Episcopal Church held in Philadelphia, May, 1884, William Taylor, then just sixty-three years of age, and famous for his evangelistic labors in many lands, was, as by a sudden burst of inspiration, chosen Missionary Bishop for Africa. He sailed for his vast diocese in December, and was followed in January, 1885, by a party consisting of 29 men and women and 16 children. The head-quarters of the Mission were located at St. Paul de Loanda, the chief town

of the Portuguese colony of Angola, and containing about 10,000 inhabitants. Four other stations were quickly occupied; namely, Dondo, containing 5,000 people, at the head of steam-boat navigation on the Coanza River, about 240 miles from Loanda; Nhanguépepo, 51 miles further on; Pungo Andongo, 39 miles further, and Malange, the fifth, 60 miles further, or 390 miles from the coast. Here the different families, after deducting quite a number who speedily returned, and a few who died, were successfully settled, and applied themselves with diligence to earning a livelihood either by trading or cultivating the ground and to making a start at mission work by learning the language and opening schools.

The Bishop next proceeded to explore the Congo country, and in March, 1886, a band of twenty-three missionaries, all told, sailed from New York to join him on the shores of this mighty river. They were equipped with a raft to be used above the falls, and in Liverpool were supplied with a schooner; but nothing seems to have come of these ventures. It was soon found that without a steamer very little could be accomplished, and Bishop Taylor returned to England late in 1886 to arrange for its construction. It was shipped from Liverpool in April, 1887, wonderfully complete and admirably adapted for its purposes. At the same time a large number of new recruits went out; a further re-enforcement had arrived at Loanda the December before. Over \$20,000 was contributed in America and England toward the expense of the steamer, and it was expected that it would be speedily available for carrying the messengers of the gospel of peace up the Congo, the Kasai, and the Sangha rivers to the country of the Tushilange, in the interior around Luluaburg, where the people, according to all accounts, were anxious for white teachers. Unforeseen obstacles, however, intervened; carriers at the time were not procurable in sufficient numbers, and afterward funds were short, so that the steamer is still, at this writing, in transit, not launched, as yet, upon the quiet waters above the falls. A chain of fourteen stations, however, has been planted from Banana, at the river mouth, to Stanley Pool; houses have been built or bought, and a beginning made in various directions. A further re-enforcement of sixteen went out in December, 1888.

Bishop Taylor returned to America in time for the General Conference at New York, May, 1888, and received both there and from the churches throughout the country the enthusiastic ovation to which he was entitled by his great personal qualities and his distinguished services in the cause of Christ. He is now again at the front, full of hope and confidence, abounding in labors and far-reaching plans. He has taken out from England five high-bred Durham cattle, to supply the mission farms with good stock for milk, meat, and labor.

It is too soon as yet to pass judgment on the wisdom of the peculiar methods of mission work which Bishop Taylor has so vigorously and conspicuously championed. It may be safely said, however, that he has already made a broad mark on Africa which nothing can wipe out,

that he has committed the Church to a great enterprise in that needy continent, and that, if his life is spared a few years more and he is properly supported, he will have laid foundations on which, with some modifications, a mighty structure can be built.

His object has been from the first to get back from the coast and reach the high, healthy interior regions near the Kasai first brought to notice by Lieutenant Wissman and Dr. Pogge, agents for the German African Association. Foiled in his attempts to reach them by a line of stations stretching far enough eastward from Loanda, he has now taken the Congo route, which is undoubtedly the most practicable. When the destination is finally

He was in great personal peril many times through the treachery of the natives and the covetousness of those around him. But he pulled through at last, and arrived in safety at Luluaburg, the chief station of the Congo Free State on the Kasai River. "Here," he says, "my heart was overwhelmed at the reception I every-where got from the Bashilange. Every hill dotted with large and beautiful villages, the country teeming with people, who have abandoned fetichism, and are waiting for what the white man can bring them; all anxious to learn, intelligent, have now some idea of God, want to know about every thing, faces always smiling, and everyone polite. Go anywhere over the country, and great villages en-



THE CONGO RIVER, LOOKING DOWN FROM UNDERHILL STATION

reached and the way is really open, so that forces can readily be poured in, then, unless all reports are misleading, great results are likely to be seen. So the Church can well afford to have patience a few years more and await providential developments.

Thus far only one of Bishop Taylor's band has penetrated to the Tushilange country. This one is Dr. William R. Summers, who, more than any other man, was the means of directing the Bishop's attention to this particular field. He went out in advance of the Bishop and made the preliminary arrangements. After the stations were selected he was located at Malange, the one furthest inland, and here he kept casting earnest glances toward the far-away object of his heart's strong desire. At length the way seemed to open for him to advance. In May, 1886, he started eastward in company with a party of traders, being supplied with an outfit by the generosity and gratitude of the people whom he had helped through his medical skill. He walked all the way, one hundred marches, averaging six hours each.

counter the eye. The population is enormous, and is marvelously thick. Truly the harvest is great, but the laborers are few. Few! one only, and that one worth almost nothing." In December he was laid low by a sudden attack of pleurisy and pericarditis. He had to struggle from that time with constant illness and great weakness. There were also many other obstacles. It was fourteen months before he could get the needed permission from the administrator-general for a grant of land on which to build. He had almost no communication with the outside world, was there alone in poverty and great suffering, receiving no word of sympathy, no dollar of help, but striving with all his strength to make such a beginning that when the others did arrive they might go on prosperously with the work. He was not permitted to tarry to see that time. Worn out at last with terrible illness he died about a year ago, leaving a record for heroic devotion surpassed by few. He offered himself up for Africa, as have so many others. May thousands arise to make his place good! — J. M.

Stanley.

The name of Stanley is a proud one in English history. Its banners have charged on many a well-fought field, it has won high laurels in the realms of literature and government. Yet when this name is mentioned to-day all minds turn to him to whom God has, through strange leadings, assigned so prominent a part in the deliverance of Africa from its thralldom. It is too soon to award this man his ultimate place on the roll of fame. But that place is certain to be a high one, and it may be, as Dean Stanley of Westminster Abbey is reported to have once remarked, when the great explorer first began to be talked about, that future ages will scarce remember any other Stanley in comparison with him who by birth has really no right to the name.

It is now well known that his original name was John Rowlands, and that his parents had so little means that he was sent when three years old to the poor-house of St. Asaph to be brought up, whence at the age of thirteen he was turned loose on the world to shift for himself. He was born near Denbigh, Wales, in 1840, the very year that Livingstone, aged twenty-three, first entered Africa as a missionary. When about fourteen he found his way to New Orleans from Liverpool as cabin boy of a sailing vessel, and there a kindly merchant named Stanley, little knowing what he did, adopted him. But Mr. Stanley died before Henry came of age, leaving no will, and the lad was again thrown on his own resources.

On the breaking out of the rebellion, in 1861, young Stanley went into the Confederate army. He was taken prisoner by the Federal forces, and, being allowed his liberty, he volunteered in the Federal navy, being already fond of seafaring and adventure. In course of time he was promoted to be acting ensign on the iron-clad *Ticonderoga*. When the war was over his love of adventure led him to travel, and he went to Asia Minor, saw many strange countries, wrote letters to the American newspapers, and even then was making for himself a name and fame. Returning to the United States, he was sent by Mr. Bennett, of *The New York Herald*, to Abyssinia in 1868, a war having broken out between the British and the king of that country. Here Stanley got his first taste of African adventure. It was not a long war; for the British soon shut King Theodore in his fortress of Magdala, where he perished by his own hand; but it was a strange campaign, and Stanley wrote an account of it, with its cruelties and its wild adventure, that reads like a romance. The very next year a great rebellion broke out in Spain, and Stanley went again in the service of *The New York Herald* to report the scenes of battle and siege.

When the war in Spain was over, in the autumn of 1869, the world was beginning to wonder whether Dr. Livingstone, the devoted Christian missionary and African explorer, were alive or dead. More than twenty months had passed since his last letter was written, and the world began to believe he had died in the

heart of the Dark Continent. James Gordon Bennett, editor of *The New York Herald*, was at this time in Paris, and telegraphed Stanley to meet him there, which, with his customary promptitude, he immediately did. On his arrival he was confronted with the startling and wholly unexpected question: "Will you go to Africa and find Livingstone?" After a moment's reflection he answered, "I will," and the agreement was at once concluded.

The 21st of March, 1871, found Stanley at Zanzibar, with a caravan of 192 followers, ready for the great expedition. On the 24th of October at Ujiji, on the shores of Lake Tanganyika, he first met the famous missionary who was so powerfully to influence all of his after life. They remained together till March 14, 1872, the younger man drinking in the spirit of the elder and becoming, as he often declares, converted by him. At the London Missionary Conference, the Rev. David Charters, of the Congo Mission, referring to a conversation between himself and Stanley, reported the latter as saying: "If Dr. Livingstone were alive to-day I would take all the honors, all the praise that men have showered upon me, I would lay them at his feet and say, 'Here you are, old man; they are all yours!'"

On Stanley's return to Zanzibar he sent back to the lone missionary, who refused to leave his work though so sorely needing rest, abundant supplies of whatever he needed. Two years later, in the spring of 1874, when the remains of Livingstone were carried back to England in one of the queen's ships, for burial in Westminster Abbey, Stanley was one of those who bore him to his grave. It was then, he tells us, that he vowed he would clear up the mystery of the Dark Continent, find the real course of the great river, or, if God should so will, be the next martyr to the cause of geographical science.

The outlet of Lake Tanganyika was as yet undiscovered; the secret sources of the Nile were unknown, and even the then famous Victoria Nyanza was only imperfectly sketched on the maps. Discussing such matters one day with the editor of the London *Daily Telegraph*, Stanley was asked whether he could settle these questions if commissioned to go to Africa. He said: "While I live there will be something done. If I survive the time required to perform the work, all shall be done." The proprietor of the *Telegraph* cabled Bennett, asking if he would join the new expedition. "Yes, Bennett," was the answer speedily flashed back under the sea, and the thing was determined. Stanley left England in August, 1874, attended by only three white men, and at Zanzibar the party was increased by porters and others, mostly Arabs and blacks, to the number of 224 persons, some of the men taking their wives with them; and on the 13th of November the column boldly advanced into the heart of the Dark Continent, having for its twofold object to explore the great Nile lakes and, striking the great Lualaba where Livingstone left it, to follow wherever it might lead. It has been rightly called "an undertaking which, for grandeur of

conception, and for sagacity, vigor and completeness of execution, must ever rank among the marches of the greatest generals, and the triumphs of the greatest discoverers of history."

Into the details of that wonderful expedition of one thousand days, so thrillingly heroic, we cannot enter. August 9, 1877, Stanley emerged at the Congo's mouth, and "a new world had been discovered by a new Columbus in a canoe."

On his return to England he found an embassy from the king of the Belgians, who had been planning an expedition to open up the Congo country to trade, and who wanted Stanley to take command. With great reluctance he undertook the management of the International Association, as the new organization was called, and returned to Africa in 1879, where he remained nearly six years, hard at work on the Congo, making roads, establishing stations, opening the way for commerce, and doing more than any other man to found the Congo Free State south of the great bend of the Congo River, having an area of 1,508,000 square miles, and a population of probably fifty millions.

The work accomplished for civilization and Christianity here during this period were enough, had he done nothing else, to immortalize any man. In obtaining the concessions of over 400 native chiefs not one shot was fired. It was a grand victory over barbarism without the guilt of bloodshed that too often has stained such triumphs.

While Stanley was in this country, during the winter of 1886-87, he was called back to Europe once more to take command of an African expedition, the one for the rescue of Emin Pasha. The expedition was organized at Zanzibar in January, 1887, and supplies were shipped from there directly to the Congo and carried up the stream in steamers. June 28, with 389 officers and men, Stanley started from Yambungo, below Falls Station, not far from the mouth of the Arawhimi, and marched east at the rate of ten or twelve miles a day, amid great opposition from the natives and terrible sufferings due to the nature of the country, which consisted of gloomy and almost impenetrable forests. When they reached Ibwiri, 126 miles from the Albert Nyanza, November 12, the party had become reduced, by desertion and death, to 174, and the most of those that survived were mere skeletons. Here, finding food and rest, they started on again November 24, and in another week had emerged from the deadly forest which came so near to swallowing them all up

December 13 they sighted the Nyanza, and soon were encamped upon its banks; but Emin was not there, as they had hoped he might be. They were too weak to march to Wadelai, his capital, far to the north, the natives would not let them have a boat, Stanley's conscience would not permit him to seize one by force, there were no trees of sufficient size to make one, and his own boat had been left 190 miles in the rear, at Kilinga Longa, through the inability of the men to bring it. So there was nothing to do but go back for the boat. This was done, and in spite of Stanley's severe illness, which required a month's careful nursing, the force, or what was left of it, was back again in the vicinity of the lake by the last of April. Here

they were rejoiced to find a note awaiting them from Emin, to whom rumors of their arrival had penetrated, and who begged them to tarry till he could make further communications. April 29 Emin himself arrived in his steamer, and great was the rejoicing. The two heroes remained together until May 25, when Stanley, rested and re-inforced, started back to Fort Bodo, where he had left men and supplies. From this he pushed still farther back, hoping to meet the other half of the expedition under Major Bartelott. But alas! the major had been shot, and the rear column, thoroughly demoralized, had gone to pieces, believing that Stanley himself was dead, as had been reported. Stanley, though sorely disappointed and crippled by these



LEOPOLD II., KING OF BELGIUM AND OF THE CONGO FREE STATE.

untoward events, determined to go back again to the Nyanza by a shorter route and again unite with Emin. This was August, 1888, since which up to the date of this writing no authentic tidings of the great explorer have reached civilization. Certain is it that when he does emerge once more (as God grant he may) from that great and terrible wilderness he will receive an ovation such as has been granted to few. Many will pray that the Providence that so long and so wonderfully has watched over him may still have in reserve for this remarkable man many years of usefulness.—J. M.

Emin.

Having learned that Stanley is not Stanley it will be less surprising to be told that Emin is really Edward Schnitzer, born of Protestant parents, March 28, 1840, in the Prussian Province of Silesia. Graduating in medicine at Berlin, in 1864, he traveled for some years in the East and practiced his profession in Turkey. It

was in 1876 that he made his way to Cairo, entered the Egyptian service and became chief medical officer of the Equatorial Province under General Gordon. It was at this time that he adopted the Turkish name Emin (pronounced Ameen), meaning "faithful," and faithful he has certainly been.

In 1876 General Gordon, then Governor of the Soudan, gave to Dr. Emin the title of Bey (corresponding pretty nearly to our colonel) and made him governor of the Equatorial Province, telling him to hold that province for Egypt. In 1882 a wide-spread rebellion broke out in the Soudan, led by the Mahdi, whom the Mussulmans believed to be the deliverer that had been predicted to arise on the completion of twelve centuries from the

tribes committed to his care. But he has patiently wrought at his work, dealing with the people in wise and just ways, and has won their regard to a surprising degree."

He is said to have taught the natives how to raise cotton, rice, indigo, and coffee, and also how to weave cloth, make shoes, candles, soap, and many other articles of commerce. He has vaccinated them by the thousands in order to check an epidemic of small-pox, opened the first hospital known in that quarter, established a regular post-route, with forty offices, and in all ways has demonstrated his capacity for governing barbarous races and introducing the methods of European civilization.

His capital is Wadelai, on the Nile, about three degrees north of the Equator, not very far from the Al-



A CONGO FAMILY GROUP.

Hegira. His army spread in desolating hordes over the Soudan, and the Egyptian forces, under English generalship, were finally overcome. In January, 1885, Khartoum fell, General Gordon was killed, the troops of the Khedive and his English supporters withdrew from the territory, and the Soudan was lost to Egypt.

Meanwhile Emin Bey, now risen to the highest rank of Egyptian honor as Emin Pasha (or general), kept his promise to Gordon and held his province for the Khedive. "With great energy and patience he had wrought until he trained a native soldiery and had banished the slave-traders from the province. In 1882 he had been able to show a net profit, through his administration, of \$40,000, in place of the preceding annual deficit of not far from \$160,000. . . . To be sure, in the troubles that ensued after 1882, and in the enlargement of his domain, the slave-trade was again revived, and Dr. Emin, having no help from without, found it impossible to restrain the rapacity and lust of the slave-dealers in the new dis-

tribut Nyanza. And here this young German surgeon, of delicate physique, peculiarly modest bearing, and shy, sensitive manner, as Gordon's heir, in the four years since the death of his friend, has stood alone, the last white chief of the Soudan, cut off from intercourse with Europe, and doing a work for the millions committed to his care which angels might almost envy. Among the many illustrious names already linked with the redemption of Africa his will not be the least.—J. M.

The Story of Little Kinona, the African Slave Child.

BY FANNIE ROPER FEUDGE.

The story of the Uganda Mission of the Church of England has been a strangely checkered one. The Arab slave-dealers have always, from its first establishment, been contriving mischief against the missionaries



TWO BOYS OF THE UPPER CONGO.

and their work ; while the higher officials at court have been the haters and persecutors of these men of God—the defenders and helpers of the poor, down-trodden African.

While Mtesa lived, the lives of the missionaries were in the main secure ; but under his less able and more fickle son, Mwanga, royal patronage and bloody persecutions were continually alternating ; and, from the time this vacillating chief was deposed by his body-guard for attempting their destruction by leaving them on an uninhabited island, and Kiwewa made king in his stead, the experiences of the mission have been still more disastrous. The new sovereign was at first very friendly toward the missionaries, and appointed some of them to high offices, while he actually encouraged their work, and put no obstacles in the way of the natives becoming Christians.

But this so enraged the Arab slave dealers that they made a violent onslaught, deposed Kiwewa, murdered many of the native Christians, burned all the mission-houses, carried away hundreds of captive slaves, and left, in lieu of peaceful hamlets and flourishing fields, only smoldering ruins, ghastly with human blood intermingled with heaps of the dying and dead strewn thickly over the plain. Neither men, women, nor children es-

caped the doom of death or captivity. Those who were not slain in the *mêlée* were bound together like beasts for the slaughter, and "the languid, chained, despairing host" were driven mercilessly by their fierce Arab conquerors toward the coast to be parceled out to purchasers. Any who from weariness were unable to keep up with the gang were struck down by the driver's club, and the quivering body, from which the life was not yet wholly extinct, was thrown to the fierce hyena

"Who trains her cub
To seize the gasping human prey,
That, sinking 'neath the driver's club,
Falls back upon the desert way."

Among the band of wretched captives were two mothers, each of whom carried a child. The piteous story of one of them is briefly, but touchingly, told in these lines :

"At noon, the parching sun-flame dries
A woman's bare and panting breast,
Whence her young infant, for its cries,
Was snatched to feed a vulture's nest."

Alas ! for the poor mother ; will she ever forget the piercing wail of her babe as the fierce bird buried its talons in the quivering flesh ? Yet was the fate of the mother, with its years of suffering *life*, more to be deplored than the infant's early *death* of martyrdom so quickly ended.

The other mother's child was older, a puny lad of six years, Kinona by name. He had never been strong, and his weak limbs totter as, almost fainting from the day's long march, and yearning for the halt at eventide, he clings to his mother's side, and moans piteously for home and food and sleep. Will not the driver hear, and silence the weary child with the fatal club that is his only solace ? What can the poor mother do to save her child, dear to her as was "Hagar's exiled lad" to his homeless mother ? Weak and fainting as she is, she must carry her boy in her arms to hush his moans, or have him torn from her forever. The mother's love prevails, and, with a strength born of her agony, she clasps her weak arms about her child, and in a moment he is fast asleep with the weary head pillowed on his mother's shoulder. There he was still when the poor captives were halted for the night, and the tired mother lay down clasping her boy amid the jaded captives that thickly strewed the Arab's camp.

Not far off a party of European tourists made their bivouac, and saw the boy sleeping in his mother's arms. Moved with pity, and deeming it an act of mercy to both, one of the strangers slipped noiselessly into the camp, and, without waking either mother or child, he bore away the lad from those faithful arms to his own tent. A few hours later, before any were astir in the slave camp, the tourists were off in the opposite direction taking their prize with them.

When he awoke in the morning to find himself surrounded by white-faced strangers, all his wants tenderly cared for, and amid circumstances of more comfort and beauty than he had ever dreamed of, he was doubtless easily reconciled to his new lot.

Probably the poor bereaved mother supposed her child torn from her embrace by her merciless captors, and thrown, shrieking, to some wild beast of prey, as she had seen many another victim of their wanton cruelty. But after all, it may have seemed only a choice of sorrows; and this one, though a violent death as she thought, to her darling may have been better than a long life of cruel bondage among strangers; and *now it was over for him* and she need weep only for herself.

Of Kinona's good fortune she will, probably, never know in this life; but doubtless "God meant it for good," and we will hope that mother and child will meet again in heaven no more to part.

Africa Shall Rise.

BY REV. GEORGE THOMPSON, FOR SIX YEARS A MISSIONARY IN AFRICA.

At present the devil and his faithful allies are doing their utmost to crush and destroy the "land of Ham" by the devastating Arab slave-trade in East and Central Africa, and by the terrible rum traffic in West Africa. Both are fearfully damnable and damning to the agents and victims. But they have overshot their mark. The righteous indignation of the whole Christian world will be turned against them, and these giant iniquities, rebuked, will hide their heads for shame. The good Lord hasten the day!

Yes, dearest Africa, despised,
Thy God is on thy side;
For thy defense he will appear,
To heal thy wounds, dry every tear,
And spread thy glory wide.

Thy night of gloom and sorrow's o'er.
Fear not, the morn has come.
The heavenly rays are spreading fast,
And all thy people, to the last,
Shall scorn the curse of rum.

The prophecies give assurance of the triumph of the Gospel in this long oppressed land of darkness. What says the word? "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God." Psa. lxxviii, 31. "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know

the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." Isa. xix. 19-21. "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering." Zeph. iii. 10. By the terms "Egypt" and "Ethiopia" in these passages, we consider that all Africa is meant. Yes, that people shall yet be brought "as a present unto the Lord of hosts." The word of God has spoken it, and neither men nor devils can prevent it. Let Christians, then, clearly understand their responsibility, take courage, and go forward to the conquest.

A VAST FIELD.

Africa is one quarter of the world, and contains, according to latest estimate, perhaps 300,000,000 of people, waiting for the Gospel. They are grossly ignorant, and terribly debased, superstitious, and wicked; but capable of being educated, civilized, and evangelized. They, already, through much of Central Africa, live by cultivating the soil, build houses, and live in towns, many of which are large, containing from 100,000 to 500,000 people. They make good cotton cloth, a superior quality of iron, axes, spears, cutlasses, earthenware, wooden bowls, canoes, bows and arrows, and are quick to imitate what they see the white man do. On the Gulf of Guinea they raise, and ship to England, large quantities of cotton. In other places they gather and



AN AFRICAN VILLAGE SORCERER.

sell millions of gallons of palm oil, much ivory, peanuts, ginger, India rubber, etc. Only furnish a market, and they will work to get something to sell. Only give them instruction, and example, accompanied by the blessed Gospel, and they can be made intelligent, and industrious. No children learn faster than the African children, and hundreds of thousands of them are fitted, and being fitted, for teachers and preachers. And when converted and suitably prepared, they make very efficient laborers, thousands of whom are, to-day, joined with the 700 missionaries in leading their countrymen to Christ. And Africans are a very teachable people.

white man's book, we will give him plenty to eat and take good care of him."

At first they had no books, no written language, no schools, no worship of God, no knowledge of Christ. To-day, out of the 700 languages of Africa, 10 of them have a *whole Bible*, and 30 others large portions of it; so that large numbers are reading the word of God in their own tongue. And this work is constantly expanding; missionaries are going far and wide, and new languages are receiving the good word. At first the missionary labored alone. Now there are thousands of native laborers.



VICTIMS OF THE KING OF DAHOMEY.

They look up to *book-men* with great veneration, and, when treated kindly, will receive the Gospel message readily and gratefully. So I found wherever I met them.

GREAT OBSTACLES REMOVED.

At first they did not understand the objects of the missionary. They had for ages mingled with slave and rum traders, and looked upon all white men as alike; and some of the first missionaries had difficulty to get a foothold without paying largely for the privilege. So for a number of years we paid \$100 a year rent to get a start among them. To-day they will give all the land needed, build chapels, school-houses, and many other things, to have a missionary live among them.

At first we had to feed and clothe their children who came to school. To-day they will do it and pay tuition besides, to get their children educated. They say, "If the teacher will only come and teach us to read the

THE CLIMATE

At first the missionaries died very rapidly from the "African fever." Along the west coast probably over 500 missionaries have died. The last three years I was there I was called to bury four missionaries. And so it has been from the days of Melville B. Cox, who said, "Let a thousand fall before Africa be given up." (And these words I read on his monument in Monrovia.) But to-day the deaths are not half so frequent, for which we "thank God, and take courage."

At first the laborers had to settle on the low, sickly lands of the coast. Now they can commence in the high and healthy regions, where there is frost and ice, with no malaria, and enjoy excellent health and labor on for years. One man, at an elevation of 6,000 feet, said to me, "It is the very perfection of climate."

So what seemed almost insuperable obstacles have been removed, and the facilities for prosecuting the

work have greatly increased, and "great and effectual doors" have opened, and are opening, and the cry is loudly heard, "Come over and help us." And the Master cries to his people, "Whom shall I send, and who will go for us?" Would that many would respond, "Here am I, send me." Wicked men can go there to make money out of the ruin of the natives; then why should not Christians hasten to labor for their salvation? The rum will go. Then let the Bible go, too, that the people may be taught the sinfulness of using the accursed stuff. If the holds of vessels are filled with that which damns, let the decks be crowded with that which saves. Let not the servants of Satan show more zeal to save themselves than the servants of God to honor and glorify him. Let us be "laborers together with God" in this great and glorious work, and Africa may be redeemed and saved.

Oberlin, Ohio.

Africa's Call.

Where rolls the Congo River,
In soft, majestic flow,
Or where its waters quiver
In foaming falls below;
O'er all its fertile borders,
Where millions live and die
Oppressed by sin's disorders,
"Come, help us!" is the cry.

Shall commerce track the region,
And lead an eager train—
Shall traffic with its legion
Brave death itself for gain—
And shall the Lord's anointed,
Who know the truth and life,
To save the world appointed,
Be backward in the strife?

Awake, ye hosts of Zion!
Behold the favored hour;
Your Captain's word rely on;
His strength shall be your power,
Forth to the land before you
His harbingers have gone;
And now, his banner o'er you,
He calls, "Come on! Come on!"

Frederick Stanley Arnot.

This young missionary explorer, who has been for the past seven years in South Central Africa, trying to do something for the tribes to the north of the Zambesi, between that great river and the lakes, seems to have inherited a large portion of the spirit of David Livingstone. In his boyhood he lived near the Livingstones in Scotland, and used to play with the children of the family. In 1864, when he was but a child, and David had just returned from his Zambesi expedition, he was taken by his parents to a meeting addressed by the missionary.

The latter in his remarks said: "The smallest boy here can resolve to go to Africa." Frederick Arnot, who

was that smallest boy, received an impulse from that meeting which became the dream of his life till it was accomplished.

He has published an interesting book about his travels, called *Garenganze; or, Mission Work in Central Africa*. He has been to Scotland recently on a brief furlough, to visit his aged parents and secure re-enforcements. His last words on leaving Africa were: "I am going from home; my heart and my work are here, and I shall soon be back." He has already returned with a band of laborers, and will be followed by others this month. Garenganze is about three months' journey inland east from Benguela, and not far from Lake Bangweolo, and the opportunity for mission work there is very good. When Mr. Arnot first started in, it was from Natal. He made his way north over the great Kalihari desert, amid many privations and perils, until he reached the Barotse country north of the Zambesi, where chief Liwanika rules. He was received kindly here, but found it very unhealthy near the river. Passing on from here toward the west coast he found himself in a most interesting territory, which he thus describes in a very valuable paper read before the Geographical Society:

"My idea of Africa had been that of a land very much desert, or else marshy and almost uninhabitable. But here was a region rich, fertile, and beautiful, well watered, and, better still, with many people living all along the banks of the rivers. Of course we had varied kinds of receptions. At one place, among the Bakuti, it was very remarkable how the people seemed to open their ears and hearts and gave their time. I spent ten days among them. The first five I went among their villages, having large meetings. As I could speak a dialect which many of them understood I could explain myself quite freely to them. They became very much interested in what they heard me say, and they said among themselves: 'We are only tiring the white man out by coming day after day to our villages; we will go to him.' So for the last five days they gathered together, and we had all-day meetings—a most extraordinary time, I might say, for Africa. They kept up the discussions among themselves, and before I left at least two of the men stood up in the midst of their tribe and declared for Jesus before all their friends, in their own simple language. They acknowledged that the things that we said to them were true, and they renounced their superstitions and fetich worship. Since then I have heard that they are still longing for a return visit from me, or that some other white teacher should go to their country.

"We had to leave these people, and went on traveling from day to day. At one point we had rather a different reception. We had pitched our camp in the midst of long grass. Toward evening, as we were getting things in order, we found that the grass round our camp was on fire. As soon as the men succeeded in extinguishing the flames we found that eight of them were missing. Then we understood that an enemy had surrounded us, set the grass on fire, and carried off all the stragglers. There

was nothing to do but to find their trail and follow them up. After a ten-miles' journey we reached a little village in the forest where they were resting. They thought we had come to fight with them, and they rushed out with their guns, bows and arrows, and spears, to receive us. My men, thirty or forty in number, being only Africans, got into fighting order and began to load their guns for action. I was a little way behind, and did not take in the situation at once. Seeing how things were going I ran forward, seized a little stool, and held it up in the air as a signal of peace. This arrested the enemy, and at last two of them came forward to hear what I had to say. After a little talk it turned out that the whole thing was a mistake. They thought we had come to their country to rob and plunder them, and quite naturally, in self-defense, they wished to have the first hit at us. Next day we spent the time in receiving presents and telling them of the things we had been speaking to the people all along the road.

"At another point on the journey there was a chief who had heard about the things of God. He was intensely interested in the reports, and he came himself to see me. Before we had time to settle down to speak he said: 'All the huntsmen have been called in; the women are in from the fields; we are all here, and we want you at once to begin your conversation with us about the Great Spirit and those things you have been talking of along the road.' After talking with them for some hours the chief asked me to go with him to their village. He said there were some old people there who could not come down to hear me with the others, and he wanted me very much to go and see them. I went up to the village and conversed with these poor old broken-down people one after another, and it was most touching. They shook hands with me and looked me in the face with such a look. What a feeling of guilt came over me at that moment, the guilt of the professing Church of Christ, knowing these things, and acknowledging the preciousness of the Gospel, and yet withholding the gospel message from these people so long! Some of them were too old to understand the things I had been telling to the younger people; they could only look wistfully at me and shake me by the hand. It reminded me of an old man I had spoken with on the upper Zambesi. After leaving my hut he came back to the door and said: 'It is so strange for me to hear these things for the first time, and I so old.' Truly it must strike them. And how our Lord and Master, Jesus Christ, must yearn over them! On us lies the guilt of neglecting them; why have we not taken the message of the Gospel to them sooner? There are many physical difficulties connected with travel in Africa, and I would be the last to urge any particular individual to go out there. But there are no difficulties in the preaching of the word. As soon as you learn a little of the language you can have all the attention of the people and all their time. I may say that, in going among them, it is important to get some standing at their native courts. I have always taken the place of an ambassador from another country, and have demanded

from them a hearing. This is the surest way of getting the attention, not only of the chief, but the whole of the people."

At the North India Conference.

BY REV. M. V. B. KNOX, PH.D.

Through the kindness of Dr. E. W. Parker and was my privilege to stay quietly at the historic city of Bareilly during the session of 1888 as an interested server. Bishop Thoburn was present after his long eventful stay in America, entering here upon old territory, but on new duties. It was his first Conference as Bishop, but the duties of presiding were not new, for he had several times been president of the India Conference.

They gave him a reception Tuesday night, at a church full of eager listeners waited to hear what he would say. Dr. Waugh and others spoke hearty words of welcome; so did one of the native preachers. Bro. Cutting said that his heart was filled to overflowing with thankfulness that they now had a Bishop of their own in India, and that this was Thoburn. It was a good representative of the native sentiment.

In response to these unanimous words of welcome from natives and Americans the Bishop spoke wisely. He recounted the peculiar providences which had led to his present onerous responsibilities, and urged that he would use his new office in serving the brothers and the Church. If the new Missionary Bishop is always so much in the spirit of the Master's teachings, and if the suggestions of his course are always carried out, the Church, whose eyes are earnestly directed upon this new venture, can well congratulate itself upon its election of this man to the episcopate. His presiding here has been as gentle and unassuming as his reception speech.

When the fraternal delegate from the Presbyterian Mission before the Conference wished that the Church of India might become one even in name, the Bishop responded, "That as denominations we get closer together, not by discussing differences, but on our knowledge of the truth."

At the "after-tea" prayer-meetings the clear, simple way the Bishop presented the ways and needs of the people, and the attainments in the religious life was most pleasing. There is a necessity at home, of course, to be filled with the Holy Spirit, his joy, power, and wisdom; when missionaries stand confronting such gigantic problems as they do here, and think that it is their work to supplant these with the teachings of the Bible, they are in fullest need of all those things that come from God's indwelling.

The recruits for the India work, and the former missionaries returning, made quite an array, seventeen in all; but of these only two were men. These men, as Bishop Thoburn showed some time ago in the *Western Christian Advocate*, were all he could secure of about a hundred who, on his issuing a public call, offered to go. Many were rejected by the physical

either on their own account or that of their wives; others were not prepared in their education, family complications hindered others, a few backed out, and so on, till *two*—think of it, ye men folks of American Methodism!—*two men* and *fifteen women* were here at Conference as a fresh offering, freely laid upon the altar to do God's work for Methodism in India.

I had been declaring to my parishioners at home that Methodism, from the number of young men and women standing ready to go, could, in a year or two, send a thousand new missionaries into the foreign work, if only the money could be had. But I was wrong. I humbly confess it to those who heard me. The men in all the millions of Methodism cannot be found! But the women can be found, it seems. Fifteen to two! God bless the Methodist women! It is reported that the Woman's Foreign Missionary Society never lacks those ready and prepared to come. I hope this ratio is not a fair per cent.; it cannot be. There are certainly many young men in America who have for India the spirit which thirty years ago sent out Parker, Baume, Thoburn, Waugh, and others. Of the eleven who came to India in 1859 six have gone home to heaven, and all of the other five, Dr. Parker and wife, Thoburn, Waugh, and Baume, were here at the Conference this year. What a record!

And these older missionaries are now pleading for men to come here and stay. One remaining only three or five years barely gets efficient in that time, so that his valuable services are lost if he goes home. The climate drives a few home in a hurry, and some that return did not come to stay, save to remain awhile and then go back. If the Mission authorities can possibly find men who will devote themselves for life to mission work they will do most wisely. In a few years these Nestors of India Methodism must lay down the burden, and while a few others of wide experience and tried usefulness are here aiding them not enough of younger men are staying to meet the prospective enlargement of the work some years ahead. So the cry goes up to the Mission Rooms, "Send us men who will stay their life-time!"

It was a first-class inspiration to hear the Presiding Elders' reports. Up among the foot-hills of the mighty Himalayas and among the aboriginal Turanians in the dense jungles where only these very men can live in the summer heat, on the rich broad plains of the north-west provinces, in the mud villages, in the great cities, along both banks of the sacred Jumna, and more sacred Ganges, the work is pushing, growing, succeeding. Like a conquering general's order for an advance to be made all along the line, so it seems the great Captain has given orders to the missionaries of India, and the shout of victory goes up every-where.

I wonder if Dr. Parker's Rohilund District is not the banner District in all Methodism this year in the number of baptisms? Look at the returns, 1,457. One man alone, Dr. Wilson, baptized 450. Dr. Parker says, "Such is the success that on his District three times as

many could have been baptized had not the missionaries made it a rule to teach the seekers the great truths of Christianity thoroughly before baptizing them." On every district and station are success and enlargement. Indeed, every American missionary in charge of a station is really a presiding elder; for he has from a dozen to forty native preachers and teachers carrying on the work in all parts of the cities and among the scattered villages.

It transpired in the report on self-support and the important discussion which followed that only a small amount *per capita* can be secured from the people. This is not to be wondered at when it is recalled that our work is largely among the poor people; and in India this means volumes. It means families of three or five who live on four or six rupees a month—that is, \$1.50 or \$2. They told of a man with three children who entered into contract to receive for his work five rupees for three months, whose wife by spinning could earn seven-eighths of one rupee a month and was permitted to catch the drippings from some sugar-barrels, and also pull some edible weeds from a grain field. That family lives on less than \$1 a month. Of course the living is much cheaper here than in America, but this sum furnishes only the barest necessities of life. Little from such a family can be expected. This question is a great one, and our missionaries are wrestling hard with it. Still, in both native and European work there was raised during the year for all purposes the very fine sum of 109,697 rupees.

A feature at Bareilly unique to me was the Woman's Conference. It was my privilege to attend one day, and the reports rendered by these earnest women of the work done in schools, hospitals, zenanas, orphanages, etc., was most fascinating. Defeats mingled with victories, but the latter predominated. They have here regular sessions, receiving reports, laying out plans of work, examining classes both of American and native women, of the former even the wives of the missionaries that are not under direction of the Woman's Foreign Missionary Society. Their reports, etc., are printed in the Conference Minutes. The new scheme of deaconesses is to be tried, with much hope embodied in it for India, one such home having already been started at Calcutta, Muttra, and Lucknow.

The school results are among the most promising in the mission field. There are 408 in the North India Conferences, including those for boys and girls, native and European, with over 16,000 pupils. These are all the way from letter-learning to college classes. Each school is a center for direct or indirect evangelical activity. In all of them the great truths of Christianity are taught, and as many of the children are from non-Christian families they are constantly influenced toward the truth. Not all of them will be led to Christ, of course, but good is done in giving them the beginnings of an education, they become acquainted with Western thought and spirit that is opposed to idolatry, while many of them become Christians. Connected with al-

most every day-school is a Sunday-school, where nearly all these children are taught the truth an hour or two every Sunday. The missionaries feel they have some claim on all these pupils, and the good seed is certain to produce fruits. The recent purchase of a splendid new building in a beautiful location at Naini Tal for the Boys' School, at a cost of 52,000 rupees, and raising it to the grade of a high school; the decision to proceed to the erection of the new college buildings at Lucknow, as well as other positive advances in this field, show rapid growth and independent spirit.

The Sunday-school report showed magnificent advance. During the year there had been organized an increase of 109 schools (whole number is 703) with 26,585 pupils—a gain of 2,672 during the year. Of these last 1,544 were rated as Christian children. Many of the converts were gathered from these schools. If a year's report shows a tendency, the trend toward schools in which both sexes are present is strong, as of the 109 new schools 57 are mixed; while another pointer is that 1,032 non-Christian girls, but only 96 non-Christian boys, were among the gain. I saw some of these native Sunday-schools, not the ones alone in chapels and school-rooms, but those under trees, or in mud huts, and I do confess that they were a wonder and an inspiration to me. Such eagerness to learn, such swarms of them as came, such unique appearance in face, dress, customs, etc., would have created a sensation at Plainfield, N. J.

The statistical reports, like those of the Sunday-school, were enough to cause joy and shouting. The whole number of communicants is 7,974, a gain during the year of 1,924, with 1,952 baptisms, 520 more than last year. They say that such a per cent. of gain all around the earthwide Methodism would have added 200,000 to our Church last year. Missions pay.

A characteristic incident occurred one day. In one of the villages about twelve miles out of Bareilly some of the Hindus beat one of our teachers—not an uncommon occurrence. These men were caught at it by the police, so that the Government had a case against the offenders. But it was optional with our people whether the prosecution should proceed to a fine and six months in jail. It having occurred on Dr. Parker's District he advised, as they all came to him, the culprits begging mercy and promising to treat the teachers well hereafter; that they should be brought before the Conference, allowed to make their confession, and let go.

So for the moral and prudential effect of the thing they came before the Bishop, five stalwart, fine-looking natives, made their confession, and the kind-hearted Bishop said gentle, forgiving words, shaking hands with each one. By a quick motion one kissed his hand, and another said, "You are our father and mother"—one of the highest native compliments. All showed complete gratitude. It was a time and place for manifesting Christian feeling.

It was not strange that these missionaries in the love-feast Sunday morning, and at other times, should exult

at the growth of this Mission. Just thirty years ago eleven people gathered at Lucknow, constituting the working corps; now of native and American there were more than a hundred. Then there was not a native convert, now thousands. Then they had two native helpers—Joel, and another given them by the Presbyterians; now there are hundreds. In that Conference, as in this, Baume, Thoburn, Waugh, Dr. Parker, and Mrs. Parker took part. Their exultation was, "What hath God wrought!"

At the two services Sunday nineteen men were ordained; twelve to the office of deacon, and seven to that of elder, all natives. It was profoundly impressive. God is raising up a great body of workers here. These men had been tried for several years, according to the purpose of our missionaries, who are very eager to test well the men they put into orders before granting ordination. It is worthy of note, and may be an assurance to people at home, that men raised up through our schools here from the lowest castes are grand workers. Indeed, many of the Americans claim that caste has not vitiated the intellect of these people, but that the lowest caste men are the equal of the high caste men. As the Bishop laid his hands on these men, his first duty of this kind, he says his vision reached out till he saw millions instead of thousands coming to Christ in India.

I hear from missionaries, from government officials here a life-time, and others, that the abject, senseless spirit of idolatry is departing, that a return to the older purity of Hindu worship is apparent, and that the power of mission work is greater and grander than ever before.

The Conference is held in mid-winter. When New England people in furs are taking sleigh-rides—here from the gardens and yards they cut great banks of roses, bignonia, bale, and other flowers to enliven the Conference rooms. It looks strange to a Yankee.

The Lucknow Christian College.

This college is the natural outgrowth of our educational work in India. In connection with the old "India Mission"—now the "North India Conference"—there are 325 schools for boys, having 11,507 pupils enrolled; of these, 2,027 are Christians. Of the schools 42 teach both the Hindustani and the English languages, and give a higher grade of education, some preparing students for college. In these higher-grade institutions there are 3,706 boys and young men enrolled, of whom 765 are Christians. The increase of Christians in this grade is very rapid, being 110 during the past year. Hence the demand for a college for our India work is very great. We must provide our young men a college education if we would give them a fair chance in India. This demand has led us to open our Christian College at Lucknow, the educational center for 50,000,000 people.

We, however, have a college without buildings. Classes are held in the rooms of the boarding-house of

the Centennial High School—an arrangement which of course cannot continue. Adjoining the premises of this school there is a plot of land, five acres in extent, which belonged to the Government. It was valued at 12,000 rupees, but to us it was invaluable, as it was the only site suitable for college buildings in the part of the city where our educational work is. The Government, seeing our need, and acknowledging the need of a college such as we are creating, made us a present of the plot of land, but attached to it this condition: that within two years we must erect and complete a college building thereon such as the Government would approve. We accepted the condition (as the incorporated Board of Trustees) and prepared our plan, which, after various changes, has been accepted by Government. The building will cost at the lowest estimate 50,000 rupees, or about \$17,000.

Here, then, is an emergency that must be met. *We must secure this gift of land*, not only because it is a donation of 12,000 rupees and carries with it the good-will of Government for our college, but because there is no other suitable site that we can secure for it. It is worth to us three times the 12,000 rupees. Will not friends in America whom God has blessed with means invest something for the Lord in the erection of a building for this much-needed and promising institution?

This is the only college of our Church in all India. The demand is great, the emergency forces us to hasten. Bishop Thoburn says: "The foundation of a truly great college seems to be taking a satisfactory shape." Bishop Fowler says: "The Lucknow Christian College is a noble institution, doing magnificent work. I have met its students and professors, have seen its grounds and plans for new buildings, am acquainted with its field and opportunity, and *I regard it as our most important agency in building the Christian empire that must soon occupy this land. We must furnish suitable agencies before we can secure our best workers.*"

Any sum sent to Rev. D. W. Thomas, Haverstraw, New York, will reach us, yielding nearly three rupees for every dollar. Who will help?

On behalf of the Board of Trustees,

E. W. PARKER, *President.*

B. H. BADLEY, *Secretary.*

RAM CHANDRA BOSE.

The Conversion of China.

BY REV. JAMES JOHNSTON, A.S.A., ENGLAND.

It is impossible to realize the vastness and populousness of the Celestial Empire and of the apparently insuperable obstacles which challenge the triumph of the Gospel. In area it occupies 1,300,000 square miles, divided into 18 distinct provinces, any of which is equal to the size of Great Britain. The population of China exceeds 300,000,000, which is estimated at one third of the inhabitants on the face of the globe. Equally formi-

dable are the characteristics of the Chinese. They are extremely prejudiced and superstitious. Chinese indifference is still worse than Chinese superstition. In that land, where every one has to rely on himself and believe no man, charity scantily prevails. It has been said that "The Chinese is born a man, lives a dog, and dies an ass." So great is the want of a sense of the common good, and of self-sacrifice, that even the beautiful temples and royal tombs are allowed to fall into decay. Into such a country Western culture and Christianity are being carried. The advance of the latter was marked by an unwavering faith in the power and conquest of the Gospel by its messengers. Wherever Christ's ambassadors traveled it was increasingly evident that the Chinese did not sincerely believe in their native religion. They were alone loyal to it because of the extreme veneration with which they regarded their ancestors.

In the propagation of the Christian faith in China the three leading societies engaged are the English Presbyterian Mission, the American Presbyterian Church Mission, and the China Inland Mission. With these may be bracketed the London Missionary Society, whose smaller number of missionaries have been conspicuously eminent in translation, education, and medical practice.

The English Presbyterian, which was commenced forty years ago, was entirely barren during the first six years of its operations. Since 1854 its prosperity covered a wide district. There were three presbyteries, with five centers in China and Formosa. The fruitfulness of the labors was attested by 3,528 adult communicants in full membership with the Church. This large body of Christian disciples meant a distinct influence being exercised over some 20,000 people. For the character of this work and equipment the missionaries connected with the Presbyterian Church had been highly commended by travelers and civil servants. Equally notable was the success which had attended their endeavors to spread the Gospel by means of native agency. It was interesting to learn that the majority of those who came forward as applicants for baptism had been chiefly impressed by the preaching of the native pastors and evangelists. There were now employed by the English Presbyterians 120 native teachers, 98 native preachers, 8 native pastors of churches, 36 students, and 50 English missionaries in China.

This body aimed at constituting a native Church, self-supporting, self-ruling, self-propagating, and self-teaching. With its partial attainment they had nevertheless laid abiding foundations. Native presbyteries, pastors, and schools had been established through the country, whose support from other lands was requested. One third of the stations in connection with the mission hospital at the port of Swatow had been founded by natives who had first heard the Gospel at the hospital. By such means a public opinion was being created in favor of Christianity. It was unquestionable, so far as China was concerned, that the natives were more influential than the foreigners in the dissemination of the Gos-

pel. Many were the bright signs which foreshadowed the ultimate conversion of the entire Chinese Empire.

The narrative of the spread of the Gospel in China showed that the first attempt to introduce Protestant missions in China was made in 1807 by Dr. Morrison. By the same distinguished man the Scriptures were translated into Chinese and a ponderous Chinese dictionary compiled. In 1843 only 7 societies in England and America were doing any thing for China. This number was augmented to 20 societies in 1860, and in 1889 to 40 societies. Upward of 1,000 Protestant missionaries were to-day in the service of these various organizations. The returns of the labors of these agents in 1887 throughout China indicated in the aggregate 32,000 Christian communicants, 1,400 native Chinese agents, and 175 native pastors. Toward the furtherance of Christianity the native Christians themselves had contributed a sum of \$38,000.

As an index of the growingly liberal spirit among Chinese statesmen, it had been determined by the Chinese Government, in their civil service examinations, to submit questions relating to Western science, mathematics, and astronomy. This opened a new and boundless field of inquiry. It would henceforth become obligatory upon examinees to study books and learn from teachers of Western origin.

Siftings from Seaside Gatherings in China.

BY MRS. S. MOORE SITES.

When a commanding officer is in the thickest of the fight, waging war against the enemy on his own ground, he leaves it to reporters to communicate to an interested public his successes and disasters.

So it is with my husband, who has been absent many long weeks, far away on the sea-coast, and again westward among the mountains, waging war against pagan hosts in the very densest of heathenism. He started six weeks ago to make a round of quarterly meetings among the societies gathered here and there, as lights in a dark place, throughout two districts of vast proportions extending down the coast south and westward to where our work interlaps with that of the Amoy Mission. Ten or twelve weeks will be occupied in making the round, holding one or more quarterly meetings every week, and at some points continuing for several days. In all this time he sees no white face, nor hears a word spoken except in the Hinghwa tongue, and two or three variations of that barbarous dialect. He has traveled the streets of villages and cities, and gone from hovel to palace, carrying to weary, burdened hearts every-where the sweet message of rest from the burden of sin, as well as the weariness of strife. And among those who have heard are many who, like the woman of Samaria, accept the Saviour, and hasten to tell their friends they have found him.

Mr. Sites writes: "Our Hinghwa District Conference continued of great interest to the close, on Sunday even-

ing. At the communion there were 24 women and 40 men. I preached from, 'The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost.' A touching incident occurred in the Conference when we were devising ways and means to pay the presiding elder, Brother Li Tiong Chui, a larger salary. A lay brother arose, and, after thanking God for returning prosperity to the Church and joy to his heart, he proceeded to say, while tears trickled down his cheeks, that a certain preacher who had been expelled two years ago was now, like the prodigal son, returning to his Father's house; and that, having paid nothing toward the support of the Gospel for two years, he wanted to help out this deficiency by paying \$9.

"The brother, Ngu Ing Siong, then rose in the farthest back seat, and with deep emotion told how greatly he had sinned; how sorrowful he was, and how he longed to return. He wept and confessed, got down on his knees and prayed, calling on God for mercy. We all kneeled and prayed together; and while yet on our knees sang, 'Jesus, the Mighty to Save,' and a glorious victory was won! The reclaimed brother came forward, and, in behalf of the Church, I gave him the right hand of fellowship. All present were deeply moved, and scarcely an eye that was not wet with tears. Sunday afternoon a native brother preached an able sermon on the necessity of purity in the Church.

"He showed the terrible destruction of Israel by one Achan coveting the wedge of gold. He pictured the now languishing church in Hinghwa as compared with their earnest spirit and enthusiasm ten or twelve years ago. And he prayed God to search us, if perchance there might be an Achan in the camp of our Israel. Monday morning was devoted to special words of counsel and comfort to one another as they bade good-bye and were off to their circuits. Afterward, I made a pastoral call at the home of the reclaimed brother, Ngu Ing Siong.

"About the same time a stranger came in, who had come a distance on a special errand. Brother Ngu began preaching to him, sweeping away one after another of the heathen superstitions, and in fifteen minutes he had led that illiterate man from Genesis to Revelation, from the fall in Adam to restoration in Christ.

"The man went away never to forget the truth as preached to him that day. Another stranger stood by—a fine sturdy young man—and I said to him, 'We are going to have family prayers here now; do you know to worship God, and Jesus the Saviour?' To my surprise he said, 'I am one of the boys you used to sing and pray with at Kerngkan; and though we have no public service there now, we have not forgotten God, and we have a prayer-room in a private house.' In my heart there echoed the text, 'My words that go forth out of my mouth shall not return unto me void.'

In expectation that we shall have authority from home to build missionary residences in Hinghwa city, Mr. Sites goes on to say: "I looked at most of the building sites on elevated ground, of which there are many, but most of them are public property connected

way is found at some distance south of the river, avoiding the numerous ravines which make the present route of travel so difficult. There are already ten or eleven steamers on the Upper Congo, with head-quarters at Stanley Pool. Two of these are missionary vessels belonging to the English and American Baptists, which have interesting and successful Missions in the valley. One belongs to the French colonial government, and the others are about equally divided between the Free State and commercial companies, English, Dutch, and American. Companies have recently been formed for establishing general stores on the Congo, where every thing required for life in Africa may be purchased, and also for conducting a regular transport service between the Lower Congo and Stanley Pool, pending the construction of the railroad.

In the Upper Congo Valley the natives are realizing the benefits of the improved facilities for commerce, and are bringing the products of that immensely rich territory to the trading stations in increasing quantities. The officers of the State are continuing the exploration of the territory, and every fresh expedition reveals new riches in products and people. The attention of the world has been so much drawn toward the main river and the Aruwimi, up which the Stanley expedition disappeared, that proper notice has not been given to the developments along the Kasai and Sankuru rivers. Steamers can ascend these rivers to within eight days' march of Nyangwe, and communication between that point, which is in constant intercourse with the East Coast, and Luluaburg, the station of the Free State on the Kasai, is no longer an uncommon event. A trip across Africa from the mouth of the Congo to Zanzibar, by way of the Kasai and Sankuru rivers, Nyangwe, and the routes from there to the East Coast, is now an easy thing compared with the transcontinental journeys of the first intrepid explorers.

Bihe and Benguela are in communication with Luluaburg in the Congo Valley by means of caravans, and also occasionally with the regions about the upper waters of the Zambesi River, which flows into the Indian Ocean. Damara and Namaqualand, the country south of this to Cape Colony, are less fertile and attractive, and engage the attention of the outside world to a comparatively small degree. They are inhabited by tribes among whom the Basle Society has an interesting Mission.

Of Cape Colony there is nothing recent demanding special attention; but among the Boers, or descendants of the Dutch settlers, there is a growing religious interest, which not only benefits them, but affects most beneficially their treatment of the natives, which has hitherto been generally oppressive and cruel. The Missions of the American Board in Zululand are progressing most encouragingly, while those to the north of the Limpopo have been hindered by wars among the native tribes.

To the north of the Zambesi, in the region of Lake Nyassa, is found at present a very sad state of affairs. The Arab slave-dealers, exasperated by the influence of

the Scottish Free Church Missions and the African Lakes Company against their traffic, have begun an open warfare upon them and the native territories under their influence. The missionary work has been brought to a practical standstill and the lives of the missionaries and Christians put in jeopardy. The prospect has been dark; but hope appears in the fact that the Sultan of Zanzibar, through the influence of the European consuls, has sequestered the property of these warlike Arabs and called them to account for their acts. It is to be hoped that this will put an end to a state of things which has been most deplorable, both in its influence on mission work and in the devastation and depopulation of large sections of territory.

To the north of this we come to the territory over which Germany has assumed a protectorate. In its general features it is comparatively well known. While not a desert by any means it has not the fertility of the Congo Valley or the Soudan, but is of importance as lying in the route to the great lakes. The Germans are doing much to develop their acquisition, and German missionary societies have already sent seventeen missionaries to this field since it became German territory. It is also the field of the London Society's Mission in eastern equatorial Africa and of several stations of the Church Missionary Society south of Victoria Nyanza.

North-east of the German territory we come to a section of country which has, until recently, attracted but little attention. Lying between the old routes to the great lakes and the desert land of the Somalis, mountainous, and under the practical control of the fierce Masai tribe, early explorers sought more attractive fields and easier routes. This country lying south-east of Victoria Nyanza, however, affords the shortest route to that largest body of fresh water on the globe, with the territory around it and the vast and fertile country about the upper waters of the Nile. It is a fact the importance of which has not been recognized that, in the partition of the Dark Continent, this vastly important section has fallen to an English company, who propose to develop there a state on the same principles as the Congo Free State. These two States, founded on principles of morality and equity in dealing with the natives, will undoubtedly ultimately join their borders west of Victoria Nyanza, and so make a zone of freedom and advanced civilization across Africa.

When these territories on the East Coast are brought more fully under management by the German and English governments the slave-trade which is now ravaging the districts about Lake Tanganyika will necessarily cease, the arbitrary power of the King of Uganda will be checked, and the fertile and populous regions of the Upper Nile will be made accessible. Very recently an agreement has been made between the English, German, and French governments to send armed vessels to the East Coast of Africa for the purpose of suppressing the slave-trade.

The country of the Somalis and Gallas is almost a

desert, and will not attract the attention of the civilized world to a large extent until other and more productive portions of Africa are somewhat fully developed. About the Red Sea the Italian Government is seeking to establish at least a port; but it is still a question whether the extremely torrid climate of that section will allow them to hold their position. It is probable that Abyssinia will continue for a long period as at present—a kingdom shut up in its own territory, with little influence outside. Egypt may be regarded as definitely settled in a policy of enlightenment and civilization, not so much, perhaps, from preference as from outside and controlling influences, which are certain in time to extend to the Egyptian and eastern central Soudan with their fertile and populous territories.

Of the eleven million square miles of Africa only about four and a half million remain which have not been claimed by some European power, and more than half of this area lies within the Desert of Sahara. France has taken 700,000 square miles; Germany, 740,000 or more. England has a controlling influence over about 1,000,000 square miles. British trade with Africa is said to amount to \$125,000,000 annually, and the commerce of France to \$100,000,000. The whole value of the yearly exports and imports of Africa is estimated at the enormous sum of \$375,000,000, and it is rapidly increasing.

The review of the situation in Africa, all over the continent, affords large hope for the great and immediate development of its most productive and populous portions. The influences which are at work in this direction are numerous and powerful. By the agreement above referred to it would seem as if the horrible slave-trade must be doomed and this "open sore" of Africa in a fair way to be healed. Already the appropriateness of the term "The Dark Continent" has largely passed away. Africa is the chief object of the aggressive movements of commerce and missions. It is our belief that the latter should be the first in the advance into Africa, both for the good of the natives and the ease and present progress of the work. If it is to be this, however, the demand is to the last degree urgent that the people of God awake and arouse themselves to the most vigorous efforts to go up and possess this promising land.—*Baptist Missionary Magazine*.

A Glance at Africa.

BY F. R. NORTON, LATE VICE-CONSUL AT CAPE TOWN.

A tremendous heading to an article indeed, and a subject upon which book after book has been written: a Continent which embraces an area of no fewer than twelve million square miles, and the inhabitants of which number a great many millions—just how many no one knows—not even the encyclopedia writers are accurately posted on this head. Although the hottest of the Continents, as a whole, the southern portion of it, notably the peninsula of the Cape of Good Hope, boasts the

finest climate, without exception, in the world—neither extreme heat nor any considerable degree of cold. In this section, known as the Cape Colony, and owned by Great Britain, no epidemic has ever existed save and except the small-pox, which at times makes dreadful havoc among the Malays, Kafirs, Hottentots, and other colored tribes.

Since 1815 the Cape Colony has been a British dependency. Its government is exactly similar to that in Canada and in the Australian colonies; its white people are of Dutch and English descent; its productions are wool, hides, diamonds, ostrich feathers, gold, and copper; its troubles are many, but they always come in the shape of wars with the native tribes. These petty strifes are annoying, but always have one and the same tendency, namely, the extension of British rule to the northward, and the enlargement of the boundaries of the Cape Colony. Cape Town, a metropolitan city with a population of fifty thousand, is the capital and seat of government. Its men are brave, and, as a rule, honest and honorable; its women fair and virtuous. The hospitality of the European inhabitants is proverbial.

The Orange Free State is an independent Dutch republic founded some forty years ago. The official language is Dutch; the white population some two hundred thousand. Sir John Brand, who died a few weeks ago, was President of the Free State for twenty-five consecutive years, and is considered to be the ablest white man South Africa ever produced. This little country is free from debt—does not, in fact, owe one dollar, and has a snug balance in the treasury. The famous diamond fields formed part of this republic when discovered, but they were quickly gobbled up in the capacious maw of John Bull.

The Transvaal—a South African republic—is another Dutch Republic, the president of which is the famous Paul Kruger, whose *commandoes* of mounted Boers caused such devastation in the British ranks during the late successful war for the absolute independence of the Transvaal. The brave Dutch Boers, or farmers, would be contented with nothing short of complete and perfect freedom from her gracious majesty's rule, and they got finally just what they fought for. Just here it is well to remark that the Transvaal at the present moment has brighter and incomparably more brilliant prospects than any part or portion of the entire African Continent, with an area larger than France, a superb, temperate, healthful climate, a rich soil, and last, and most important, gold-fields already known to cover an area of twenty thousand square miles. The writer, who weekly receives the latest news by mail from the Cape of Good Hope, heard only yesterday of a fresh discovery of alluvial fields near Johannesburg. Of course this country is settling up with marvelous rapidity—thousands of people from England, Holland, Germany, and the Australian colonies, flocking there annually in the fond hope, often delusive, of becoming speedily wealthy on the gold-fields. Railways are now in course of construction from Pretoria to Lorenzo Marques, also from that capital city

to Kimberley; this last-named line completes railway communication with Cape Town, which will then be within two and one-half days' ride of the gold-diggings. In both the Dutch Republics, so briefly mentioned, the Boers are stanch Protestants, and are mainly members of the great Dutch Reformed Church—the greatest ecclesiastical power, by the way, in Southern Africa in wealth, membership, and in the number of its costly church edifices. The Church of England ranks second in influence, and the Wesleyans, or Methodists, third. The Methodists are very strong in the cities of Cape Town, Port Elizabeth, Kimberley, and Grahamstown.

The English Crown Colony of Natal, on the east coast, has nothing much to boast of except an almost chronic state of war with the Zulus. The climate here is too hot for the comfort of white men.

Portugal has also considerable territory on the east coast just north of Natal, but here the climate is dreadfully unhealthy, and a white man's life at Lorenzo Marques is held on a very uncertain tenure, owing to the terrible ravages of the coast fever, which, as every one knows, is of a malarial type, but uncommonly virulent and deadly in its effects.

On the west coast, Germany, or, in another word, Bismarck, has "jumped" a claim of a great many thousand square miles of territory embracing Damaraland and Ovampoland—no one knows just how much more, as the boundary is strictly a moving one.

When one goes up the west coast as far as Liberia, a Negro republic is found, but of such an intolerant type that no unfortunate white man is intrusted with the right of suffrage, no matter how long his residence, or how competent he may be to exercise the functions of an elector. The Negroes from the Southern States of America, who have colonized this country, do not, as a rule, prosper to any very considerable extent. Indolence in the first place, and an excessively enervating climate in the second, doubtless account for this state of affairs; though an inefficient and weak government also has a hand in retarding the progress of this section of the Dark Continent.

Lastly, we come to that vast, practically unknown, region, the Congo Free State, founded by the intrepid and immortal Stanley, of glorious renown as an explorer. Further than the establishment of trading companies by Belgium, England, Germany, and the United States, and the efforts—so far not very successful—of Christian missionaries who are carrying the banner of the cross into the wilderness, the world at large knows little of the Congo Free State. This much is, however, fully evident: it is a country of truly wonderful resources from an agricultural point of view; and as for minerals, they are known to be present in the shape of gold, copper, and silver. The climate of the Congo Free State is bad for the Caucasian race, and will be until by means of cultivation and clearing of the lands the deadly exhalations from the soil become yearly less, until ultimately, like the Southern States of America, the country becomes reasonably healthy.

What is the duty of the people of the United States in the opening up, the developing, and the evangelizing of the Dark Continent is a subject that statesmen, divines, and capitalists may well seriously study. We are not a colonizing people—have, in fact, more territory than we at present need; but one thing can be done: and that is, by means of a judicious expenditure of money and men, we may keep fully informed of the actual state of affairs in Central Africa. Fifty leaders like Stanley could do much, but where are they to be found?—*Nashville Christian Advocate*.

Characteristics of Ethnic Religions.*

BY REV. ELBERT S. TODD, D.D.

(Concluded.)

Doomed Religions, leaving out of the question the past, aims to come to a correct understanding of the present status and character of these religions. It proposes to examine them as they now are, and to test them not only by their fruits but by the harvest of this year. A careful reading of the several essays will show that the writers, though far apart and writing independently, have agreed in ascribing to the religions in question the same characteristics, several of which are worth a notice. Of course statements made concerning ethnic religions as a whole will be more true of one than of another, and may be altogether wrong sufficiently often to emphasize the rule, but not so frequently as to disprove the wisdom of treating them as a whole.

With Mohammedanism, Brahmanism, Buddhism, Taoism, Shintoism and Confucianism before us in the pages of this book it is easy to note in the midst of marked contrasts in doctrines the same prevailing features.

THEY ARE ALL ALIKE RELIGIONS OF FEAR.

Love is the ruling principle of Christianity, prompting to labor, gifts, and sacrifices; so that he who is not in all things inspired by love is by so much not a Christian. Fear is the active spirit of paganism. It drives its votaries on to worship; it impels to deeds and sacrifices, to penances, to self-imposed stripes and inflictions. The gods of heathenism are so represented as to create fear on the part of their worshipers.

Max Muller, who is inclined to speak of paganism in the most favorable light, is compelled to say of the gods of India: "It is true there are millions of children, women, and men in India who fall down before the stone image of Vishnu with his four arms riding on a creature half bird, half man, or sleeping on a serpent; who worship Siva, a monster with three eyes, riding naked on a bull with a necklace of skulls for his ornament. There are human beings who still believe in a god of war, Kartikeya, with six faces, riding on a peacock and holding a

**Doomed Religions*. A Series of Essays on Great Religions of the World, with a preliminary essay on Primitive Religion and a supplemental essay on Lifeless and Corrupt Forms of Christianity. Edited by Rev. J. M. Reid, D.D., LL.D. Phillips & Hunt, 1884.

bow and arrow in his hands, and who invoke a god of success, Ganessa, with four hands and an elephant's head, sitting on a rat. Nay, it is true, in the broad daylight of the nineteenth century the figure of the goddess Kali is carried through the streets of her own city, Calcutta, her wild disheveled hair reaching to her feet, with a necklace of human heads, her tongue protruding from her mouth, her girdle stained with blood."

The same might be written of the gods of China, which are so represented as to appeal to the fears of the people. The museums of natural history which contain the images of the gods worshiped by the savage tribes of the East Indies, the Sandwich Islands, some African tribes, and the original inhabitants of Mexico and British Columbia furnish abundant proof that those grim monsters ruled by fear.

Gibbon says concerning the religions and gods of our ancestors: "The ancient Druids, who were priests of our ancestors, had few representations of their deities; but their temples were in dark and ancient groves, where the secret gloom of the forest impressed the mind with a still deeper sense of religious horror, and the priests, rude and illiterate as they were, knew how to use every artifice to deepen these impressions."

The pages of *Doomed Religions* abound with proof that not a single one of the religions there mentioned can be relieved from the charge of appealing exclusively to the fears and not to the love of the worshiper. Hence they speak of the heathen as being ever busy with new sacrifices, new propitiatory and votive offerings to the gods, always led by fear. Out of their fears and ignorance combined have arisen some of the gloomy doctrines of their creeds, such as the doctrine of transmigration, with its ascending and descending series of animated bodies, innumerable births and deaths terminating, after the slow cycle of ages innumerable, in absorption in the deity.

Dr. Wentworth says: "The writer has a tract which pictures the Buddhist and Taoist hells, in which the lost are tossed by devils with pitchforks into the craters of burning volcanoes; bound by devils to hollow pillars of brass while fire is kindled inside; thrown naked upon floors of ice or precipitated on beds of spikes; mutilated in all conceivable ways, sawn asunder, thrown to wild beasts, subject to all styles of degrading transmigration — into animals, birds, insects, and vermin; pitched into pools of blood, condemned to cross bridges so narrow that they are sure to fall off to become prey to serpents and scorpions, with many other styles of torment too tedious to relate and too barbarous to mention." P. 280.

That utterances which have some faint resemblance to this have been made in the name of Christianity is not denied; but what of systems which offer only a gospel of fear to their terror-stricken followers? Suppose Christianity taught only, and with horrible emphasis and particularity, the doctrine of hell-fire, it would then offer as cheerful a gospel to its followers as is now proclaimed to millions of the race under these pagan systems.

THESE RELIGIONS ARE ONLY TO A SLIGHT DEGREE ETHICAL.

Though sometimes civil and adapted to purposes of state, sometimes military, and used to incite a warlike spirit, generally elaborately ceremonial, they have, strange to say, little relation to moral conduct. A devoted worshiper in many of these systems may lie; he may be guilty of fraud and adultery; but that need not disturb his piety, nor will it disturb him in these indulgences. The explanation made by the apologist, that "the ethical element in all religions is late in being born," will hardly do here, where it never seems to have been born at all.

We must not infer that the heathen are all immoral, untrue, or impure. Many influences help to make them otherwise, but religion can hardly be counted among these forces. Neither are their religious teachings destitute of commandments and prohibitions; but they are artificial and ceremonial.

The writer of the article on Buddhism in the midst of a review of the strange tenets of that system breaks out with the exclamation: "What a mass of moralities, labeled and marked! What singular ideas of the value of merit and demerit! The one—even so simple a matter as a good wish—affecting all a man's future life in his various transmigrations! An evil act or act of demerit condemning to hells without number." P. 282.

The morality aimed at in every case is artificial and man-made. According to the teachings of more than one of these religions hate and contemplated murder might pass without notice, while to eat without a ceremonial washing of hands or to pray with a spot of ink on the finger-nail would involve guilt. Nor need this surprise us when we read that adherents of a far better system were devouring widows' houses and for a pretense making long prayers, plotting to kill the Son of man and condemning any man who would eat an egg that had been laid on the Sabbath. Indeed, some have understood a sect of Christians to teach that while it would be wrong to steal a sheep it would involve far greater guilt to eat of it on Friday.

Ran Chandra Bose says of Mohammedanism: "The only things almost about which they are very particular are the laws in the Koran about prohibited food and certain external observances; and consequently lip profession and lip worship, accompanied with abstinence from certain kinds of food and the wearing of some kinds of badges, pass for piety and godliness even when the character of the parties who can only boast of such externality is depraved to the very core." P. 106.

Concerning Shintoism, the ancient religion of Japan, Dr. Maclay writes: "We may perhaps as well state at the outset that an examination of the Shinto literature discloses the fact that Shintoism has no moral code, enunciates no clearly drawn distinctions between right and wrong, presents no authoritative statement or illustration of the principles of morality, and does not, in fact, enter seriously upon the discussion of any ethical subject." P. 346.

Where some attempts have been made to instruct in

ethics, either from lack of agreement as to what was right or the absence of proper motives to enforce the teaching, failure has ensued. In some cases laxity of morals can be traced directly to their peculiar teachings; as, for instance, the doctrine of Karma, or fate, which underlies more or less all these systems.

Of this Rev. T. J. Scott says: "This doctrine of fate furnishes a sad example of the wide-spread blighting influences a vicious idea or doctrine can work when generally received. The idea of fate has repressed and blighted and vitiated human life as the breath of a vast and deadly pestilence. Every bud and opening flower of virtue seems blasted by it; every growth of vice and crime seems fostered by it. It crushes human progress in good, but forms a favorable atmosphere for the development of wickedness. Thieves, robbers, murderers, and monsters of debauchers complacently offer as an apology for their stealing, robbing, murdering, and debauchery 'Kismet' (fate)." P. 140.

Paganism as a whole has no morals. Pagan peoples have, but their religion ordinarily takes a path which is quite apart from the domain of ethics. This is the reason why under the very shadow of these religious systems polygamy can flourish, infanticide and falsehood not only be practiced, but justified, self-murder commended, the widow be immolated with the body of her dead husband, children be thrown in the Ganges or burned before Baal, slavery of the worst forms and the degradation of women justified. What can a religion hope to do with such morals, or rather with such immorals, as these? The moral condition of humanity anywhere is deplorable enough to suggest a comparison to the man of Jericho who had fallen among thieves and was left wounded and half dead; but it is vain to look to any existing form of paganism for help. They may be depended upon to pass by on the other side.

THESE RELIGIONS ARE DESTITUTE OF ALL MISSIONARY SPIRIT.

Granting to them all that they claim in the way of excellence, yet the world is no better off on that account. It is not invited to share in this good, and in some cases is positively debarred from doing so. Max Muller, in making a classification of missionary and non-missionary religions, puts Mohammedanism and Buddhism along with Christianity in the former class. What is no doubt implied is that these two systems are not in their nature opposed to missionary effort. They are rather in favor of it. In the past they have each known times of great expansion. At present effort at expansion has practically ceased. Mohammedanism may make feeble sallies into the heart of Africa and Buddhism in Central Asia, but these efforts are increasingly feeble, and must at no distant day cease. These two religions have practically passed from the class of missionary to that of non-missionary religions, leaving Christianity to stand alone.

As to the other systems, they are of two classes. A part is opposed to all missionary effort on principle. With them religion belongs to the nation, and is no more

to be shared with the world than any other good they happen to possess. Such has always been the spirit of the Brahman, the Parsee and the Jew. As to a still larger class, they are eclectic—that is, they hold the truth as so indifferent a thing, so carelessly, that it is no matter what you believe.

An acute scholar, and long resident in China, writes: "There are three religions in China: Confucianism, Buddhism, and Taoism; and it is often supposed that the nation is divided between these three, and that there are so many Buddhists, so many Confucianists, and so many Taoists. No mistake could be greater. Though mutually conflictive and repugnant these three systems live together in perfect harmony in China. The people believe in them all and they belong to them all. Such is the latitudinarianism of the Chinese that they would neither see nor feel any thing incongruous in being members of every Church and subscribers to every creed on earth."

Dr. Wentworth adds: "In conversation with Buddhist priests we have often had them tell us, 'We have read your books Jesus was a good man, just like Buddha; our religion is just like yours.'" P. 282.

The old Greek and Roman mythologies took the same course. Gibbon says: "While they acknowledged the general advantages of religion they were convinced that the various modes of worship contributed alike to the same salutary purposes, and that in every country the form of superstition which had received the sanction of time and experience was the best adapted to the climate and to the inhabitants. Rome gradually became the common temple of her subjects, and the freedom of the city was bestowed on all the gods of mankind."

Great praise has been bestowed on these religions because of their liberality in tolerating other religions; but it was because they held the truth to be so unimportant that they did not care what men believed, and certainly would not bestir themselves to give them a better faith.

The systems of paganism that are now extant all profess to have the truth, and all differ as to why they will not put forth effort to give it to the world; some because they are opposed to doing so on principle, some because they are simply indifferent; but all agree that the world must look elsewhere for help. This is a significant confession.

THEY DO NOT FURNISH A SUFFICIENT BASIS OF GENERAL INTEGRITY AND PUBLIC CONFIDENCE FOR THE CARRYING OUT OF EXTENDED SCHEMES, BENEVOLENT OR FINANCIAL, OR FOR THE ADMINISTRATION OF JUSTICE.

It is a well-known fact that commerce is in the hands of Christian nations. This is not because for the time being Christian peoples own the ships and happen to monopolize the trade of the world, but because heathen peoples are handicapped and entirely unfitted to enter into competition with Christian nations. Organization and co-operation are the watchwords of this business age. Indeed, enterprises of magnitude can only be carried on

in this way. This is only possible where there is a good degree of integrity and truthfulness and business honor. Any great business scheme must collapse the moment it becomes known that dishonesty is the rule among employes. Heathen religions do not furnish the conditions on which commercial prosperity may be based. No more accurate thermometer of general integrity and public confidence can be found than the rate of interest on money. Where investments are certain interest is low; where uncertain it must be made up by an increased rate. The rate of interest in all heathen cities is exorbitant.

The following is not more true of the country of which it speaks than of many others: "Additional evidence concerning usury in Hindostan has been laid before the Council. A ryot borrowed 10 rupees ten years ago; he has paid 110 and still owes the lender 220. Thirteen years ago a widow borrowed 150 rupees (say \$75); the lender has taken all the products of her forty-acre farm ever since for interest alone. A ryot borrowed 17 rupees in 1858; he has paid 567 on account, and still owes 375."

Falsehood and deception, where generally practiced, make business, except on a small scale, impossible.

A writer already referred to has found it necessary, in order to support his view of heathen religions, to clear the Hindus from the charge of being persistent and outrageous liars. He goes back for proof to Ktesias, the famous Greek physician, who lived 400 B. C. and to Megasthenes, the ambassador of Seleucus Nicator; brings up the testimony of the King of Siam, which is now 1,600 years old, and of the Mohammedan conquerors, which, while it might have been in point 500 years ago, is now rather stale (*India; what can it teach us?—Muller.*)

It would be interesting to know how the report became so widely believed that a Hindu trader was "an ant's nest of lies;" and it is still more significant that those who hold to that opinion are those who have dwelt longest among them and have known them most intimately. One who has spent most of his life abroad says concerning another people: "As a people the Chinese are sadly destitute of truthfulness and honesty. I have never known a heathen in whose word I could put the slightest confidence. A Chinaman is never so much in his element as when telling a barefaced falsehood. A lie with him is just what a smart repartee is with us, and any deception he can practice is regarded as legitimate cleverness. A Chinaman can be thoroughly honest from policy, but he is seldom, if ever, found honest from principle. The officials are known by the court and the people to embezzle their hundreds and thousands and tens of thousands, and yet they are not regarded as disreputable by any. Bribery, corruption, and extortion fill the land."

In proof of this we offer the treaties made between the several Christian nations and heathen powers, as, for instance, that between the United States and China, which stipulates that, while subjects of that country dwelling among us and becoming amenable to our laws shall be tried here by a jury of our people, our countrymen breaking their laws shall also be tried by our courts

and judges. This stipulation is made because of the known lack of truth, impartiality, and justice in their courts. (On account of this want of integrity the customs service in several heathen countries is in the hands, not of natives, but of foreigners. This has been brought about in spite of the prejudice against them simply because the revenue passing through foreign hands was found to be so much larger than when managed by native officials.)

Notwithstanding this want of confidence one in another in business affairs, shrewd and enterprising Chinese merchants thought to introduce among their own people the business methods which they saw to be so successful in other lands, especially that of forming large corporations. The result is told in a Shanghai letter to the *London Times*: "The general break-down of joint-stock enterprises created and managed by Chinese probably results from more than mere inexperience. It brings out clearly a serious defect in the Chinese character which will prevent their ever accomplishing any thing really great in the field of commerce or finance—the incapacity to work honestly for others. It is the same defect which prevents their civil, military, or naval administrations from attaining to any position of importance. Perulution rules from the emperor to the coolie, and in all their undertakings individualism so strongly asserts itself that the effectual co-ordination of forces required to bring any enterprise to a successful issue is not attainable. It will, no doubt, be a great disappointment to the enlightened among them to discover that this taint on the character of the people is indelible, and that, much as they wish to get rid of the presence of foreigners, it is nevertheless to foreigners they must apply to organize the resources of their country, whether by means of railways, steam-boats, mines, or any other form of combined effort whose success depends on the certainty that every man will do his duty."

This condition of things comes out in even more painful forms sometimes. Paganism is confined to the more densely populated countries of the East, where the conditions of life are hard, and where locusts, floods, drought, or pestilence reduce thousands to the verge of starvation. The result has been well described by Medhurst: "The supreme government and local authorities at such times profess great concern for the sufferings of the people, and measures are set on foot at times on an extensive scale to organize schemes for relief; but inefficiency and corruption nearly always interfere to defeat the most beneficent intentions, and little or nothing is eventually effected beyond the bestowal by imperial favor of a new tablet upon a river god or the offering of a special sacrifice to propitiate some deity supposed to be offended."

This condition of things, if not the direct fruit of pagan religions, may justly be charged to their helplessness and indifference. The people are utterly unprepared for the struggles and competitions which the age is sure to demand of them. They must for the present content themselves to see the richest prizes in the way

of the trade of even their own land pass into the hands of others, and they themselves become hewers of wood and drawers of water till they can replace their pagan morals with Christian sentiments and practices.

THESE RELIGIONS MAKE ON THEIR FOLLOWERS LARGE DEMANDS OF TIME AND MONEY AND GIVE THEM BACK PRACTICALLY NOTHING.

Paganism is costly. This is in part because, being destitute of any real life and power, it endeavors to make up for it in showy ceremonials. Attention is diverted from the fact that Diana herself is helpless by attracting attention to the beauty of her shrine and the pomp of her worship. Beautiful groves and imposing temples cover inner poverty of spirit just as numerous living priests are supposed to turn attention from the fact that the idols are lifeless. This has been equally true of Christianity, which has put on a profusion of leafy ceremonials in the measure that it has been wanting in fruit. As a rule the ceremonial in religion is the most costly part of it. It demands beautiful temples and shrines, costly garments and sacrifices, vast numbers of priests and attendants. These demands extend to the individual who is burdened with the cost of numerous ceremonies for the expulsion of sickness from the home, of blight from his fields, or of guilt from his conscience.

A foreign resident in any pagan land is surprised at the number of religious ceremonials, the oft recurrence of saints' days, the frequency of religious processions, and the continual appeals for aid to some branch of religion. The reason for the distinction so often made in pagan lands between a religious man and a secular man is founded on the fact that for one to be quite religious he must give his whole time to it and then fail to keep up with the demand for prayers and superstitious practices which his religion imposes.

Christianity, with all the benevolent schemes which attach to it, costs but a trifle compared with the financial burdens which paganism imposes on its followers. In the simply empty and absurd rite of propitiating evil spirits, to say nothing of the worship of the gods, China pays the sum of one hundred million dollars annually. The sacred white elephants of Siam are covered with jeweled garments, sleep on beds of richest silk, eat the choicest viands out of golden dishes, and have their smallest wish ministered to by a retinue of attendants. All this the people lavishly supply; and this is one of the smallest of the burdens which their religion lays on them.

Attention has often been called to the cost to India of the system of Brahmanism. The support of a vast army of priests and religious mendicants, the erection of shrines and temples, the penances and pilgrimages imposed on the worshipers, suggest an enormous total. Hence it was that the Mohammedan conquerors of India found the expenses of their expedition paid out of the spoils of the temples, which had been gathered from a people noted for their poverty. But this would not be so bad if any adequate return was made to the people for the vast outlay.

Where will we look for proof that these religions offer any real comfort in sorrow, inspire any hopes touching the hereafter, or answer any real longings of the soul? Polytheism, wherever accepted, precludes the possibility of rest of soul. Where the gods are many some are likely to be propitious and others imagined to be angry, and so the worshiper is kept in doubt and fear. Any misfortune he traces to this source, and finds in it new reason for anxiety. It is equally certain that many of the doctrines of pagan religions can yield only a harvest of foreboding. That such is actually the case is proven by abundant testimony in which the confession of the heathen themselves is prominent. No stronger proof could be adduced in favor of this view than the marked pessimism that underlies all Eastern religions.

In Christian countries the opposite or optimist view of life prevails. This makes it impossible for one reared under Christian teaching to believe that the Buddhist ever does mean annihilation when he speaks of his longed-for Nirvana. That he does mean so, and how he can bring himself to desire it, the following extract, written by Coomara Swamy, a Hindu, may suggest. He writes from the stand-point of the Buddhist:

"Why complain of future non-existence when, according to what I am taught, I know that till now such has always been my lot? Nihilism was the great Sahara and existence but the little oasis, and not a pleasant oasis either. To revert to my native condition cannot certainly be a grievance. Indeed, how can it be so, if one will but dispassionately study the wretchedness of existence? But for life there would be no sin, no pain, no punishment. True, there is that something which is called enjoyment in the world. But to the thinking mind this is merely a will-o-the-wisp and a delusion. If there can be no pleasure without some pain being associated with it, why have even the former?"

Such reasoning—and it is precisely such with which Buddhist books are filled—could only proceed from those who, unfed and unsatisfied, have turned to annihilation as the best that offered. Another fact which looks in the same direction, and which the traveler in pagan lands is certain to notice, is the lack of any traces of joy in worship. Paganism is almost absolutely songless. Mohammedanism issues a chant, but there is no trace of joy in the minor dirge. Six hundred million Buddhists are songless, as are the Brahmans, Confucianists and Shintoos. The cheerless systems under which they dwell leave them no heart or theme for song. On the whole, the words of Isaiah were never more pertinent than when the question is asked modern pagan people, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not?"

THESE RELIGIONS HAVE FALLEN FAR BELOW THE STANDARD WHICH THEY THEMSELVES SET UP IN THE BEGINNING.

Aiming to arrest corruption they are themselves conspicuous examples of decay. The searcher for proof that man unaided attains at length to the true, the good,

and the beautiful, will find cold comfort in the study of these religions. In each case there is progress downward. The authors of the various chapters of *Doomed Religions* are appreciative, and sometimes enthusiastic, as they speak of the origin and early history of the several religions. While they confine themselves to an analysis of the ancient books they retain a respectful tone. When they turn to describe religion as it now exists in the various pagan lands we detect a growing contempt which continues to the end of their chapter.

The fact has often been pointed out that Brahmanism was purest when youngest. The most ancient Vedic poems contain the loftiest conceptions of God, the more modern Puranas are polytheistic and sensual, and later developments indicate that progress is still going on in the same downward course.

Buddhism in its fountain-head is at least a beautiful poem. Had it no subsequent history we must ever look upon it to admire and be instructed. As we trace the windings of this stream through the muddy fields of superstition and growing depravity, at every step of which it gathers pollution till it forms the Dead Sea of modern Lamaism, our admiration is swallowed up of loathing.

If we are inclined to admire Mohammedanism, and wish to continue to do so, we must confine ourselves to its early development. The farther away from its source we go the less of truth and beauty remains. Ram Chandra writes of Mohammedanism what is almost equally true if the name of any other pagan religion is substituted: "That the political power has been on the wane for centuries, that their religious influence has been declining every-where, that their morals have been debauched, and that they have deteriorated in physique, these are facts too well known to be pointed out, facts admitted by Mohammedans themselves." P. 112.

We are therefore driven to the conclusion that for all the purposes for which religion is supposed to exist—for rest of the soul, for comfort in adversity, for help to regulate the unruly passions of our nature, for confidence in the hour of death—the best forms of heathen religion as they now stand are lifeless and impotent. "Now that which decayeth and waxeth old is ready to vanish away."

The Mission Field of Africa.

(The following are extracts from the Report of the Centenary Conference on Protestant Missions held last year in London.)

WEST AFRICA.

REV. W. ALLAN, M.A. (C. M. S.), FROM WEST AFRICA.—I often hear persons speaking of missionary work in West Africa as if it were a trophy of victory crowning the labors of the Christian Church in carrying out the last command of its divine Master, instead of which it is a conspicuous proof that hitherto the Church of Christ has only been trifling with the subject of missions. West Africa is still almost wholly enveloped in heathen and Mohammedan darkness. Several religious

bodies have a few scattered stations along the coast, most inadequately manned, where the rays of the Gospel are feebly shining, while there are large stretches of coast, inhabited in some cases by the most intelligent and industrious of African negroes, where nothing whatever is being done to overthrow the kingdom of Satan and to set up the banner of the cross. And as for the interior, it is at present almost untrodden by the missionary's feet. When I speak of West Africa I mean all that lies to the west of Greenwich and ten degrees to the east, which includes a district, speaking roughly, of four millions of square miles and over fifty millions of inhabitants; and if heathen and Mohammedan darkness were indicated on that gigantic map before you by black, and every little missionary center by a speck of white proportionate in size to the Christianized population, you would scarcely be able to distinguish beyond the platform any thing but one prevailing color of pitchy gloom. West Africa, instead of being a ground of boasting, is for the most part lying in the very lowest depths of degradation and devil worship. West Africa, like other portions of that dark continent, cries out with trumpet voice against the apathy and indifference of professing Christians, and pleads for the presence of the missionary messengers of the Lord Jesus Christ.

All that can be said is that during the present century a beginning has been made, and much more effected already than could reasonably have been expected, considering the comparative insignificance of the resources available and the difficulties of the task to be accomplished. But it would be a fanciful dream to suppose that more has been done than to show what may be expected when the whole Church of Christ wakes up to the duty and the privilege of engaging in missionary work, and when the Lord's people learn that they are only His stewards, and consequently disburse their means for the advancement of his kingdom, instead of for their own special purposes. One thing that I learned from my recent visit to West Africa was that missionary work is a much slower and a far less easy task than most persons realize at home; and that to expect to raise up in the course of a few short years, out of the depths of pollution and barbarism, a self-supporting and a self-governing and self-extending Church, which shall be a glory to the Church of Christ at large on account of its purity and zeal, is to look for what will only breed disappointment and sorrow, and for something altogether at variance with what we know of the usual mode of divine procedure. If the Creator employed six periods of unknown duration in fashioning this earth for the habitation of man, if he employed four thousand years in preparing mankind for the coming of the promised Redeemer; if one of the distinguishing characteristics of the kingdom of Christ be, according to his own showing, its gradual development; if it took the Anglo-Saxon race some seventeen centuries after the first proclamation of the Gospel to attain that maturity which is indicated by missionary zeal; and if the Epistles and

the Revelation of St. John indicate that even the Churches which the Apostles themselves planted were so defective, and even corrupt, is it reasonable to expect in a single generation, or even in the second or third generation of converts from heathenism, a reproduction of that high moral and spiritual tone which even in our own privileged and enlightened land animates only a very small proportion of those who "profess and call themselves Christians?" The highest conceivable aim must undoubtedly be kept steadily in view from the beginning, and every effort put forth to secure its attainment; but we must neither be surprised nor discouraged when we find the laws of heredity operating and the measure of success which crowns our labors far short of what we would desire.

Considering all these things, and the gigantic difficulties which intercourse with ungodly white men has occasioned, I do not hesitate to affirm that, in spite of serious drawbacks and many things that were saddening, into which this is not the place to enter, I saw much to make me feel how grateful those would be who sowed the seed of the Gospel in Sierra Leone if they could but behold what may be witnessed there at the present day. A fortuitous concourse of the most abject and degraded beings that slave-dealers could collect, or humanity produce, has been converted in comparatively few years into a colony of intelligent educated men and women, professed believers in the Lord Jesus Christ, and far more scrupulous about their attendance at church and the various ordinances of religion than professing Christians in this country. Indeed, as regards all the externals of religion, there is a marked superiority among the nominal Christians of Sierra Leone over those who bear the same name in this metropolis. The quiet and orderly observance of the Lord's day is a remarkable feature, and puts London and most country places to shame. The road from Fourah Bay to the cathedral at Free Town, a distance of nearly two miles, is lined every week-day with petty traders doing business in the open air as well as in their little shops, and the thoroughfare itself blocked with hawkers, purchasers, and others, bearing burdens on their heads, whereas on Sunday there is not a single shop open, and, except occasional hammock-bearers, not a single person carrying a load of any kind. The places of worship are crowded, the proportion of communicants is extraordinary, and the religious contributions of the people most extraordinary. Family worship is also very general, and the class-meetings and other Bible classes, held usually at 7 A. M., largely attended. On one occasion, when I dropped in unexpectedly at such a meeting, I found at least two hundred and fifty women present, and about the same number of men, at the same hour in the evening. The native Christians as a body take a warm interest in religious matters, and are free from the doctrinal errors which have honeycombed the religious world at home. In many cases, when trading up the rivers, they set on foot and conduct religious services, sometimes even erecting churches and gathering together regular con-

gregations, which the nearest native pastor visits from time to time for the purpose of administering the holy communion. As for the pulpit ministrations of the pastors, curates, and catechists, of which I had many opportunities of judging, my only criticisms were that they were too elaborate and scholarly, and sometimes better fitted for a university or cathedral pulpit than for the congregation to which they were addressed.

Passing, however, from Sierra Leone, let me say a word about the Yoruba Mission, where, in consequence, I suppose, of much less intercourse with Europe, there seemed to me to be a healthier moral tone than I found in Sierra Leone, especially on the subject of polygamy. Domestic slavery is the chief evil that has to be grappled with and put down among the members of the Christian Church in Yoruba. I was thankful to find many traces of a missionary spirit among the Yoruba Christians, such, for example, as organized bodies of missionary district visitors, in connection with several congregations, going among the heathen and Mohammedans for the express purpose of winning them over to Christianity, and open-air preaching on Sundays and week-days among the heathen, and efforts being made by individuals—which seemed likely to be crowned with success—to obtain openings for the Gospel in neighboring heathen lands. One case struck me as very interesting.

The Church Missionary Society has just established a station at a village called Iporu, with a congregation of over twenty Christian converts who have been gathered out of heathenism through the efforts of an inhabitant now deceased, who heard the Gospel at Abbeokuta, became converted in heart and character, and on his return to Iporu laid himself out for the enlightenment of his towns-people. A visit was paid to the king just before I was there by two of our native agents, and one who had been there previously asked him whether he had forgotten what he had said to him before on the subject of prayer. "O! no," he said, and going upon his knees and with his eyes turned toward the ground he repeated the following prayer, which he had composed for himself, and which, though still a heathen, he was in the habit of using: "O! God, King of kings, who setteth up one and humbleth another, hear me and forgive me my sins; I am not wise; give me wisdom, order my footsteps in this world. There are those in the royal family who are older, and wiser, and better, but me thou seest fit to put in the room of our father. Leave me not alone to rule this town; do thou send peace and concord in my days, and lead us in all our counsels. Establish thy holy religion in this town in my days, for Jesus Christ's sake." And then he concluded by repeating the Lord's Prayer and the Apostolic Benediction.

I will now only speak of Brass and Bonny in the Niger Mission. Here native agency has been alone at work. European agency has operated for evil and not for good. For several centuries European traders have had stations there, and, as usual on the West coast

of Africa, have proved a curse and a scourge, and infanticide, snake worship, cannibalism, and horrors of the most fearful kind continued unabated. But the Crowthers went there twenty years ago, father and son, and already those places are Christian settlements. Infanticide and cannibalism are in these places detested abominations. The worship of the Iguana is overthrown, the priest is a regular attendant at the house of God, and the Iguana itself converted into an article of food. I visited the Juju temple, which a few years ago was decorated with twenty thousand skulls of murdered victims, whose flesh had been consumed by the priests and people of Bonny, and I found it rotting away, in a state of ruin and decay, and with only two or three hundred skulls remaining as ghastly memorials of former days. I passed through the grove which was formerly the receptacle of so many murdered infants, and I found it had become the regular highway from the town to the church, and that the priest was now a baptized Christian. At seven o'clock on Sunday morning the sounds of sacred song were wafted from the church across the pestilential swamp to the steamer on which I had been spending the night, and testified to the blessed change which the Gospel of Christ had wrought. At eleven o'clock I went ashore and addressed 885 adult worshippers, including the king, the three former heathen priests, chiefs, and a multitude of slaves, and was thankful to ascertain that the work of conversion was still going on, for in addition to 648 persons already baptized—of whom 265 were communicants—there are over seven hundred at Bonny alone who are now under instruction preparatory to baptism. We met for worship under difficulty, for the church had been pulled down to make way for a new one, which was to accommodate a congregation of 1,500. The cost of this church, which was an iron church obtained from England at an expense of £1,000, has been defrayed almost entirely by the people and the chiefs of this place. So liberally do they contribute that in the case of the new church recently opened at Brass one chief alone contributed £480 of English money, besides costly offerings.

BISHOP CROWTHER, D.D. (C.M.S., of the Niger): I consider the best and most advantageous way of working on the West coast of Africa is to educate, as well as circumstances will allow, as many of the natives as possible, and send them among their own people proclaiming the Gospel of Christ. I say this, Christian friends, not from selfish motives, but in order to aid and promote the progress of the great work which you have at heart, and for which you have been laboring for many years. I have been acquainted with many of the missionaries that have been sent to the West coast of Africa. Many years ago I attended many of their meetings. I was brought to the colony of Sierra Leone with many others who spoke various languages. Now, one of the great obstacles in the way of your missionaries' success in their work among the negro race has been the difficulty of learning their languages. They did the best they

could, but this portion of their work was very tedious. The translation into the native languages takes years to accomplish. I have witnessed this in the colony of Sierra Leone, and in connection with, for instance, the translation of the Cameroon and Calabar languages. I am quite aware of the labor which this caused to those excellent men, both of the Baptist and Presbyterian Missions, to be able to accomplish such a great undertaking. I was born, my dear friends, in the interior of Africa, and was carried away into slavery and liberated in the colony of Sierra Leone. When I was appointed by the Church Missionary Society to go into my own country I will tell you what I did. I commenced at once translating the word into my own language, and now the pastors who are laboring under me, besides my own son, are carrying on the translation not only into my own language, but into five or six more, and these the people are being taught at the present time.

I wish particularly to tell you what the converts at Bonny do. You have already heard what kind of people they were, and what were their religion and habits before Christianity was brought there. Now when they became Christians they went into the market, to the interior, some fifty or one hundred miles beyond, where neither bishop nor deacon had ever reached. On the Sunday these converts put by their salable articles, and then collected themselves under a shed and began to read their prayer-books, catechisms, and their primers and also the Lord's Prayer. All the people from the interior stood round them and said, "What are you doing? Why do not you come to buy our palm-oil or what we have to sell?" "No," they said, "we learn from this book to remember the Sabbath-day to keep it holy." Then the people said, "We do not know such a thing as that;" and these converts reply, "We have been taught that it is a very good thing." The result would be that none would either buy or sell; therefore the market became stationary on the Sunday, and was not opened until the Monday. Then they sold all their things and went back immediately. And I may tell you these men do not adulterate their goods. Rum, or gin, or whatever they took to the market, was genuine, just as it was when they received it, whereas the heathens opened the bottles and jars and poured in as much water as they could, until they made two jars from one; consequently the heathen perceived that these people brought unadulterated goods there, and in the end we reaped great benefit from our work, and our efforts were crowned with success.

When the converts are not at home now on Sunday the people among whom they have been holding service learn for themselves the Lord's Prayer, the Ten Commandments, and so on; and at this present moment in fourteen places they are sending for native missionaries to come among them to the interior beyond our stations. It was the Christian converts that carried the word far and wide, and in that manner we want to train up the ideas of the people in our various Missions. I hope that assistance will be given to the missionaries, and that

wherever they go, whether east or west, they will try to educate as many natives as possible to become teachers in their own country.

NORTH AFRICA.

REV. H. GRATTAN GUINNESS:—I wish to introduce some of you here to a Mission which I dare say you are not acquainted with. It is a young Mission, but a very enterprising one. It is a Mission to native races in North Africa. I cannot trace its history. Mr. George Pearce, of Paris, was led, at the instigation of another Christian brother (who is here to-day, by the way) to go to North Africa with his wife, and to undertake to found a Mission among the Kabyles. That race is very numerous; there are some ten millions of them in Morocco, in Algiers, in Tripoli, in Tunis, and right along to the borders of Egypt. The Society has sent missionary after missionary, bands of them, until at length it has succeeded in establishing a chain of stations extending over no less than one thousand miles in length, and worked by some forty missionaries, devoted men and women, some of these self-sustaining, and all, I believe, suited to the work. There has been a very good preliminary work done there, and the prospects of that Mission are most encouraging.

I can say no more about them than this. North Africa is near us; it lies within some three and a half days' journey; you can cross France in less than two days right down to the south, and a day and a half will take you across the Mediterranean. North Africa is near us. What a call! What a field of missionary work! Here is room for Christian men, and women, too, especially the latter. How many of you here might do a glorious work for God in that region! I urge upon you to help this Mission by your prayers and otherwise, and I urge upon many of you to give yourselves, if you can, to that inviting and most important region.

Now, a word as regards the region that lies immediately to the south. Beyond the Atlas Mountains, those great mountains on which I myself have looked, to the south is the great Sahara, and beyond the Sahara, and extending across the whole of that continent, is another region which is wonderfully populous. What is that region? It is not the Congo region; the Congo region lies south of that again; it lies between the Congo region and the Sahara; and what is it? It is the true home of the negro; it is the Soudan. There are three principal parts in that great region, Western, Central, and Eastern Soudan. That is the home of the blacks. There is Western Soudan, that is the Niger region; there is the Eastern Soudan, that is the region of the Upper Nile; so that you can see there are two great rivers connected with it; and there is Central Soudan all around Lake Chad. I cannot attempt in these few moments to tell you about the nations lying along the Niger. You imagine, perhaps, some of you, that because there is a good Mission on the Lower Niger that therefore that country is properly evangelized. *My dear friends, it is only just beginning to be*

evangelized. The Niger River has two great branches, the Benuè and the Quorra, on neither of which there are any missionaries whatever. Where the rivers join, certain mission-stations, I believe, have been founded; but in the enormous Lake Chad region on the one side, and the great region of the Quorra on the other side, containing nation after nation, there is not one missionary at all. Why, you have there a whole series of nations! Study the great Soudan, especially its moral and spiritual state, for there are neglected millions there, probably one hundred millions, whose languages for the most part have never been acquired. And in the whole of that region there is not one missionary.

UGANDA.

MR. EUGENE STOCK (Editorial Secretary, C.M.S.):—I now come to the spring of 1874. What do we hear then? Another telegram in the London papers: "The great one-stone is really dead, and his body is coming home on one of the queen's ships." That I take it is the starting-point of modern missionary enterprise in Africa. There were Missions before, but they were small, and just the beginning of things. The country was not known. The slave-trade should be grappled with, and the Gospel should be planted in the Dark Continent. You know how the noble Scotch Churches planted Missions on Lake Nyassa. You know how, a little later, a party of the London Missionary Society founded a Mission on Lake Tanganyika and sacrificed on the altar that great man, Dr. Joseph Mullens. Later on still Baptist brethren established two Missions on the Congo. In the meanwhile the Universities Mission, started before, was beginning to develop. God is not in a hurry, and the time comes when that great Mission does its noble work in Eastern Africa.

I come now again to the Church Missionary Society. In the spring of 1876 a party of eight go forth from England to Zanzibar, to make their way up to the interior to the north of the Victoria Nyanza, in response to the invitation of Mtesa, King of Uganda, where Soudan had been before. There were eight of them. How many of them are left to-day? There is only one left in Africa. Alexander Mackay is there to-day. No, I suppose, has lived so long in Africa, without coming home, as he has. Another is in Palestine, and the other is either dead or invalided.

On March 12, 1882, the first baptisms of adults in Uganda took place. Five men were brought into the fold of Christ on their own public confession of faith. At the very time that they were being baptized there was a man in England preparing to go forth to Africa, known to the brethren out there—James Hanning, a young clergyman in Sussex. He goes through many privations and difficulties on his journey inland, but his brethren force him to return, because his body is more a burden to them than his presence is a profit to them. He comes back, and then he goes out again. In October, 1884, the great King of Uganda, who was a friend of Stanley, dies. In January, 1885, his succe-

is on the throne, and the three boys, now famous throughout the Christian world, are burnt to death singing praises to the Master.

In the meanwhile Hannington, now as Bishop, goes into the interior. At the very time of his starting from the coast a remarkable service is being held. Notwithstanding the burning of the boys and the threats of the king you have in July, 1885, one hundred and seventy-three Christian worshipers—converts in Uganda—gathering together to praise the Lord, and you have thirty-five well-trying converts sitting down at the table of the Lord. Then you come on a little later to October. Hannington has come to the very border of the kingdom. You know the story of his last week and death. The Lord called him expressly, not to be a great missionary, but to lay down his life that his name might be an inspiration to all to pray and work for Africa.

Six months later, in the summer of 1886, the storm bursts again, and many young men, both Protestants and Roman Catholics, are seized, burnt, and hacked to pieces; some are banished and others compelled to flee.

Coming on a little later you have another young man, Bishop Henry Parker. It was only last week that we received a full account of that good man's death. He and his brethren, Mackay, Ashe, and Walker, were at the station at the south end of the lake, considering what they should do to relieve Gordon in Uganda. He was in peril because the king said he would not let him leave unless another came in. It is decided that Walker shall go into Uganda. Shall I tell you what he says? "Some one must go in to help Gordon. The king will hold him as a prisoner, and will not allow him to leave the country; he wants one white man to go as a hostage, and I am ready to go there and face any thing." Hardly is this arranged before the great blow falls. They have the Lord's Supper together the Sunday before Easter, and they retire to rest. Mackay is called up in the night to see Parker, who is in a raging fever, and at 9:55 on Monday night Parker breathed his last, and is buried at six o'clock the next morning. That is the issue of that good man's short life. We have to think of our beloved brethren there, and think of the converts in Uganda, with all the sad persecution which they have to endure and the danger they are in to-day.

THE CONGO REGION.

REV. DAVID CHARTERS (B.M.S. of Congo Mission): As one thinks of Africa the names of those who have been active in her deliverance come before us—we think of Bruce in Abyssinia, of Mungo Park on the Niger, of Moffat, and Livingstone, and Gordon, and Stanley. Before passing on let me add one tribute to the memory of Dr. Livingstone. One night, on board the *Peace*, last year, we were talking of Africa and her degraded condition. We spoke of Dr. Livingstone in the course of the conversation, and Mr. Stanley said, "If Dr. Livingstone were alive to-day I would take all the honors, all the praise that men have showered upon me,

I would put them at his feet and say, 'Here you are, old man; they are all yours.'" Of one thing I am certain, that, although Dr. Livingstone is not here to-day to speak to us, his actions, his whole life says, as he would have said if he had been here to-day, "Not unto me, but unto Him who loved me, and gave himself for me, to him be all the praise." Where is the man who can read of Livingstone without being touched? Where is the woman, where is the man, who can read the words in his last journals, written at a time when friends had deserted him, when he was ill, and every thing seemed to go against him, "All I can add in my loneliness is, may Heaven's rich blessing come down on every one, American, English, or Turk, who will help to heal the open sore of the world?" And again: "To me it seems to be said, 'If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold we knew it not—doth not He that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall he not render to every man according to his works?'" Let us take and apply these words to ourselves, and let us think of our Saviour, of our Lord, of his life, his death, and his great sympathy and consideration for us, and the inexpressible privilege that we possess of working and doing something for him. Surely, nothing can be too much for us to give up or to do.

You mothers here, have you lost a loved one? Was their last message dear to you? You often think of the last words they uttered, and yet you sorrow not as those without hope; you think of the many mansions, you think of the words, "I go away to prepare a place for you, but I come again to receive you unto myself." You have been in the midst of trial and difficulty; what was it that buoyed you up? What was it that enabled you to look up through your tears with a sad yet thankful heart? Listen! "If I go away I will send a Comforter, and the Comforter, when he is come shall teach you all things, and bring all things to your remembrance." African mothers never had your hope. You see on African graves the tokens of the mother's love; you see broken pots; you see charms; you see fetiches. Do you see that mother with that little clay pot in her hand? You look inside, and you see some nicely-prepared food. She is going to lay her offering on the grave of her loved one, and thinks that the dead would like that food. Speak to her of heaven, of a resurrection; she cannot understand it; she has never heard such news before. Ask her if she thinks that God is good. In the midst of her sorrow her motherly heart will answer, "No, God is bad; he took away my child." There is a something in every man that pertains to God, that answers to what is good and godlike. We see it in our fellow-men, in the African; even in the cannibal love answers love, and kindness will be met by kindness.

One of the most promising and encouraging features in our work in Africa is the simplicity of the people in the interior. You try to strike a bargain with them,

and you will find that they are as sharp and perhaps sharper than you are; but in many other respects they are like big children. True it is that they are somewhat prejudiced in favor of their charms; but such prejudices are not nearly so strong as some imagine. It has been my conviction all along—and still is, and what I have seen has strengthened and deepened that conviction—that wherever the Gospel of Jesus Christ has been preached in sincerity, souls have been converted to God, and, better still, the lives have borne testimony to the genuineness of such conversion. Compare the Africans of the coast with the Africans of the interior. In the interior we find wild, unsophisticated children of nature; on the coast we have a set of people who have acquired the vices and evils of the white man, with few of his virtues; they have been contaminated by coming into contact with ungodly and unprincipled men; they have been made ten times worse than they would have been if let alone. Are we going to wait until the influences which have worked such havoc upon the coast penetrate into the interior? Are we going to allow all that is low, mean, and degrading to lead the van into the interior of Africa, and then let the grand and glorious old Gospel follow in its train? Surely never!

It is my privilege this afternoon in speaking of Africa to speak more particularly of the Congo Missions and the possibilities of mission-work in the Congo Valley. The River Congo is now recognized by many to be the highway into the Soudan and the interior of Central Africa. On arrival at Banana, on the West coast of Africa, at the mouth of the River Congo, we changed steamers, and took passage to Underhill Station, about a hundred miles up. Not far from Underhill we came to the first cataract; and from this point right on to Stanley Pool, a distance of about two hundred and twenty miles, the river is more or less impeded by cataracts. I may here say that a party of engineers are busy surveying the cataract region; they are prospecting for a railway to connect the Lower with the Upper Congo. Following the Congo from Stanley Pool we have a clear and uninterrupted course of over one thousand miles of waterway, varying in width from sixteen hundred yards to sixteen miles, and extending to Stanley Falls. Following the affluents on the left bank we are able to reach as far south as five degrees of latitude. Ascending the Mobangi on the right bank of the river we are able almost to reach five degrees north latitude. It may serve to give you a better idea of the magnitude and utility of the waters of the Congo when I say that last year Mr. Stanley and his expedition for the relief of Emin Pasha reached a point on the River Aruwimi, an affluent of the Congo—the distance from this point to the head-quarters of Emin Pasha being only three hundred and thirty miles as the crow flies. As we think of the wonderful extent of country drained by this great river we also think of the thousands who have been so long in darkness and in the shadow of death. To attempt to tell their numbers or position would *simply mean failure.*

Some people give largely of their means; they give willingly; they give from the very highest motives—love to God, love for souls. I wonder if there are any parents here who would ever for a moment entertain the thought of giving their sons or daughters. The mother thinks she could never afford to let her daughter go to the Dark Continent. The father says, "My son has good prospects in business; he will get on; I won't let him go to Africa." And yet that father and mother say, "We are not our own; we are bought with a price, even the precious blood of Christ."

There are now on the Congo the American Baptist Missionary Union, the Baptist Missionary Society, Bishop Taylor's Mission, and the Swedish Mission; yet there is room for many more. There is room in the interior, where nothing has been done. The soil is virgin, and the people are as yet unbiased.

EAST AFRICA.

REV. THOMAS WAKEFIELD (United Methodist Free Church Mission, East Africa): The Church Missionary Society have the enviable honor of having struck the first blow against the heathenism of East Equatorial Africa, and Dr. Krapf led the assault. Having fought the corrupt Christianity of Abyssinia, almost daily debating with Abyssinian priests, he left Aden with his brave wife, in an Arab boat, for Zanzibar, and in May, 1884, settled down at Mombasa, where he laid the foundation of that great pioneering work which has been so helpful to his successors and which will long survive him. When he had spent nine years in East Africa, in abundant labors, his health and strength broke down and he was obliged to return to Europe. Though he made an attempt during the following year to return to East Africa his health gave way before he reached his destination, and he was compelled to return to Germany and retire from the foreign field.

In the beginning of the year 1861 the Methodist Free Churches, who were then seeking to send out missionaries to a heathen field, applied to him for advice as to a sphere of labor. He promptly replied, recommending East Africa, and volunteered to conduct four young missionaries if our Churches would provide them, and establish them in East Africa, the field so dear to him by many a tie and interwoven with his life by many sacred and tender memories. And so, in the year 1861, four young missionaries, of whom the present speaker was one, sailed with Dr. Krapf as their leader, for what was at that time to them an unknown land. From that day to this we have held the ground, with those vicissitudes of experience which are only too well known by all missionary societies, and which have found a pathetic record in the chronicle of every missionary crusade.

The Church Missionary Society, and afterward our own, commenced work in the first belt of heathenism and heathen life immediately behind the sea-board, and situated about twelve miles from the Indian Ocean, and, consequently, close to the Mohammedanism which covers the equatorial shores of East Africa. Here we found a

race called the Wa-Nyika, divided into a number of clans or tribes, characterized by simple manners and fixed habits of life; being agricultural in their pursuits the country had become to them a permanent home. Uninfluenced by Mohammedanism, though so near it, untouched, in fact, by any foreign element, self-dependent and self-contained, the purity and integrity of the race, ethnologically considered, presented an inviting field for Christian effort. Though, intellectually considered, the Wa-Nyika are not among the highest grade of African races, they are by no means lacking in capacity for education or for the reception of divine truth. Some of them are to-day engaged as Christian teachers, and are working, subordinately, side by side with the European missionary, helping him to disperse the ignorance and heathenism of their fatherland. At the mission stations the Christian Sabbath has become as pronounced an institution as in Christendom, and its sacred exercises of worship and prayer and Christian teaching are quietly but firmly touching the mass of heathenism beyond. Churches and chapels have been built in their midst, Sunday-schools and day-schools established, their dialects reduced to writing, portions of the Scriptures translated into the vernacular, printing-offices set to work, their country invaded by the divine music and doctrine of Christian song, educational and evangelistic agencies working hand in hand for the quiet and peaceable overthrow of the degraded and despotic reign of heathenism.

At this point I must refer to another race, one which is conspicuous for its pronounced individuality, its importance, and its power; I mean the Gallas. Our Church definitely designed our occupancy of the Galla country, and so in the year 1865 I visited the southern part of this long hidden and unknown land. We have now a mission station there on the River Tana. We have translated portions of the Old and New Testament Scriptures into the Galla language, and our Christian Gallas are eagerly reading them. The Gospel of St. John is almost ready for the press, and the British and Foreign Bible Society have generously promised to print it for us. In addition we have a mass of material in our hand for a grammar and a lexicon. We lost at this station a devoted missionary and his brave wife, the Rev. Mr. and Mrs. Houghton. They fell together by the sudden rush of raiding savages, and a number of our natives fell at the same time.

REV. ALEXANDER HETHERWICK, M.A. (Church of Scotland Mission, East Africa): We have four missions on Lake Nyassa. There is on the west coast a Mission of the Free Church of Scotland, at Livingstonia, of which Professor Drummond has spoken. There are two stations on the lake and three stations on the hills. Dr. Laws is there, who is known to many of you. It was this Free Church Mission that launched the first English steamer on Lake Nyassa thirteen years ago, and that steamer is there to-day. On the east coast of Lake Nyassa there is the Universities Mission. They have a steamer sailing up from the south end of the lake to the

north visiting the Missions, and day by day preaching is carried on from one village to another. I only wish Bishop Smythies were here to tell of his work and those five wonderful journeys of his from Nyassa to the coast. Five times has he traveled over those unknown paths simply as a Christian missionary. Formerly that road was trodden only by the bleeding feet of slaves, but now that darkness is passing away and light has come. Then there is the Mission of the Church of Scotland, at Blantyre, with which I am connected. The first party went out there in 1875 to search out a suitable station. They searched the whole lake shore, and then climbed the Shire Hills until they came to a suitable site among the hills, and they said, "Here is the place at last;" and the Mission was founded. We have determined to keep to those hills, for it is among the hills alone that Europeans can live and work in Africa. There has been a great death-roll in African Missions. We must admire the self-sacrifice that calls man after man into the ranks of those who have fallen. The missionaries who go to Africa go there with their lives in their hands. It is the soldier's duty to die, but it is the general's duty to spare lives as far as possible; and it is the duty of missionaries and of missionary societies to spare lives as far as possible—lives that will be devoted to the service of the regeneration of Africa. In our Church of Scotland Mission we have determined to keep to these hills, because it is only there that we are able to live and work. In those hills we have gathered together a little native community, and out of them we are trying to pick a native agency; and by and by we look forward to laying hands of ordination upon them, and sending them down to those plains where they can live and minister. We feel that the missionary of the future is not the Englishman nor the European, but the African himself. We are trying to educate the African, for if Africa is to be regenerated it will be by the African himself. What you and I have to do is to put into his hand that power to lift himself on to the platform on which we are standing now.

There are two other agencies at work which I must allude to, for, although they are not missionary in their operations, their tendency is toward mission work. There was a trading company established by some merchants in Glasgow a few years ago to introduce lawful and Christian commerce into Africa. They are trading at the present time in ivory chiefly, and we hear that the Arab slave-traders are feeling their presence. I wish Mr. Bain were here to tell you of that grand defense at the north end of Nyassa, how four or five brave Englishmen with a few natives kept five hundred slave-traders at bay. Deeds less worthy than that have won the Victoria Cross. We are feeling out there that this is no isolated movement; it was a movement that was not begun at Nyassa, but at Zanzibar. Letters have recently come from those lakes telling us how the Arab slave-traders have made attacks upon their stations, and how the British Consul has been seized and has had to pay blackmail to be freed again. They make no complaint, but

they simply ask, "Let these things be known." We do not want government help out there, but we do ask that pressure should be put on at the coast, for it is there that the source of slave-trade exists, and it is there that it must be checked. The slave-trade is carried on by the Arabs who are the subjects of the Sultan of Zanzibar; it is carried on by the Portuguese, and the English people must rise up and ask the English Government to put its foot down on that slave-trade. There is one agency more. Three Scotch brothers have started to join us in this work of carrying on commercial enterprise on Christian principles. They are working close to the Blantyre Mission, planting coffee and cinchona, and various other products that the country will grow. I have seen them at work, and I tell you in all Africa there is no grander or nobler sight than the piety of that Perthshire home brought out in daily life face to face with the great mass of heathenism round about them.

REV. W. E. COUSINS (I.M.S., from Madagascar): Let me give you in the briefest manner the contrast between what I found in Madagascar in 1862 and what I left there about a year ago. On our arrival we found three large congregations in the capital, some twenty or twenty-five similar congregations in the surrounding districts, and there were seven or eight hundred members of the Christian Church. There was a community of nominal Christians amounting to six or seven thousand. That was in 1862. At the present time there are in connection with the London Society alone twelve hundred Christian congregations, a Christian community numbering two hundred and fifty thousand people, and in connection with the London Missionary Society and the Friends' Foreign Mission Association—for those two work hand in hand—we have nearly one thousand schools in Madagascar, and in those schools something like one hundred thousand Malagasy children are receiving Christian education. These figures put in this bare form will suggest to any one at all familiar with Christian work abundant reason for thankfulness to God. The Madagascar Mission to-day has in it all the elements that appeal to the enthusiasm and the hope of Christian workers. I am not dwelling simply on the past. As we look around us to-day in Madagascar we see not only that God was working in far-off years among those Christians who dared all for his name's sake, but that he is working still, shaping them to his will.

For six or seven years after our arrival in the country we had some twenty schools and eight hundred or a thousand scholars. Then came the year 1869, when the queen became a Christian and was baptized; the old idols were cast to the flames, and then came a sudden expansion in all departments of Christian work. The schools grew within three years to be three hundred and fifty, and the scholars increased to something like fifteen thousand. At the present day we have nearly one thousand schools and nearly a hundred thousand scholars. These are the common elementary schools. You have heard that to some extent they may be called State schools; but I want to make perfectly clear to your

minds the relation in which these schools stand to the State. There is a law in Madagascar at the present time that every child between eight and sixteen must learn at some school. A kind of compulsory education exists, though, as a matter of fact, there is very little compulsion in our sense of the term. There is a strong government influence brought to bear in favor of education, but that is about all. The native Government says to the parent, "Choose for yourself. The child must learn to read and write; you may choose the school." The State provides no schools: it spends not a farthing in grants in aid; it does nothing to provide school-masters; it does not even examine and test the results of our work; but there is a kind of moral influence making the people feel that their rulers are in favor of education. The only schools to which the children can go are the mission schools, for no others exist. The parents choose for themselves. Some come to the London Society, some to the schools of the Norwegian Society, some to the schools of the Propagation Society, and some to the schools of the Jesuits. As in the beginning, so in these later years, missionaries alone are the mainstay and very life of the educational work.

SOUTH AFRICA.

REV. JOHN MACKENZIE (I.M.S., from Bechuanaland): I am to speak for a short time this evening concerning South Africa, a country with which I have been personally acquainted and connected since 1858. The Moravian Brethren were first in the mission field of Africa. It is a pleasure to give honor to whom honor is due, and to state that those brethren, whose labors are known among the snows of Greenland and on the West Indian planter's estate, were also working laboriously in South Africa before even the missionaries of the London Missionary Society appeared on that field. The London Missionary Society, or, as it was then called, "The Missionary Society," sent out its first four evangelists in 1799; the Wesleyans soon after that, in 1814, applied to the Cape Government for permission to have a Wesleyan chapel in Cape Town, but they were forbidden. You see that we have traveled a good distance since then. In 1820 the English Government sent out a number of colonists to the Eastern Province of the Cape Colony, and with that body of colonists there were Wesleyan preachers and teachers. The commencement of the Wesleyan work, therefore, should be dated from 1820. The Scotch Presbyterian work dates, I believe, from 1821. A society the name of which is not any longer known, the Glasgow Missionary Society, commenced its operations then. I believe that the United Presbyterian Church and the Free Church of Scotland, although separated in their homes in Scotland, where there are so many separations and hair-splittings, are united in South Africa. They have only one Presbytery out there, and, as it were, forget to which Church they belong when they get to South Africa. Between 1829 and 1838 the labors of the Paris Missionary Society were commenced, concerning which we have had the pleasure of listening

to the two excellent addresses of the gentlemen who have preceded me. Then we have the Berlin Missionary Society, the American Board of Foreign Missions, the Rhenish Missionary Society, the Society for the Propagation of the Gospel in Foreign Parts—all these, between the years which I have mentioned, commenced their labors in South Africa. Between 1849 and 1869 we have the founding of the Norwegian Mission, the Hermannsburg Mission, and last of all, although not least in point of enterprise and zeal and energy, the Society of the Free Protestant Churches of Switzerland. So much for the societies laboring for the evangelization of South Africa.

Now comes the question, What kind of people are the missionaries laboring among in South Africa? There are two races of people there. There are those whom philologists call the Gariepian people and the Bantu people. These are new words, but you had better get them into your minds; it will enable you to classify the people so easily, and you will never have any more difficulty with reference to their numerous clan-names. Those who are called the Gariepian people are the Hottentots, the Korannas, and the Bushmen; and those are the people among whom the early labors of Christian missionaries were carried on. What is their condition now? They are the laboring population of the Cape Colony; they are members of Christian Churches and of Christian congregations in every village and town throughout the Cape Colony. For instance, in Port Elizabeth, where you land, you will find a native church and a native pastor. Both church and pastor are natives trained in Christianity, Christianity having taken root among this class of people, who were the most degraded in the country at the beginning of the present century.

You have heard the question propounded by theorists as to whether or not Christianity is able to raise a very degraded people. It has been said that it might be suitable for other people, but it is doubted if it is able to go down and raise the most degraded. Now it is one thing to sit in a study and spin out theories, but it is a more satisfactory thing to bring forward facts in the history of Christianity. I am not aware that human language could depict a more degraded people than those the missionaries met with at the beginning of the present century; but now they are clothed and in their right mind, and are fulfilling the duties of citizens in the Cape Colony. And not only so, but they take part in the management of native churches, thus fulfilling the offices of good subjects and good Christians. I am not aware that I could say more on their behalf. This is not a theory as to what Christianity might or might not do; it is a fact as to what Christianity has done in those countries. And then quite in the spirit of our meeting I ought to say that this has been done not merely by the London Missionary Society, which has had the greater share in the raising of those Gariepian natives, but that other societies—the Rhenish Society, the Berlin Society, the Paris Society—have done the same kind of work in

connection with those most degraded people, the Hottentots of the Cape.

Then there is another thing which I have always great pleasure in mentioning. Of course the missionaries when they went to Cape Colony in the first instance met with opposition from the colonists. I do not say they did so in every instance. Christ has always his fearless and devoted people in every part of the world, but in South Africa the majority of the colonists were dead against having their chattels turned into men; they did not want that the Gospel of Christ should be brought to those who were put up to auction like a horse or a cow. But what is the condition of things now? The colonists, the members of the Dutch Reformed Church, instead of opposing Christian Missions, came in the course of time highly to approve of them, and their sons and daughters are now engaged in the mission work. The Dutch Reformed Church of the Cape Colony—a Presbyterian Church—has its own Missionary Society now, and if in any village throughout the colony there should be a community of black people not ministered to by a European society there you will find the Dutch Reformed Church at work. So that this Church has not only overcome its first opposition to the work of Christian missionaries, but it is now engaged in the work itself. The argument is complete. You are in a vise, so to speak. You say you disapprove of Christian Missions; that they do not do this, that, and the other. But we say, Here are the bitter opponents of the thing when it first began, and they have been convinced by what has taken place in their own midst, and not in a few years, but after generations of experience, and they are now engaged in the work themselves.

Personally I am acquainted with but the Bantu people. Entering a town of these people you find yourself in a state of society like that described in the books of Moses. Pastoral and agricultural in their habits, the people are under a chief, who sometimes has and sometimes has not despotic power. Their religion consists of ancestor-worship, with belief in charms and fetiches. Their priests perform some of their most efficacious rites on high places; at other times the people worship in groves. In times of extreme difficulty the priests demand a child to be handed to them to be put to death and used by them in their incantations and prayers. Many of their customs are similar to those mentioned in Scripture as being those of the surrounding nations which Israel was to avoid. I have traveled in various parts of the country, but especially in Bechuanaland. In these journeys I made close acquaintance with the Bushmen, who subsist on the produce of the chase in its great prairies and the roots and fruits of its forests. I found that these children of the desert were all worshipers; they all appeal to the Unseen; they all have rites and ceremonies which they are careful to observe. From my own observation, extending over some thirty years among various native tribes, I come to the conclusion that it is natural for man to worship or appeal to the Unseen; it is an essential part of man's nature.

Monthly Concert.

\$1,200,000

For Missions from Collections for Year 1889 is asked by the Missionary Society of the Methodist Episcopal Church.

MISSIONARY SOCIETY RECEIPTS
FOR FISCAL YEAR.

COMPARATIVE STATEMENT.

	1887-8.	1888-9.
November....	\$10,295 84	\$6,585 58
December....	13,163 56	11,837 44
January.....	9,170 67	15,867 35
February.....	11,506 14	26,146 95
March.....	180,795 66	240,033 33
April.....	271,416 49	230,829 18
Total to Apr. 30	\$499,378 66	\$531,299 83

To reach the amount needed it is evident that \$668,700 17 must be raised in the second six months of the year. We trust that the Western Conferences will respond nobly to the call, and show how grandly they can roll up a handsome advance on last year's collections.

EXERCISE FOR JUNE.

Responsive Bible Reading.

They that sow in tears shall reap in joy.
In due season we shall reap if we faint not.

He that goeth forth and weepeth, bearing precious seed,

Shall doubtless come again with rejoicing, bringing his sheaves with him.

Blessed are ye that sow beside all waters.

Whatsoever a man soweth that shall he also reap.

Sow to yourselves in righteousness, reap in mercy.

He that soweth sparingly shall reap also sparingly.

And he that soweth bountifully shall reap also bountifully.

He that soweth to his flesh shall of the flesh reap corruption.

But he that soweth to the Spirit shall of the Spirit reap life everlasting.

He that soweth the good seed is the Son of man.

To him that soweth righteousness shall be a sure reward.

The fruit of righteousness is sown in peace of them that make peace.

Light is sown for the righteous and gladness for the upright in heart.

Catechism on Africa.

QUESTION. How large is the Continent of Africa?

ANSWER. It is 5,000 miles long, 4,600 wide, and contains 11,500,000 square miles, or more than three times as much as Europe.

Q. What is the population of Africa?

A. It is estimated at about 200,000,000.

Q. Why has it been called "the Dark Continent?"

A. Because of the little known about it until recently, and the depth of its degradation.

Q. What has been called "the open sore of the world?"

A. The African slave-trade, carried on now mainly by the Arabs.

Q. What other iniquitous traffic now greatly curses Africa?

A. The traffic in strong drink carried on by the Christian nations of Europe and America.

Q. What great explorers have brought to us most of our present knowledge of the interior?

A. Bruce, Park, Barth, Krapf, Burton, Speke, Grant, Cameron, Livingstone, and Stanley.

Q. What are the principal rivers?

A. The Nile, the Niger, and the Congo.

Q. What are the principal lakes?

A. Victoria Nyanza, Albert Nyanza, Tanganyika, Nyassa, Tchad.

Q. What is its largest natural feature?

A. The Sahara, or Great Desert, 3,000 miles long and 1,000 miles broad, mostly sand.

Q. What is its most marvelous natural feature?

A. The river Nile and its periodical overflow, so long a mystery but now fully explained.

Q. What large island lies on the east?

A. Madagascar.

Q. What is the government of the country?

A. Very unsettled; in the greater part each town has its chief, and there are very few important kingdoms.

Q. What immense tract of country in the center of the continent has been placed under European rule?

A. The Congo Free State.

Q. What nations now hold nearly all the territory on the east and west coasts?

A. The English, French, Germans, and Portuguese.

Q. What is the religion of the people?

A. The greater part are still pagans, and nearly all the rest are Mohammedans.

Q. Who sent the first Protestant missionaries to Africa?

A. The Moravians, in 1736.

Q. How long is it since most of the present work was begun?

A. Only 50 or 60 years.

Q. How many missionary societies are now laboring in Africa?

A. About 40.

Q. With what force?

A. There are over 700 missionaries, and over 7,000 native helpers.

Q. With what results?

A. There are about 700,000 native Christians.

Q. Where are these located?

A. In Madagascar, 300,000; in South Africa, 250,000; in West Africa, 120,000; in other parts, 30,000.

Q. In how many of the 700 languages of Africa has the entire Bible been printed?

A. Ten.

Q. In how many more have Scripture portions been printed?

A. Thirty.

Q. For what are the Christians of Madagascar famous?

A. For their noble endurance of fierce persecution.

Q. Why has West Africa been called "the White Man's Grave?"

A. Because of the hundreds of missionaries that have died there.

Q. What great missionary labored in South Africa from 1816 to 1870.

A. Robert Moffat.

Q. What still more famous African Missionary died in 1873?

A. David Livingstone.

Q. What devoted missionary was killed in Central Africa in 1885?

A. Bishop Hannington.

Q. In what part of Africa did the Methodist Episcopal Church begin its foreign labors?

A. In the Republic of Liberia, on the west coast.

Q. Who was the first missionary, and when did he arrive?

A. Melville B. Cox, in 1833.

Q. What did he leave as his epitaph?

A. "Let a thousand fall before Africa is given up."

Q. How many church members have we there now?

A. 2,802.

Q. Has the Methodist Church done any thing else for Africa?

A. Yes, in 1884 it elected William Taylor a missionary bishop for Africa, and he has established many stations on the Coanza, the Congo, and the Cavalla rivers.

Hymn.

TUNE.—America.

Sound, sound the truth abroad,
Bear ye the word of God

Through the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne
Satan is hurled.

Far over sea and land,
'Tis our Lord's own command,

Bear ye his name;
Bear it to every shore;
Regions unknown explore;
Enter at every door;
Silence is shame.

Speed on the wings of love,
Jesus, who reigns above,

Bids us to fly;
They who his message bear
Should neither doubt nor fear,
He will their friend appear;
He will be nigh.

"Give Ye Them to Eat."

BY E. J. STEVENS.

"Send the multitude away,"
This the twelve to Jesus say,
But the multitude are faint,
And he, knowing their complaint,
All the measure of their need,
Longs the hungering crowd to feed;
They to him are like the sheep
Which know naught of shepherd's keep.

Send the multitude away?
No! there's bread for them to-day,
And the Master's little band
Bear the bread, at his command,
Till the multitude are filled,
All their craving hunger stilled
Though the loaves and fish were few,
In his hands, how much they do!

Send the multitude away?
How they long for him and pray!
How their souls desire the Bread—
That with which his sheep are fed!
In their darkness, in their night,
Longing for a ray of light;
Could their eyes but him behold
They would seek at once his fold.

Send the multitude away?
Heed his word; his voice obey.
Hear him: "Give ye them to eat."
How can you his words repeat,
And neglect these hungry souls
While upon your pathway rolls
Light, the gift of Heaven above,
All the blessings of his love?

Then with them his blessings share,
Freely getting, freely spare.
What a claim on us is theirs!
With our sympathy and prayers,
With our wealth and service, too,
Let us do all we can do,
And the little done below
Shall to a greater harvest grow.

Their Inheritance.

BY IDA BUNTON COLE.

(Aunt Lydia and her nieces, Clara and Delia.)

CLARA. We are so glad you have come,
auntie. Please tell us a story.

AUNT. A story of what?

DELIA. Any thing you please will be
interesting.

A. Suppose I tell you of five girls of
Israel.

D. Of Israel?

A. Yes, girls who lived in the time of
Moses.

C. That will be so nice; we've heard
all about the prophets and the women of
the Bible, but I shall be more interested
in the girls.

A. These girls were the daughters of
Zelophahad, their names were Mahlah,
Tirzah, Hoglah, Milcah, and Noah, not
such pretty sounding names as Clara or
Delia, but I suppose they were musical in
those days. Their father was dead, the
children of Israel were dividing the land,
and these girls seemed about to be over-
looked when they appealed to Moses,
saying that their father left no sons, it was

true, but why should not the inheritance
fall to them?

C. Did they get it?

A. Should they have had it?

D. Why, of course, auntie; why should
not a girl share her father's property as
well as a boy?

A. But the inheritance might have been
more care than they thought; it might
have required more time and expense
than Moses thought they could give it.

D. I have heard father say that one
must spend money to make money, and if
one wishes to reap profit from an inher-
itance one must expend time and money.

C. Then, too, it was their father's, and
they would not spare any thing to carry
out his plans.

A. Very true. Moses took the case to
the Lord and the command was to give
them their share. I have told you this
story for a purpose; to show you that
there is an inheritance for you, and to
which you should lay claim. It will take
time and money, perhaps, but, as Delia
says, you cannot reap a harvest without
an effort. Then it is your Father's work,
so you should love to care for it.

D. You are talking in enigmas, auntie.
I don't quite understand, but I suppose it
is some work for the Master.

A. Yes; have you never read the verse,
"I shall give thee the heathen for thine
inheritance, and the uttermost parts of
the earth for thy possession?"

C. You mean the mission work, auntie.
I never thought of it in that way be-
fore.

A. But it is plainly stated; and ought
you not to plead as earnestly for that as
the daughters of Zelophahad did for an
earthly possession?

C. Of course we ought, auntie. If I
had known of that verse before I should
have joined the Girls' Missionary Society,
and given time and purse to care for my
share.

D. I feel as if I was especially meant
by the verse, "Hear my voice, ye careless
daughters; give ear unto my speech."

A. Then I hope you will zealously
plant and water your shares. God will
give the increase, and many now in dark-
ness shall be brought into the light and
claim that "inheritance incorruptible and
undefiled, and that fadeth not away," and
then shall come the fulfillment of the
promise [all three repeat in concert],
"And lo, a great multitude, which no
man could number, of all nations, and
kindreds, and people, and tongues, stood
before the throne, and before the Lamb,
clothed with white robes, and palms in
their hands; and cried with a loud voice,
saying, Salvation to our God."

Nellie's Gift.

Did you ever want any thing awful bad
and then have it come? Then you know
how I felt when that package came from
my auntie in New York, and I opened it
and found a pair of real silk mitts. Jack
said they were just "splen-dor-if-ic," and
Jack's my brother, and he knows. I had
wanted some for ever so long, but I didn't
say much about it, 'cause when you live
in a little cuddled-up house, and your papa
has to buy bread and shoes for so many,
the money all flies away before it gets
around to what little girls want.

I don't know how auntie found it out
unless Santa Claus told her, and it wasn't
near Christmas time, either. They were
such pretty brown mitts. Tilly Jones said
they were just the color of my hands, but
I didn't care for that. Little hands will
get brown when they weed the garden
beds and do so many things. I looked at
them 'most a hundred times in two days,
I guess, and then it came Sunday. Wasn't
I glad! I put them on and walked to
church, just so. Jack said I held my
paws like a scared rabbit, but I didn't
ever see a rabbit with mitts on.

It isn't right to think too much about
what you wear when you go to Sunday-
school, and by and by I didn't, for we
had such a good Sunday-school I forgot
every thing else. A missionary man told
all the folks about some poor little chil-
dren away off: how the fire had burned
down their school-house, and they hadn't
any nice houses, or clothes, or any thing,
but they were trying so hard to get along
and to learn; and he said what was given
to those little ones was just the same as
giving to Jesus. Think of that! Just
the same as giving to the dear Christ
Child! I just supposed every body would
give. Why, some of the folks are worth
as much as ten dollars, or a hundred, and
yet that basket stayed 'most empty.

I did wish I was rich, and all at once I
remembered the poor widow in the Bible.
I'd read it that very morning, how she
had given her two mitts, every living mitt
she had; it said so. So I slipped mine off
and dropped them into the basket, and I
was glad, if my throat did choke all up.
But pretty soon, when that basket was
carried up, the gentleman picked them
right out. "Has any little girl lost her
gloves?" Nobody said any thing, and he
asked again, "Did any little girl drop her
gloves in the basket by mistake?" It was
awful still in that room and I thought he
was looking right at me, so I had to say
something. "It wasn't a mistake," I told
him; "I wanted to help and hadn't any
money, but I knew how that woman in
the Bible gave her two mitts, and so—"

Then those folks just *shouted*, they did! and I felt as if I'd like to drop right down through the floor.

I knew I had made some dreadful blunder, but I couldn't see what, for if *m-i-t-t-s* don't spell mitts what does it spell? 'Course I cried, but my teacher put her arm right around me and whispered, "Never mind, little Nellie," and she stood up and said, with her voice all trembling: "Dear friends, this little girl has given her greatest treasure: have we older ones done as much?" Some way, the money just *poured* into that basket after that, and the missionary looked gladder and gladder. They brought my mitts back to me, and my teacher said she would show me how to get some money to give. But O, how full that basket was! And when that gentleman counted it his eyes grew all wet, and he said softly (though I didn't know what he meant), "A little child shall lead them." — *Selected.*

A Stranger from Japan.

"I wish I could only see them once, and not merely read about them," said Mary, as she was looking at the picture of a Japanese family.

"If you would like to have me, I will invite Mr. Kamio to tea," remarked her brother Philip. "and you can ask him about his people. May I, mother?"

"Certainly; your friends are always welcome," was the answer.

"Ask Mr. Kamio to tea!" cried Mary with astonishment.

"What! The little Japanese student?" asked Emma; "I don't know at all how I ought to behave. I shall surely talk too loud, as I always do when strangers come."

"Perhaps he will not accept an invitation," suggested Julia.

"He will not refuse it," said Philip; "he is a very courteous man."

"Of course he is, if he is your friend," said Emma.

"Shall I invite him to come to-morrow evening?" asked Philip.

"So soon!" cried the girls. "I must make some imperial cake; that they surely don't have in Japan," said Mary.

"He will remain here only a short time longer. In a few days he will take his doctor's degree, and without doubt will return home at once," remarked Philip.

"Then I must bake the cake to-day," said Mary.

"And I will try not to talk too loud," said Emma, laughing.

"Is he a Christian?" asked Julia.

"I don't know," answered Philip, with some embarrassment. "I ought to know more about him."

"He will not be long in our Christian land," remarked his mother.

So it was decided to invite Mr. Kamio on the evening of the following day. Meanwhile Julia had her own thoughts. A short time before she had determined to neglect no opportunity of making a confession of Jesus. This young stranger would come and go away again. But what could she say to him? She did not want him to come.

The evening came, and Mr. Kamio appeared at tea. All were attracted by his gentlemanly demeanor and intelligent conversation. He, on his side, had every reason to be satisfied with the hospitality of the family. After tea Mary found courage to show him the picture of the Japanese family. This appeared to be very agreeable to him. He noticed every detail of the picture, and explained the writing which Mary had called hieroglyphics. He seemed to know just what the people in the picture were doing — yes, even what they were talking about. Mary felt as if she had been introduced into a Japanese family.

"You are very kind to let me tell you about my home," said the Japanese. "Certainly you cannot wish to hear any more."

"You cannot tell us too much," said Mary. So he spoke in a very interesting way of the distant country in the East which has only recently had intercourse with other nations. He told about the mountains and valleys, the fruits and flowers, and the beauty of the scenery of his native land. Of the missionary work he said nothing. Perhaps Julia was the only one who noticed this. No; Philip, too, noticed this omission, and became conscious that he himself had been somewhat remiss in his intercourse with this young foreigner. He remarked that he also intended to make the journey to Japan when he should finish his studies.

"It will give me much pleasure if you will then make me a visit," said Mr. Kamio.

"More than a mere visit," replied Philip. "I hope to spend my life in Japan."

Kamio ventured to ask if he intended to be a teacher in a government school.

"No," was the answer. "I mean to go as a servant of the Gospel."

"Ah, as a missionary to my people," said Kamio, with a polite bow. "You call us heathen and bring to us your Bible." Emma was surprised that he did not say "the Bible," or "our Bible." Julia had now the answer to her question whether he was a Christian or not.

When Kamio took leave he had for

each one a pleasant word and some memento of Japan. Julia had also something for him. It was a little book with the title "Come to Jesus." She gave it to him and said timidly, "Wont you read it and accept its invitation?" He said, "I thank you. Do you believe in it?" by which he meant, "Do you believe in the name of Jesus?"

"Yes," was her answer; "what would become of me if I did not? On whom else could I believe?"

"I believe in God," answered he warmly; "but you are the first in this Christian land who has asked me this question. I did not know whether the people really at heart believed what they say in the churches. I will read this book and will seek for him in your Bible."

"It is your Bible as well as ours," said Julia, and wondered at her own courage. When Kamio had gone, she thanked the Lord, who had given her strength for a difficult duty.

"The harvest dawn is near;
The year delays not long;
And he who sows with many a tear
Shall reap with many a song."

"The babies in Japan," says a writer in *St. Nicholas*, "have sparkling eyes and funny little tufts of hair; they look so quaint and old-fashioned, exactly like those doll-babies that are sent over here to America. Now in our country very young babies are apt to put every thing in their mouths: a button, a pin, or any thing goes straight to the little rosy, wide-opened mouth, and the nurse or mamma must always watch and take great care that baby does not swallow something dangerous. But in Japan they put the small babies right down in the sand by the door of the house, or on the floor, but I never saw them attempt to put any thing in their mouths unless they were told to do so, and no one seemed to be anxious about them. When little boys or girls in Japan are naughty and disobedient they must be punished, of course, but the punishment is very strange. There are very small pieces of rice paper called moxa, and these are lighted with a match and then put upon the finger, or hand, or arm of the naughty child, and they burn a spot on the tender skin that hurts very much. The child screams with pain, and the red-hot moxa sticks to the skin for a moment or two and then goes out, but the smarting burn reminds the little child of his fault. I do not like these moxas. I think it is cruel punishment. But perhaps it is better than whipping."

The Flowers' Mission Band.

BY IDA HUNTON COLE.

(A dialogue for eleven girls. Upon the platform place a cross covered with green leaves or evergreen; puncture the cross so that the bouquets may be easily inserted; after speaking each girl fastens her bouquet to the cross, the ivy wreath is thrown about it, and the bunch of wheat laid at its base; arrange the bouquets so that the pansies and roses will be on the right arm, the white chrysanthemums and heliotropes on the left, bluebells and buttercups on upper main piece, lilies and laurel on lower main piece.)

1st Girl.

The flowers held a convention one day,
Not very long ago,
The bluebells and lilies and roses gay
Were there all in a row.
The greatest gathering in flower-land
That any body knew,
They formed themselves in a mission band
To spread the Gospel true.
What can we do, was the query of all,
To help the cause along?
No feet have we for these errands of love,
No voice to sing a song.
For a moment a cloud was on each face,
Each flower drooped its head,
When Pansy looked up with a smiling face
And meekly, softly said:

2d Girl. PANSY. (Thoughts.)

No voice have we? Ah, that is not so!
I speak to all wherever I go.
I tell of thoughts "tender and true,"
That Christ has died for me and you;
Thoughts of heathen in far-off climes
Who have never heard the Gospel chimes;
Never heard of a Saviour's love,
Nor of the home prepared above.
To-night I have this thought for you.
Friend, is there naught which you can do?
This the thought I would always bring:
Win the world for Christ, our Master, King.

3d Girl. ROSE. (Love.)

"I tell of love,—O wonderful love!"
Cried the Rose, lifting her eyes above;
"The love which suffered death on the cross
That the poor sinful world might not be lost;
O send the tidings of love so free
To darkened minds across the great sea;
Tell them of 'Jesus, mighty to save,'
'Jesus, who conquered death and the grave.'"

4th Girl. WHITE CHRYSANTHEMUM. (Truth.)

The truth, the Gospel truth, I proclaim;
All may be saved who believe his name
And come unto him with contrite heart,
Seeking salvation, the better part.
But there are some who never have heard
The truths spoken in God's Holy Word.
Then will you not to each nation send
Tidings of Christ, our Saviour and Friend?

5th Girl. HELIOTROPE. (Fidelity.)

As with dainty fragrance the air I fill,
The Heliotrope may do his will.
Fidelity the message I teach,
To each erring soul the Gospel preach.
Into all the world was his command;
Are you true to that, O Christian band?

6th Girl. BLUEBELLS. (Regret.)

When jewels are counted, crowns are won,
Shall I speak of regret to any one?
Regret for chances scattered and lost;
Regret that ease was purchased at cost
Of human souls who had not the light,
But were left to die in pagan night?
Work for the Master; work while you may;
Regret follows not the busy day.

7th Girl. BUTTERCUP. (Ingratitude.)

The Buttercup slowly raised its head.
"Ingratitude," it solemnly said;
"Look into your heart, does that mean you?
Tell me the answer, and tell me true.
What have you done for him who did die
That you might live forever on high?
Have you helped to hold up the hands of those
Who, 'mid dangers, pain, and cruel foes,
Have planted the cross in a far-off land—
On mountain, plain, and coral strand?"

8th Girl. LILIES. (Purity.)

Purity of heart, thought, and of speech
Is the lesson the lilies would teach.
Will you not send this message of mine
Beyond the sea to the heathen shrine?
Where souls in darkness and vice do dwell
The pure love of Christ will you not tell?

9th Girl. LAUREL. (Glory.)

"I tell of glory," then spake a voice;
"The glory of God," this is my choice.
"Words cannot paint this theme of mine,
In heavenly realms its bright rays shine.
Then let us work, send the truth abroad,
Ours the toiling, the glory to God."

10th Girl. IVY. (Faithfulness.)

"Be faithful ever, faithful always,
Whether skies are bright, or dark the day."
Thus sang the Ivy in cheerful rhyme,
"True as the needle, unchanging as time,
Let's toil and pray till from pole to pole
The tidings of free salvation roll."

11th Girl. WHEAT. (Harvest.)

I speak of the greatest harvest-time,
When souls are gathered from ev'ry clime.
When "Go" or "Well-done," the doom
we meet,
As we lay our lives at Jesus' feet.
And what is the harvest you will share?

Have you many sheaves golden and rare?
Have you won for Christ a single soul?
Have you to any the Gospel told?
O haste, careless one, act well your part
Till the Christ love glows in ev'ry heart;
Till from the redeemed glad songs arise,
And shouts of victory reach the skies.

1st Girl.

And so these flowers in their language
sweet
Speak plainly unto you.
Whenever their petals your glad eyes
greet
Think of their words so true.
And think of the cause they all represent,
Of those for whom they plead;
To ev'ry creature the word must be sent.
Arise; let us take heed.

*Lamar, Mo.***The Blind Girl's Gift.**

A blind girl came to her pastor and
gave him a dollar for missions.

Astonished at the large sum, the minister said:

"You are a poor blind girl; is it possible that you can spare so much for missions?"

"True," she said, "I am blind, but not so poor as you think; and I can prove that I can spare this money better than those that see."

The minister wanted to hear it proved.
"I am a basket-maker," answered the girl, "and as I am blind I can make my baskets just as easily in the dark as with the light. Other girls have, during last winter, spent more than a dollar for light. I have no such expense, and so have brought this money for the poor heathen and the missionaries."—*Wesleyan Christian Advocate.*

A Heart to Give.

It is a great blessing to have a heart which makes us willing to do what we ought to do. It is a sad thing to be mean by nature; and we all have enough of meanness to know the importance of a generous spirit in others. Some men and women are more inclined to be open-handed than others are. They deserve no special credit for this, but we can't help admiring them. And as to those Christians—for there are such, a good many of them—who can hold on to money in spite of every call of God or man, when they ought to part with it freely and gladly, they are to be pited. They would give if only their hearts made them willing. The trouble is not in their pockets, but in their puckered and shriveled hearts. Poor creatures!—*Sunday-School Times.*

Notes and Comments.

HOW MANY missionary societies are now at work in the world? Various answers are given, according to the various ideas entertained as to what constitutes a distinct and separate society deserving enumeration. The fullest list we have seen is that of Dr. Robert N. Cust, which runs up to no less a number than 223, of which 113 are in Great Britain and its colonies, 56 in the United States, 20 in Germany, 14 in the Netherlands, and 20 in other countries. But this extended list includes, especially in Great Britain, a large number of very minute organizations many of them mere aids and auxiliaries to larger ones, and many others that are simply private individual missions with but a single worker or a single station. It is quite safe to say that there are not much over 100 distinct regular missionary societies, in the sense in which the term is commonly used. In fact, there are only about 50 having incomes of \$10,000 and upward, and only 20 with incomes of more than \$100,000. And of these 20, 10 could be selected which have gathered fully three fourths of all the converts, and to which are contributed about one half of all the funds. These ten greatest are in England, the Church Missionary Society, the Wesleyan, the London, the Baptist, and the Society for the Propagation of the Gospel; in America, the Presbyterian Board, the American Board, the Methodist Episcopal, and the Baptist Missionary Union, together with the Moravian, which belongs to America, England, and Germany combined, though chiefly to the last. The other societies—although some of them (notably the Basil, the Hermansburg, the Free Church of Scotland, and the China Inland), are worthy of high honor—are, in the main, either of very recent origin or have a very small constituency, and so are not as yet very important factors in the fight with heathenism. They serve to show that the forces of Protestantism are still in the process of being marshaled, that the cause is getting gradually fastened upon the consciences of all, and when, in the course of time, the movement shall have become really universal, mighty results must follow.

THE NUMBER of missionary societies in operation at the beginning of this century is almost always put too low. There were, in fact, when all are counted that took part in the work, thirteen. Oldest of all was the New England Company, incorporated in 1649 "for promoting and propagating the Gospel of Jesus Christ in

New England," and still at work to-day in British North America. Then came the Christian Faith Society in 1696, the Society for Promoting Christian Knowledge in 1698, and the Society for the Propagation of the Gospel in 1701, together with the Danish Government Mission to Greenland in 1721 and the Moravian Missions in 1732. There were added to these six, in the closing decade of the eighteenth century, seven others; namely, the Baptist Society in 1792, the London in 1795, the Edinburgh and the Glasgow (since merged into the Church of Scotland) in 1796, the Netherlands Society in 1797, and the Church in 1799, in which same year was founded the Religious Tract Society, which has greatly aided mission work in many lands.

WE ARE glad to see that there is a movement on foot, supported by many men of eminence in Boston and New York, to aid Mr. William Duncan's work among the Indians. Metlakatla, that wonderful monument of patience and skill in British Columbia, where a community of about one thousand Indians had been elevated from barbarism to a high degree of civilization and had built up industries known throughout the world, was broken up, it will be remembered, a few years ago by political and religious persecution, and the people, stripped of all their possessions, the accumulation of over a quarter of a century of patient industry, were compelled to remove to United States territory. They have taken up land on Annette Island, in Alaska; have cleared 24 acres of the forest, have put up huts for themselves, and erected a few buildings for school and other purposes. They have made no appeal to the public for aid, but the able-bodied Indians have left the community, and have gone to work in the mines and in other places where they can earn money sufficient to enable them to obtain machinery and establish their industries again on a permanent basis. It seems to be one of those rare cases where people are struggling against great odds without asking assistance: but those who know the circumstances believe that aid given now will encourage them and not tend to lessen their self-respect. Any sum that any one may be disposed to contribute, if sent to H. O. Houghton, 4 Park Street, Boston, will be forwarded at once to Mr. Duncan's agent in Portland, Ore., to be put to his credit for the benefit of his community.

WE REFERRED last month to the very encouraging success which had attended

the Methodist Mission among the Japanese in the Hawaiian Islands. A late number of the *Honolulu Friend* speaks of it in high terms as being "the most immediately and largely fruitful of any Christian work lately conducted in these islands." The baptisms have been 84 within a few months, including the Japanese consul and his entire household, and none of those gathered in have been lost. As *The Friend* remarks, "The progress of the good work illustrates the readiness of the Japanese people to receive the Gospel of Christ. It also illustrates the great advantage offered, in the presentation of Christian truth, by the presence of Christian institutions. The Japanese here are greatly instructed and influenced by the superior worth of character embodied in strong Christian churches, as well as by the noble working of Christian civilization in society and in government administration. With all the darkness and the sin prevailing here, Hawaii is still a land of powerful Christian light. Probably in no other country are the conditions equally favorable for the conversion to Christ of heathen people residing therein. Among those favorable conditions is undoubtedly the fact that Chinese and Japanese find most friendly treatment here, and are made very much at home."

PROGRESS IN PERSIA is particularly gratifying, as that has been one of the lands where the obstacles have seemed almost insurmountable. The last number of *The Church Missionary Intelligencer* calls attention to five significant facts, showing the gain in religious liberty to Moslems, which have taken place of late both in the capital, Teheran, and elsewhere. The facts are these:

"(1) At Tabreez, an American medical missionary was asked by the heir-apparent to the throne of Persia, who is also governor of the province of which Tabreez is the capital, to give up his connection with the mission and become his private physician on a large salary. The doctor had no wish to accept it, but was urged by his brother missionaries and the Mission Board to do so. He told the prince that he could do so on the condition only that he should be quite free to teach and preach his own religion, and to this the prince agreed. The appointment was considered so important that it was discussed by all the legations and opposed by Russia only. The strangest thing was that the Mullahs approved of it, and said they could trust a man to attend to their women who was not ashamed to stand up for his own religion. (2) A convert from Islam in another city has not

only made a public profession of Christ, but has also acted as a mission agent under the American missionaries there, and was lately married to the daughter of the native pastor. Great opposition was raised to the marriage by the native Christian community (Armenians), but none whatever by the Moslems. (3) Not many years since an order was given by the shah, through H.B.M. minister, that the missionaries should not allow any Moslem to enter their church or attend any kind of service. In December, when Dr. Bruce was returning to Julfa, he preached in Persian in Teheran to a crowded congregation of Christians, Jews, Parsees, and Moslems. After the service the whole congregation stayed for Sunday-school, and one of the missionaries had a class of some twenty-five Moslems, Jews, and Parsees, chiefly Moslems, whom he taught the word of God, just as in any Sunday-school class. (4) After service one of the missionaries went out with a catechist to two Moslem villages and preached quite publicly to attentive congregations in the street. (5) There are now several converts from Islam in Ooroomiah who make a public profession of their faith."

THE METHODIST MISSION in North India, which is as good an example of missionary success as can be quoted, having nearly doubled its communicants every five years steadily from the beginning and having built up a Christian community of 10,828 from nothing in thirty years, shows by its last annual report, which has just reached us, that it is thoroughly alive to the great importance of self-support. It declares it to be a problem that must be watched with untiring vigilance, and it is constantly devising new means to bring greater pressure to bear in this direction upon both preachers and people. Satisfactory progress in the matter, on account of the deep poverty of the Indian masses, is extremely difficult to secure, and the Church at home will need to exercise much patience in this particular, being assured, that her agents abroad are doing all they can to meet every just requirement.

The total moneys collected in India by this mission the past year amounted to 109,697 rupees. Of this 37,819 rupees came from government grants-in-aid to the schools, and 30,807 rupees came from school fees. The contributions from the native churches were only 3,566 rupees, of which 2,687 rupees were for pastors, by the European churches 21,104 rupees were given, 7,300 rupees of it being for pastors.

HOW TRUE it is that the work of Christ is one the world around, and that we can never tell, when we are laboring in one country, what benefit we are preparing for quite a different one. Two illustrations of this have recently met our eye. The Wesleyans of England have been for many years preaching in Italy. Some of their converts are among the 100,000 Italian emigrants settled in Buenos Ayres and its vicinity. These have formed a society and are appealing for an Italian evangelist to come and help them. Very likely more will be done by this means in Argentine than in Italy itself. Again, Hindus from the neighborhood of Bombay, frugal, industrious, and with considerable capital, have practically become masters of the commerce of Mauritius, where they are large landed proprietors, and have now overflowed to Madagascar, largely occupying the town of Tamatave, on the coast. The English bishop there thinks that the trade of that country will eventually pass into their hands. So that the future of Madagascar will be in no small degree influenced by the success of the Gospel in Bombay, and *vice versa*. The world is but small after all, and growing smaller daily. It does not so much matter *where* we put in our strength as *how*.

THE ROMAN CATHOLIC missions in China, so far as statistics indicate, appear to be making fair progress. The figures for 1887, as given in the *Shanghai Messenger*, show a total of 541,720 Catholics, besides 24,900 catechumens, a gain of some 60,000 over the previous year. There were 628 European priests, a gain of 157, and 335 Chinese priests, a gain of 54. The churches and chapels were 2,942, a gain of 513, and the scholars were 31,625, a gain of 6,406. In short, at every point, there has been large advance, at which we rejoice. The Rev. Alexander Williamson, agent in China of the National Bible Society of Scotland, says: "We look upon their work as an element of good in China. With all their paraphernalia, there is reason to believe that they teach the great cardinal truths of our common faith; and not untruly have I been rejoiced to find Christ and his atonement set forth as the great basis of a sinner's hope. In many respects they are preparing the way for a purer form of religion, and no doubt their work will be utilized and absorbed in the march of Christian progress."

THE STATISTICS of the Japan missions for 1888 show even more than the customary gains. The total number of communicants is now 25,514, an advance

of 5,785. Of this total, 9,285 are Presbyterian, 7,243 Congregational, 5,132 are Methodist, 2,572 are Episcopal, 1,247 are Baptist, and 25 are Friends. Of the total number of missionaries which, counting the married women, is 443, the Presbyterians have 133, the Methodists 104, and the Congregationalists 81. As to the students the Methodists stand first, having 3,120; the Congregationalists second, with 2,766, and the Presbyterians third, with 2,407. It should be remembered that the first Protestant church was organized in 1872 with 11 members; and that at the end of 1884 there were but 8,508; so that the number has trebled in these four last astonishing years. It is especially encouraging that the contributions of the native churches have advanced fifty per cent. this past year, and that 92 churches are wholly self-supporting, while 157 are partly so.

ENCOURAGING AS THIS growth in numbers is, it by no means tells the whole story. The education of the country, which it was feared a short time ago might be infidel, is coming increasingly into Christian hands. The Rev. Joseph Nessima's Christian College at Kioto, in which are no less than 700 students, over 200 of them theological, is about to be enlarged to a university, and large contributions are being made toward it by the prominent men of Kioto and of the country. A few noblemen sent \$35,000 as their contribution. Counts Ito and Inoué have also given Bishop Hickersteth \$10,000 for the promotion of female education in Christian schools. The best men of the realm are seeing, as some in India are also, that the old religions are dying, that without some religion morality cannot be preserved, and that Christianity alone can meet the needs of the country and preserve the young from ruin.

"How long do you think it will take to convert the world?" some one asked us the other day. And we replied, "That depends on how long it takes to convert the Church." There is no obstacle to-day in heathen lands so hard to be overcome as the covetousness and spiritual lethargy of the mass of the Church membership at home. Only a small portion of the people take as yet any deep practical interest in the world-wide spread of the Gospel, and only a handful carry the sacred cause on their hearts. Perhaps not very many are boldly and decidedly anti-mission Christians, but an immense number must be classed as *omission* Christians, if Christians in any true sense they can be called who set one side so coolly the most solemn

farewell command of their risen Lord. To convert these, both in head and heart, to a realizing sense of their obligations is a work of the very greatest urgency.

It is well for us to realize that there is no short-cut by which we can reach this desirable goal, any more than there is a short cut to the salvation of the heathen. The hurrah style of going at the business, while it may seem for a time to be carrying all before it, is pretty sure to be followed by a dangerous reaction, and to fail of doing what most needs to be done. The people need patient, careful, skillful, persistent, elementary instruction in the facts and principles of missions. The Church must be educated. The pastors must educate the people through the monthly missionary meeting, through frequent sermons, through a vigorous Sunday-school missionary society, and through the distribution of literature. And the secretaries, editors, and theological professors must educate the pastors. All this means a great deal of work. There is no way to avoid it. It is blessed work, on which the Lord sheds his richest smile, and sure to bear the best results.

Bishop Thoburn, in a very interesting letter to the *Indian Witness* concerning the South India Conference, pays the following well-deserved and touching tribute to the memory of one who will long be remembered throughout India, as well as in America, and who was an inspiration to all who knew him:

"One form was missed and one voice was silent throughout the daily sessions of this Conference. One year previous to this meeting George Bowen presided over its deliberations, and his gentle voice had been lifted up for God and truth in the pulpit ministrations of the Sabbath. He was one of those unobtrusive men the power of whose presence is not felt till his absence reveals it. His silence was often more potent than an ordinary man's speech. His life was an inspiration, his presence a benediction, his work a blessing, and now his memory is as an ointment poured forth. He sweetly rests from his long and weary labors, and his works do follow him, and for years and years to come will continue to follow him. He moved among his brethren with the veneration of a patriarch, and yet he ever preserved the simplicity of a little child. His unique career will not soon be forgotten in India. Other saints will arise to bless the land, but among them all—and they will be many—will arise no more saintly man than George Bowen."

It is evident that the Indian Territory, with its 64,690 square miles, its mild climate, its rich timber and mineral lands, its increasing railroads and thronging settlers, has a great future before it, and cannot much longer be kept isolated from the rest of the country. It should and will be thrown open to more general occupation during the next decade, sufficient care being taken to amply protect the rights of the Indians. This being the case, it is a specially cheering sign that our Methodist mission work in the Territory is being so vigorously prosecuted and is making so good a record. It should be more generally known that in the past two years, under the tireless, courageous superintendence of the Rev. James Murray, who now retires because of ill-health, the regular charges have increased from eight to eighteen, and preaching has been maintained during the past year at more than fifty places. As described in our last, the Mission has lately been organized into a Conference, with the Rev. B. C. Swartz in charge, and all that he and his noble band of co-laborers can do to stamp a right impress upon the coming empire will undoubtedly be done. They ought certainly to be strongly re-enforced at the earliest possible moment.

It is pleasant to call the attention of our readers to the significant fact that Ogden, the second city in Utah, and the spot selected for our new Methodist University, has by a decisive vote thrown off the yoke of the Mormon hierarchy and put the direction of its affairs into "Gentile" hands. At the late election, on a square issue, every officer on the "Gentile" city ticket was elected by a majority of over 400. This means substantial progress, for this kind of a revolution does not go backward. The Mormons admit that they will not regain political control of Ogden, but the "Gentiles" will now flock in faster and faster and oust them from power in all the larger towns. It is the beginning of the end. The redemption of this land draweth nigh.

There is an ancient saying to the effect that while young folks think old folks to be fools old folks know young folks to be so. This has frequent and abundant illustration in the case of young and old missionaries. We were reminded of it as we read the following from the pen of the Rev. J. H. Deputie, who is presiding elder of two of the districts of the Liberia or Africa Conference of the Methodist Episcopal Church. He met in Monrovia the last company of Bishop

Taylor's missionaries, who made a short stop at that port, and he thus remarks concerning them: "These missionaries were all in the enjoyment of good health, lively, and happy. They had formed their plans for the future, and had grand ideas for the missionary work. But alas! how little did they know of the work before them. Their plans must all undergo a change, and they, too, must be changed. I was in Cape Palmas in the month of November, 1887, when a party of missionaries landed there for Bishop Taylor's work on the Cavalla River. They were a splendid set of young men and women, and full of missionary zeal. I attempted to give them a little of my experience in the mission work in this country, and offered to give some advice as to entering the work before them. But alas! how ignorant I found myself when comparing my experience with their notions of the work. Last November I visited Cape Palmas again, and found that the major portion of these missionaries had completed their work under Bishop Taylor's administration. Some had returned to the United States, and three families had joined the Episcopal Church and were receiving a stated salary for services rendered, and as soon as they were able to save means to pay their way home they left the country, condemning every thing behind them. There remain a few who were consecrated to the work, and they are making it a success. Good men in New York city, and in other places, make mistakes in sending missionaries to Africa. Merchants who send men to this country to transact their business, where dollars and cents are the desired object, send men who understand the business they come to engage in. Equal care should be given in the selection of missionaries coming to this far-off land."

Personal.

The address for the present of the Rev. Joseph H. Gill, of North India, is No. 329 Boston street, Boston, Mass.

The Rev. H. C. Stuntz, of the South India Conference, has removed from Bombay to Calcutta, to take charge of the *Indian Witness*.

Bishop Thoburn left Calcutta for Singapore March 26, to be gone about six weeks.

Mrs. McCoy, widow of the late editor of the *Witness*, left India April 4 to return to this country.

The Rev. J. O. Spencer and family sailed from San Francisco early in April for Japan. Mr. Spencer is to enter upon school work in Hiroaki.

The Rev. F. D. Gamewell and wife are busy with preparations for their return to China. It will be remembered that they were driven out of West China during the riot at Chung-king. They are now to be connected with our North China Mission, and Brother Gamewell is under appointment as presiding elder of the Shantung District.

Mrs. W. C. Longden and her children arrived in New York from the Central China Mission about the middle of April.

Rev. J. H. Worley, of the Foochow Mission, arrived at San Francisco about the middle of April. His eyes have suffered so severely that careful scientific treatment is necessary for their recovery. Mrs. Worley also needs surgical treatment. They are at present in Brooklyn with their family.

Rev. F. D. Newhouse and family arrived from India during the latter part of March, and went on to their home in Williamsport, Ind.

Rev. C. M. Miller and family, of Calcutta, arrived in New York in April and soon went on to Derry Station, Pennsylvania. The health of Mrs. Miller and of her little son had improved very much during the voyage.

Miss Elsie Wood, daughter of Rev. T. B. Wood, is under appointment as a missionary of the W. F. M. S. to her father's field in South America.

Mrs. J. H. Messmore and daughter are preparing to return to India.

A Funeral in New Mexico.

A letter from Rev. Thomas Harwood, Superintendent of the New Mexico Spanish Mission, and dated at Socorro, N. M., March 20, 1889, contains the following:

"On the 14th of the present month I was called down to Val Verde to attend the funeral of the wife of our preacher, Rev. Blas Gutierrez. She was a most excellent Christian lady, had been a Protestant some twelve years, was loved by all her Protestant neighbors and by many of the Catholic people. She had been a great worker in the Methodist Church, and died as she had long lived, full of faith in the promises.

"At the funeral the house was crowded almost to suffocation with both Protestants and Catholics, and all alike wept freely over their irreparable loss. When we were about to leave the house to go to the church our dear brother, husband of the deceased and pastor of the church, asked to speak a few words. It would look strange among Americans to see the husband of the deceased wife step forward and stand by the casket of his dead and

thus address her. But nothing that is natural seems strange among these people. The address, in part, as translated, was as follows:

"My dear, dear wife! You have left me. Long have we journeyed together. Side by side have we walked hand in hand. Patient have you ever been. Always kind and loving. You have always been kind to your neighbors, and kind and loving to me. A good wife! A good mother! A good neighbor! A good Christian! But now you are gone. You are with the angels. You are with the blessed Master. I shall soon be with you."

"He then turned his face to the weeping audience, and with an expression of mingled grief and joy exhorted the members of his flock to faithfulness and the Romanists to come to the Saviour. He said he was not ashamed to point to his wife as a model Christian and to show how one can die with the presence of the Lord Jesus. He thanked his neighbors for their sympathy, and hoped 'they would all so live that when the Master comes we shall be found watching and waiting.'

"We repaired to the little chapel where the funeral sermon was preached and then to the cemetery, and when all was over the writer fell into the following train of reflections:

"Twelve years ago to-day not one of these people was in the Protestant Church. There was, of course, no church-building nor parsonage, no cemetery, no Sunday-school; hardly any one could read or write. The preacher at that time could not read. I remember so well how discouraging the outlook was. But since that time what changes have taken place! A church-building, parsonage, cemetery, have all been prepared. There is a Sunday-school and day-school, a church membership of some 75 persons, and an average congregation of nearly 100 persons. And, judging from the appearance, as I witnessed the audience using the Spanish hymnals, the great majority can read. In fact, I know them all, and know that the most of them can read and write."

Success at Singapore.

Brother Oldham, Superintendent of our Mission in Malaysia, writes us from the capital of the Straits Settlements, under date of March 14, as follows:

"Just a brief note from Singapore. The new Conference year finds our hands somewhat strengthened, and yet the volume of our work so increases that we still long for a few more men and women.

"School re-opens with 325. I am most surprised with the fact that some forty of

these are Roman Catholic lads. The bulk of the remainder are Chinese, though I should not forget to mention some twelve or fourteen boys, Malays, of the Court of the Sultan of Johore.

"Miss Blackmore (W. F. M. S.) and Dr. and Mrs. West have gone to live in the heart of Camadom, hoping thus to come nearer the heart of the people, and to become more intimate with their modes of life and their language. Dr. West, too, is beginning to have a small free practice among the natives. Miss Blackmore's school-work slowly expands.

"Our Malay street-preaching is being greatly appreciated, and the people who used to be quite disorderly are now anxious to hear.

"The first Sunday-school among Mohammedan children in Singapore was opened by us in the heart of the Malay quarter last Sunday, in the house of a native, at his own request!

"Yesterday's mail brought us Miss Wykoff, M.D., who comes to find medical and mission work among the women. I hope to send you good news of this lady ere long. The way ought to open for her fast.

"Brother Brewster, our youngest missionary, has just taken hold of the English church and is succeeding.

"Sister Munson's little son has just come to the Mission; his lungs seem to be token a call to preach. All our people are well, and looking earnestly for Bishop Thoburn's visit. Pray for us."

Nanking News Items.

—Rev. J. C. Ferguson has succeeded in renting a building on one of the best business streets of Nanking, and is having it altered into a preaching-place.

—The girls' school at The Adeline Smith Home, Nanking, has had a very successful course thus far. There has been no lack of pupils, so that now the most urgent need is more helpers from home.

—Rev. J. C. Ferguson and Rev. D. W. Nichols are doing good work in Nanking. The hospital, street chapels, and schools are being worked as never before. Two probationers were received at the Hospital Chapel recently. The University is in great need of a dormitory, and is obliged to turn away some students coming from the best class of people because of no place for their accommodation.

—There is a larger number of in-patients at the Philander Smith Memorial Hospital this year. The medical work, together with teaching the medical class of the university, and the dispensary

that should now be opened at the new chapel in the heart of the city, makes it necessary, more than ever before, that the hospital be re-enforced by another physician.

—Mr. Chang (a Chinaman), formerly connected with the Chinese Legation at Washington, and now in charge of the school for the study of English at the Imperial Arsenal at Nanking, united by letter recently with the Nanking Methodist Church.

Facts About the Dark Continent.

The giraffe, the baboon, the chimpanzee, and the gorilla are found only in Africa.

The African elephant has never been domesticated like the Asiatic.

Africa is the chief home of the lion, the camel, and the ostrich.

The date-palm is the most characteristic and important African tree.

Gold is perhaps the most generally distributed of important African minerals, but metals seem nowhere very abundant.

A single diamond from the famous fields north of Cape Colony was sold in its rough state for \$57,500.

The great Kalahari Desert extends from the Orange river on the south to the 20th parallel, and from the pastoral Namaqua district on the west to the strip of pasture and on the inland slope of the Quatlambal Mountains.

The Sahara, which is 3,000 miles long by 1,000 wide, is by no means a monotonous expanse of sand, but has a great diversity of surface, including mountain groups of 6,000 feet high.

The highest mountain in Africa is Kilimanjaro, supposed to be about 20,000 feet.

The name of the continent is said to have been originally the proper name of Carthage. It means a colony in the language of Phenicia. The Arabs of the present day still give the name Afrygah to the territory about Tunis.

The Hottentots of the south form a very distinct and remarkable variety in the population, most closely resembling the Mongolian races of Asia.

It is the most tropical of all the continents, and the hottest. The greatest heat is not under the equator, but in the deserts.

African Jottings.

—The North Africa Mission, formerly called "Mission to the Kabyles and other Berber races," has recently occupied Tripoli. Mr. Mitchell and Mr. Harding

landing there February 27. They report the people more bigoted than in Tunis, but, working with caution, they are thus far getting on satisfactorily. They expect to be able to send some Scriptures into the Soudan by the caravans.

—This North Africa Mission entered Algeria in 1881, Morocco in 1884, Tunis in 1885, and now Tripoli in 1889. It has 18 missionaries in Algeria, 15 in Morocco, 7 in Tunis, 2 in Tripoli, and 1 at present itinerating in Syria, or 43 in all.

—Mr. Graham Wilmot Brooke left England March 16 for the Soudan, and is to be associated as an independent missionary with the Upper Niger Mission of the C. M. S.

—A new Mission to the Upper Congo, called the Balolo Mission, is being established under the direction of Mr. and Mrs. Grattan Guinness.

—Mr. Hocart, of the French Wesleyan Mission, who has lately been on a visit to France, has now returned to his station, El Maten, near Bougie, Algeria, bringing with him two ladies to assist in the work among the Kabyles of that neighborhood.

—Ten American, twelve British, and thirteen Continental societies are at work in Africa, besides many independent missionaries. More than half of all the missionaries laboring in South Africa are Germans.

—There is more religious liberty in Egypt than in Turkey. There are said to be 60 Mohammedans among the 1,200 members of the churches belonging to the American United Presbyterian Mission in the former country. This Mission occupies 70 different stations.

—The Archbishop of Canterbury has consented to consecrate a clergyman as a bishop for work in the Yoruba country, West Africa. The permanent residence of the new bishop will be at Lagos. At first it was thought that it would be best that a native African clergyman should be appointed to the bishopric, but it has now been decided that a European should be the first occupant of the See.

—Stanley puts the population of Africa at 250,000,000.

—Count Teleki has discovered another large lake in East Africa, supposed to be nearly 200 miles long, and lying in the region directly south of Abyssinia.

The Rev. George Thompson, of Oberlin, O., will send to any one, post-paid, for 30 cents, his excellent little book called, *Africa in a Nutshell*, which has a map of the country, a picture of the author, and over 70 pages crowded with information as to what is known of and done in Africa.

—Dr. George Lansing Taylor says in

the *Methodist Review*, "The entire central region of Africa, from the Sahara to the Kalahari, is the vastest, best watered, most fertile, most accessible, most populous, richest in resources, most promising for future greatness, of all the uncivilized regions on the globe, and far more so than many regions now civilized and famous originally were."

—Mr. Henry M. Stanley says of the high inland plateau about the African lakes, "I consider it the healthiest region under the sun, and there is no more picturesque country in the world. It is the Switzerland of Africa. All the people there are remarkably fine-looking."

—Bishop Crowther has lately opened at Bonny a new church built of iron, with sitting accommodations for 1,000 worshippers.

—The Equatorial Province of the Soudan, of which Emin Bey is governor, lies due north of Lake Albert Nyanza. Its capital is Lado, but Emin Bey's stronghold is Wadelai, about 1,000 miles south of Khartoum, between Gondokora and the Albert Nyanza.

—Vivi is at the foot of the falls or cataracts, and large steamers ascend the Congo to that point, where navigation is impeded. A railroad has been planned to carry freight around the falls, the route having been surveyed and found practicable.

—The Portuguese are constructing a railroad in the province of Angola from Loanda to Ambaca, a distance of some 250 miles, called "The Royal Trans-African Railway." The work is progressing with activity, and several locomotives and carriages have already arrived.

The *Northern Christian Advocate* thus summarizes the work of Miss M. L. Whately, for more than thirty years a missionary at Cairo, Egypt, whose recent death is so great a loss to the cause of Christ in that land:

"Miss Whately was a cultivated lady, daughter of Archbishop Whately, of the English Church. For years she earned on all her work at her own expense. Her work was varied, embracing schools, a hospital, a Bible mission, and itinerancy among the villages on the banks of the Nile. She began with the lowest classes, and every one told her that to bring Egyptian Moslems under Christian influences was an impossibility, but she heeded not, and with great difficulty organized a girls' school. In a few years this had grown to large proportions; also a boys' school had been established and other Christian agencies started. The Khedive gave her land upon which to build a school, which was erected at a cost of \$20,000, \$15,000 of which she contributed. At her death nearly 600 children were in the school, carefully trained in the Scriptures. Among them were Copts, Greeks, Syrians and Armenians."



EUGENE R. SMITH D.D.,
Editor

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805 BROADWAY
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A MEXICAN WOMAN.

from the four islands, against 45,163 in 1874. There had been also an astonishing growth of Mohammedan schools—an increase of not less than 55 per cent. in three years. These facts have stirred the Dutch Government and the Missionary Societies to increased activity, so that in place of the 50 missionaries of 1878 there are now nearly twice the number, and the native Christians have grown from 148,672 to 250,000. It is worth noting that a very considerable proportion of these converts are won from the Mohammedans, including nearly all the 11,000 in Java, there being now comparatively few heathen left. Dr. Schreiber sums up his remarks by saying, "Notwithstanding the increasing vigor of Islam it is not growing in the same ratio as Christianity, and although the number of Mohammedans are swelled yearly very considerably by the natural increase of the population the number of converts from heathenism to Islam is very probably far below that of converts made by the Christian missionaries, and whereas conversions from Christianity to Islam are almost never heard of thousands of Mohammedans are coming over from the adherents of the false prophet to Jesus Christ, our only Saviour."

As would naturally be expected, most of the mission work throughout the archipelago is in the hands of the various Dutch societies, although the Rhenish Missionary Society at Barmen, Germany has done excellent work in Sumatra, Borneo, and Nias, particularly the former, where it has 29 foreign workers, 3 ordained native preachers, 203 native lay workers, and 11,350 adherents.

In Borneo considerable has also been done of late years by the English Society for the Propagation of the Gospel. In answer to the appeal of Raja Brooke two clergymen went to Borneo in 1848, of whom one, the Rev. F. T. McDougall, was in 1855 consecrated Bishop of Labuan. The secretary of the society, Rev. H. W. Tucker, in his *The English Church in Other Lands*, says, "Of the various tribes of Dyaks at least 3,000 are now members of the English Church. No attempt has been made to compel the Dyaks to give up any customs which are not inconsistent with decency and morality. In laying the foundations of a church in Borneo it has been recognized from the first that the race is in its own land, and that it is likely to increase both in numbers and importance." Speaking of the Chinese, who have settled in the island in large numbers, he says, "They have shown great religious sincerity. Of themselves they conceived the idea of building a 'house of charity' in Sarawak for the shelter of fellow-Christians in want, and for the reception of their countrymen dwelling up the rivers when business called them to the capital. The offertories at their services enabled them to carry out their design, and the 'house of charity' has its place among the institutions of the diocese."

The Chinese through all these islands are quite rapidly increasing, and as the heathen are diminishing the missionary labor of the future in these parts will have to be directed toward the Mohammedans on the one hand and the Chinese on the other.

Fifty or sixty years ago, before China was open, the English Baptists and both the English and American Congregationalists sent a number of missionaries to these islands, but there were many deaths, little success was achieved, and the Dutch Government was decidedly obstructive, so that one after another of these missions was withdrawn, or transferred to the great Chinese Empire, and of late years the people have been mainly left (as is coming to be the case more and more everywhere) to the care of the Christians of the countries which have the political jurisdiction. America, however, having no colonies, cannot be guided by this sign as to its best fields of labor, and we trust that having now taken up (through its largest body of Christians) a portion of this island world to cultivate for the Master, it will be led to push forward the matter both wisely and vigorously and will meet with large success.

J. M.

Methodism in Malaysia.

At the ninth session of the South India Conference, held at Chadarghat, Nov. 20, 1884, under the presidency of Bishop Hurst, there was added to the list of appointments a new station, soon to develop into a new mission. That station was Singapore, now the headquarters of the Malaysia Mission of the Methodist Episcopal Church. It is a city with a population of some 200,000, on an island of the same name, which is but twenty-seven miles long and from three to twelve miles wide. This island is at the end of the Malay peninsula, separated from the mainland by a very narrow strait, and is only eighty miles from the equator. The inhabitants at present are mainly Chinese, who have taken possession of most of the business of the place and are very prosperous. There are also 40,000 Malays, 12,000 Tamils from India, and perhaps 8,000 English and Eurasians. So that among these different classes and nationalities there is a vast variety of mission work needing to be done.

The Rev. W. F. Oldham began work early in 1885, and has been most of the time laboring alone, overburdened with a great variety of enterprises. In 1887 Miss Blackmore, of the Woman's Foreign Missionary Society, arrived to take hold of the work among the girls and women. In 1888 the Revs. R. W. Munson and B. F. West, with their families, were appointed. And at the beginning of 1889 the Revs. N. A. Brewster and C. A. Graystill further re-enforced the Mission. The Rev. G. A. Bond was on the ground for a few weeks in the early part of 1887, but was speedily obliged by illness to return to America.

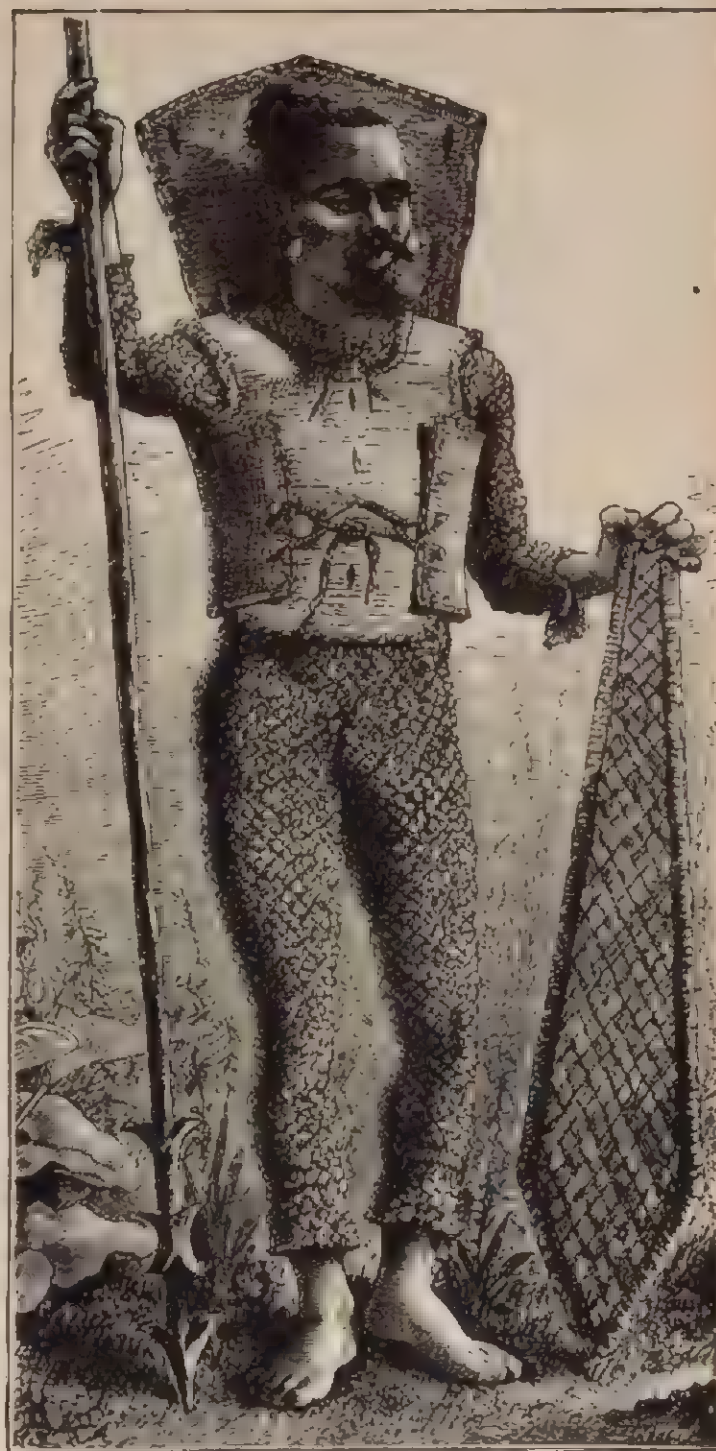
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glish government of the Straits Settlements, whose capital is Singapore. They speedily found, also, that Brother Oldham could be thoroughly trusted with their children, and they appreciated the conscientious care he gave the boys. So they came in increasing numbers, crowding all available accommodations. A year ago there were three hundred, and when the new buildings are ready there will be very many more. The fees very nearly pay the expense. Its principal, Brother Oldham, calls it the largest Chinese school in Methodism and the second in all the Methodist schools among the heathen. The Chinese have been very generous, also, in their subscriptions to the Mission, feeling grateful for the interest taken in them and assured that they had a true friend in the missionary.

In 1886 a very neat and commodious church edifice was built, the Government making a grant of land suitable for the purpose at the corner of two streets and the people raising \$4,000, which was supplemented by a similar sum from the Missionary Society. Here an excellent congregation, largely Eurasian and very generous, gathers from week to week. This congregation pays its own way, raising a pastor's fund of one hundred Mexican dollars a month, besides paying half the expenses of the Tamil Mission and aiding in every other good work. Their collection last year for the Missionary Society was \$67 50, or about \$1 20 for each member. An article in the *Straits Times*, which lies before us, speaks highly of the effective character of the preaching and the excellent influence of the services, though the writer marvels at the strict enforcement of total abstinence on all the church members.

The Tamil Mission above referred to includes schools both for boys and girls and a good deal of preaching. A native preacher was procured from the American Board Mission in Ceylon. A native gentleman, of the Brahmo samaj, has supplied premises for the boys' school free of expense, and has also helped in establishing the girls' school. There is much house-to-house visitation and a well-attended preaching service among the prisoners at the jail, where several conversions have occurred.

Considerable street preaching and singing is now being done in Malay, some of the missionaries having made very creditable proficiency in that tongue, and converts are confidently expected. Much, also, might be said in praise of the work—medical, school, and zenana—in charge of the Woman's Society. May it greatly increase! And may this new Malaysia Mission, youngest of the foreign sisterhood, soon be able to branch out to some of the many needy and vacant points in its wide field. Bishop Thoburn has been recently visiting it, and



NATIVE OF CAROLINE ISLANDS IN WAR DRESS.

we shall await with much interest his report of its condition and his plans for its enlargement. J. M.

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from the four islands, against 45,163 in 1874. There had been also an astonishing growth of Mohammedan schools—an increase of not less than 55 per cent. in three years. These facts have stirred the Dutch Government and the Missionary Societies to increased activity, so that in place of the 50 missionaries of 1878 there are now nearly twice the number, and the native Christians have grown from 148,672 to 250,000. It is worth noting that a very considerable proportion of these converts are won from the Mohammedans, including nearly all the 11,000 in Java, there being now comparatively few heathen left. Dr. Schreiber sums up his remarks by saying, "Notwithstanding the increasing vigor of Islam it is not growing in the same ratio as Christianity, and although the number of Mohammedans are swelled yearly very considerably by the natural increase of the population the number of converts from heathenism to Islam is very probably far below that of converts made by the Christian missionaries, and whereas conversions from Christianity to Islam are almost never heard of thousands of Mohammedans are coming over from the adherents of the false prophet to Jesus Christ, our only Saviour."

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we shall await with much interest his report of its condition and his plans for its enlargement. J. M.

Mission Progress in the Dutch East Indies.

The Rhenish missionaries now count about 10,000 members of congregations in their 15 stations among the Battas of Sumatra and the adjacent islands. A considerable increase has been realized at 5 of the sta-

tions, where about 500 persons have been baptized. The whole region suffered greatly during the Atcheen disturbances, but affairs have now been restored to nearly their regular order. Survivals of the demoralization consequent upon these events are mentioned at only two of the stations, where a few marriages with heathen have taken place with heathen rites. The government would not for a considerable time after the difficulties permit the missionaries to return to their stations. Europeans are still excluded from the settlements between Silindreg and the Toba Lake, and the work has to be carried on there by the native helpers alone. Constant friction is occurring with the Mohammedans, whose chiefs interpose all kinds of direct and indirect hinderances in the way of Christianity. Christian girls allow themselves to be visited by Mohammedan young men in the mistaken hope that they may be able to win them to Christianity. A community is sometimes stricken with "the Mohammedan fever," when the elder persons stay away from church and the children from school till the spasm passes away. On the other hand, Christian young men occasionally marry Mohammedan girls, who then become attendants on worship. In one case, where the parents of the bride opposed the marriage with vigor, the case was compromised with an agreement to have the marriage performed in the Mohammedan manner; but the missionary afterward gave it his Christian consecration. The demand for medical assistance, which is so powerful at all missions, induces many Mohammedans to visit the stations and to become favorably inclined toward Christianity. At one out-station the Mohammedan teacher asked the missionary to support him against his minister or "priest," who was alienating his pupils from him. The heathen are kept away from the missionaries principally by their witch-doctors, who inspire them with the most abject fear. When a bridge was built over the Batang toru, they told the people that the Dutch officers wanted a dozen skulls to make the foundations of the structure secure, so persons were sent out into the woods and fields to capture men and get their heads. Consequently no woman dared go into the fields alone, and no one would venture out of his house in the evening. The numerous native helpers, pastors, teachers, and elders have given effective service during the past year. A new and extended course of instruction, preparatory to ordination, is to be given to the teachers at Panjurnapitu. They are also permitted to bring their wives with them, who are instructed by the missionaries' wives. The prospect for, in time, placing all the churches under native pastors and making the teachers self-supporting is brighter here than at any other of the missions of the society.

The mission work in Eastern Java is represented to be going on prosperously. The mission of the Gereformeerde Zendingsvereeniging in Middle Java has considerably expanded. A new large seminary for the training of evangelists is to be established, to be called, in honor of the Dutch colonial minister, the Keuchenius School. There are now under the care of this mission

forty-seven communities. Missionary Esser, who is now at home, is revising, in consultation with Professor Breeds, his translation of the New Testament into the Madura language.

On Tagu Landang and Sijauw, the southernmost islands of the Saugir and Talaut groups north-east of Celebes, the number of Christians has increased from 15 in 1870 to 6,000 in 1886; and now includes a fifth of the population. A hundred and fifty-two persons were baptized in 1886, and 450 in 1887. The New Testament, Psalms, Catechism, and Bible history have been translated. The Saugir Mission Committee has undertaken the building of a training-school for native helpers. Three new missionaries have been sent out.

The Utrecht Mission at Lokki, on the west coast of Ceram, includes fine out-stations on the Piru Bay. The people of Lokki are well clothed, live in substantial houses built of sage-logs, and all serve the true God. The language is the Malay. A secret society, called the Kaha, is strong on the shores of the bay. It constitutes a kind of armed brotherhood of the people of the west coast against those of the east coast, and all the young men are expected to join it as soon as they come of age. Two stations on the north coast of the island are less flourishing.

The Utrecht Zendingsvereeniging has for two years conducted a mission on the island of Buro, west of Ceram, where there were already some Christians. The missionary Hendricks in a single tour baptized 213 persons, whom he had never before seen. He remarks that he is growing more and more convinced that the immediate baptism of the Alfures who apply for it affords the best means of combating the progress of Islam and bringing the people under the influence of Gospel preaching and teaching. He is also convinced that baptism amounts to nothing without subsequent thorough instruction. How this is to be carried out among the scattered believers, in the absence of the needed native helpers, is a question that waits for an answer.

Missionary Van Dijkear, of the Utrecht Mission, has published a review of his twenty years' labors at Duma in the island of Gilolo, or Almahera. The place is called by the inhabitants Marodokko, or abode of the invisible men. Where were impenetrable thickets, comfort now abides. One of the principal obstacles the mission has to encounter is Islam, which weighs with all the more force because in all the island the chief and the religious minister is the same person. The Ginn superstition has lately come into vogue. A Ginn is a medicine or magic spirit; and the name has been applied to the various objects, stones, and the like, in which the spirits are supposed to dwell. This belief has been received by the Alfures from the Mohammedans, and is, doubtless, a hinderance to the progress of Christianity. The mission school is attended by between 30 and 36 children, and is doing no little good; quite as much, indeed, as can be expected under all the circumstances.—*The Independent*.

Henry Lyman, the Martyr of Sumatra.

Martyr, perhaps, in the strictest sense of the word, he was not, for he did not lay down his life as a witness to the truth of the Christian religion; yet he lost it at the hands of heathen savages while engaged in the calm and fearless discharge of the duty which he considered Christ had laid upon him, the duty of conveying the good news to those who had not heard it. And such from olden times have been accounted worthy of this high title, for they give incontestable proof that they possess the same spirit that burned in the breasts of those who went to the stake rather than deny their Lord.

In the quiet grave-yard of the beautiful town of Northampton, Mass., close to the spot where rests the dust of the sainted Brainerd, stands a stone bearing the following inscription:

IN MEMORY

OF

REV. HENRY LYMAN,

A MISSIONARY

OF THE AMERICAN BOARD,

WHO, WITH HIS ASSOCIATE,

REV. SAMUEL MUNSON,

SUFFERED A VIOLENT DEATH

FROM THE BATAKAS IN SUMATRA,

JUNE 28, 1834.

AGED 24.

"We are more than conquerors."

It seems fitting that a slight sketch of this devoted young man be placed upon our pages in connection with Malaysia information, and that his memory be kept green with the present generation of missionary readers.

He was born of pious parents at Northampton, Nov. 23, 1809, and consecrated from birth to the work of the ministry. For many years, however, he seemed little likely to realize this devoted wish. His boyhood and youth were far from promising in a religious aspect, and at Amherst College, where he entered in the fall of 1825, he led for a while a pretty wild life. The Spirit of God, however, arrested him in his sophomore year, and in a college revival he was powerfully converted. April 25, 1827, is the date he sets down as that of the great change.

All the force and energy of his strong character were now turned in the right direction, and he not only promptly accepted the ministry as his vocation but soon began to feel the stirrings of missionary desire. It is very interesting to trace in his letters and private journals the developments of his call. Hints of it begin to appear in less than a year after he was saved. In a year and a half he writes to his sister: "My feelings have this term taken a stronger turn toward this subject than ever before. It makes my soul bleed to hear the cry from Europe, Asia, Africa, and South America—Millions bow to Juggernaut, millions to Mohammed, millions to the pope, and millions more to idols of their

own making. Few are willing to go. But by the leave and assistance of divine Providence *I will go*. When four years have rolled around I shall probably be in my grave, on a sick bed, or on mission ground." This was written Nov. 2, 1828, and in five years from that time he was in Java.

The full decision, however, was not reached for another year. He was exceedingly deliberate and most painstaking in making up his mind on this momentous matter. He examined himself, his motives, his qualifications and capabilities with greatest care, and sought the best advice. He investigated mission work, read with intense interest missionary biographies and attended all kinds of missionary meetings. He selected as a subject for chapel declamation, "Literature and Science Indebted to the Missionary Enterprise."

Under date of Dec. 14 he writes: "Can I leave my country and engage in this work? I want to do it. No, I do not. I want to do just what God will have me to do, whether to go there or to stay here." Dec. 29, the entry in his journal is, "Feel almost ready to say, 'No life but a missionary to the heathen.' To thee, O God, would I commit my ways. Glorify thyself with me here and hereafter, through Jesus Christ, thy dear Son. Amen." In February next, having read much about the Sandwich Island Mission, his heart was drawn out toward it, but he adds: "I do not know that I would prefer going there to labor. It is too nearly a paradise for a missionary to go there now. I should rather commence from the beginning than to build on another man's foundation." And just a year subsequently the same thought pressed upon him so that he wrote, "My desire this evening is to give up *all* for Jesus—to select some hitherto unattempted field, and tell the Church how much a mission is needed there and that they *must* send me and another companion."

To his sister, Aug. 4, 1829, he writes. "If there are any parts of the Bible which rejoice my heart they are those which speak of the heathen being given to Jesus for an inheritance. If there is any pleasure in prayer it is in praying for benighted pagans. If any thing for which my heart is drawn out to God it is for the missionary." His feelings strengthened in this direction every day, and during the week beginning Dec. 7 he gave himself, with fasting and prayer, to a thorough examination of the question whether he should go to the heathen. He looked at all the consequences both of going and staying, he considered the claims of his own country, the condition and prospects of the heathen, the success of missions, the promises of God, and his personal qualifications. The more he reflected the clearer became his convictions, and on Sunday, Dec. 13, 1829, he said solemnly to the Lord, "I will go;" being fully convinced that the great privilege was to be his. His language was: "The greatest trial that I could be called upon to endure would be to settle over a New England congregation. I have often thought that if the A. B. C. F. M. will not send me I can apply to some other society. If none in this country and none in England will, then

my last resource will be to work my passage out as chaplain and throw myself on the charity of the natives in some dark corner."

With such a spirit and such feeling there could be no question of his call. He announced his decision to his parents, who did not oppose, and during the remainder of his seminary course gave himself yet more thoroughly to the fullest preparation.

Feb. 8, 1832, he received his appointment from the American Board, with his classmate, Samuel Munson, as colleague, to the Indian Archipelago, for exploration. Oct. 11, at Northampton, he was ordained. He prepared, before leaving Andover, a very valuable paper on "The Condition of Females in Heathen and Mohammedan Countries," giving nearly all his time to it day and night for several weeks, to the exclusion of almost every thing else, and this he delivered in various places forty-two times.

He was married, May 16, 1833, to Miss Eliza Pond, of Boston, and June 10 he embarked at the same city for Batavia. It took the ship one hundred days to reach her destination. The missionaries on arriving were soon settled quite comfortably in their own hired house, and though they found, as all missionaries are pretty sure to, *unexpected* difficulties, and mourned much over their inability to speak the language and plunge at once into work, they were not idle, and met much for which to rejoice.

They were now under the Dutch government, which was not particularly favorable to missionary exploration, being jealous of any interference by outsiders with the native population; but after a while they obtained permission to prosecute their journey, and April 7, 1834, they set out for Sumatra. The Dutch have settlements on the western coast of Sumatra at Padang, Palembang, and Bencoolen, and not far from these is a chain of islands to which the attention of the missionaries was to be first directed, after which they were to explore the country of the Battas on the mainland.

It was no small trial to Mr. Lyman to leave his family at Batavia and plunge still deeper into the depths of heathenism, fully conscious of the risks to be run and the doubt as to a return; but he found grace sufficient for the day, and was able to say with all his heart, "Thy will be done." He felt that at last the long task of preparation was fully at an end, and stern, rugged work confronted him; but his purpose did not falter nor his courage fail. He writes to his sister, May 11: "Truly now I can say that in all I have experienced of missionary life I have ever found a something within so comforting, so consoling, such a firm support, yea, repaying with such a manifold increase, that were I at liberty to choose between what I have passed through and a comfortable situation at home, I would prefer the former." And to a cousin he writes, "The separation from home, and recently from my wife, were bitter pills, but I would like to go through with the same again next week if it could be attended with the same consolations from on high. I was never more happy, if I except the few first

hours after I opened my eyes in the kingdom of Christ God fulfills his promise. He gives the hundred-fold."

The missionaries reached Padang after a nineteen days' voyage, and, after tarrying here a little, proceeded to examine the Batta group of islands, nineteen in number, further north, with eight thousand people, nearly all of the Nyas tribe, very intelligent, friendly to Europeans and hostile to Mohammedanism. The large island of Nyas itself, concerning which they had high expectations and which they strongly desired to explore, they were obliged reluctantly to turn back from penetrating because the wars then prevailing on account of the slave-traders made traveling too dangerous; but they strongly recommended the Board to establish a mission among the Nyas people.

They reached Tappanooly, on the west coast of Sumatra, June 17, and on the 23d set out for the interior with a few coolies and other native servants, expecting to be gone one month and hoping to reach the great lake in the heart of the Batta country. But alas, it was not to be. All went well for a few days, but on Saturday, the 28th, about four P. M., they came suddenly upon a log fort occupied by a number of armed men. They were almost instantly surrounded by some two hundred in a great state of excitement, and were slain before their peaceful errand was understood or there was any sufficient opportunity for explanation.

The surrounding villages, when they came to know of the fearful mistake that had been made, gathered together and annihilated the village that had done the deed. But that could not restore the dead. And very different was the retaliation which the friends of the murdered men desired. Mrs. Lyman, the mother of the missionary, when the sad news reached her in far New England, said: "I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do at this moment the desire that some other of my children may become missionaries also, and may go and teach the truths of the Bible to those savage men who have slain Henry."

But though more than half a century has gone, Sumatra still knows not its Lord. When will the day come that he shall reign through all its coasts? J. M.

New Guinea.

New Guinea, or Papua, lying between Malaysia and Polynesia, is the largest island in the world, if Australia be accounted a Continent. It is 1,400 miles long and 490 broad in its widest part. So little has the interior been explored that no one can tell the number of the inhabitants, but the latest estimates put the population between a million and fifteen hundred thousand. The Dutch claim sovereignty in the north-western half of the island, where they have made some settlements on the coast, while the English have proclaimed a protectorate over the southern part, opposite Australia, and the Germans have seized the north-eastern shore. It is

to be hoped that the influence of these civilized powers on the natives will be more favorable to their prosperity than it has been in some other parts of the world. There seems some likelihood of this from the astonishing circumstance that in all the possessions of the German New Guinea Company no rum or brandy is allowed to be sold to the natives. Would that this example might become universal.

The people, so far as they have not been affected by the Europeans, are in a very primitive state, being strictly in the stone age; having no vessels, implements, tools or weapons made of metal. Their moral and religious condition is also of the lowest. They not only

he and steal and kill with the utmost freedom, but it seems to be without compunction; there is no public opinion that stigmatizes these vices,

nor is the doer of them in any way disgraced. The Rev. W. G. Lawes, one of the oldest of the missionaries there, testified at the Mildmay Conference that in the districts north of Port Moresby the people had no knowledge of a God or a Supreme Being. "Along the coast," he says, "they have an idea of a great Spirit, but we have found nowhere any idea of worship; religiously all seems a blank. Their only religious ideas consist in a gloomy, superstitious fear of death; but in it there is no idea of propitiating the Spirit or securing its favor."

Since 1871 the London Missionary Society has been at work on this island and the islets immediately south. Besides Mr. Lawes, the Revs. A. W. Murray and S. Macfarlane have labored here long and arduously. The difficulties have been exceedingly great. There exists a very babel of languages. On 300 miles of coast no less than 25 different tongues are spoken. The climate is very unhealthy. In the 17 years out of the 205 native teachers who have been at work in New Guinea, 103 have died or had to return to Polynesia on account of the climate. Some of these deaths have been due to violence. At Kalo 12 were massacred at one time. These were Raratongan Christians who had gone there to teach the love of Jesus. But so little discouragement

arose from the circumstance that there were a great many more volunteers for the post of peril than could be accepted, and there was a friendly rivalry between the Christians of Samoa and those of Raratonga as to which should have the place. Most of the work in New Guinea has been done by these Polynesian converts, who have proved themselves most capable and fearless pioneers.

In spite of the difficulties great success has been reached. Six hundred miles of coast line have been opened up, 70 stations on the mainland, besides those on the islands in Torres Straits, have been established, 6 of the languages have been reduced to writing, and

6 churches have been formed with 700 carefully culled communicants. 23 preachers have been sent out from the Papuan College on Murray Isl-

and with four years' training, and 60 more are in attendance preparing to be teachers. In 1871 the people did not know what money was, but Dr. Macfarlane said at the London Conference that at his station, just before he left, there was a collection taken amounting to £64, 10 s.

English governors, commanders, and travelers all

bear willing testimony to the greatness of the change that has been wrought. Where a short time ago for any crew to be wrecked was to be instantly killed and eaten, now life is well-nigh as safe as on the shores of America. Where the various villages and tribes were in constant warfare, and there was little or no trade, or security, or peace, now harmony and order prevail all along the coast. It is one of the marvels of the age.

How has it been done? By kindness and tact and Christian courage and holy living. For a long time very little could be effected with words, there being no interpreter, and very little dependence could be placed on oral teaching. Mr. Lawes says, "We have to go with human kindness, and we have found that this is a key which unlocks every door, however firmly it may seem to be closed against us. The power of human kindness does win its way. We are now welcomed along the coast as the men who bring and make peace: and



NATIVES OF NEW GUINEA.

we are looked upon as their friends. I believe strongly, more strongly now than ever, in the power of a consistent Christian life. We cannot preach to them until we know their language; but if we can get a footing in their villages we can begin to exert power for their salvation, and in that Christian life lies mostly our hope for the evangelization and salvation of New Guinea."

It took a good while to get the work started, but now that confidence has been thoroughly gained, and such grand beginnings made, there seems every reason to expect both solid and rapid advance. We quote once more from Dr. Macfarlane's admirable remarks at the London Conference: "I can tell you from experience that it takes often many years to make these natives know that you are their friend. I have been three or four years myself before they have realized that. A captain coming up to our house, said, 'What do you think: these native chiefs want to know who and what you are! They can understand us because we come here to buy, but they have the idea that you must have done something in your own country so that you dare not go back.' I remember on one occasion the natives regarding us as cannibals. They looked into our cask which had only two or three pieces of salt beef in it. There was quite a congregation around the cask, and after serious looks and whisperings a regular stampede: they jumped into their canoes to get away from the ship. When looking into the cask they had said, 'That is not kangaroo, it is not pig, it must be human beef.' Thinking we were cannibals they thought it time to clear out, because the cask was nearly empty."

Such mistakes will no more be made. The errand and character of the missionaries are now well known, and they are daily extending their beneficent power. Says the Rev. James Chalmers, than whom no one is better qualified to bear witness: "I believe no mission connected with the London Missionary Society, or any other society, can compare with this of New Guinea in results, whether you regard it merely from a social stand-point and try to estimate the repressive influence exercised on the evil ways of the people, or judge it by direct conversions and the principles of active Christianity which the new disciples exhibit." J. M.

James Chalmers.

This distinguished missionary and explorer, already mentioned in the above article, deserves to be better known by our readers. He has been connected with the London Missionary Society's Mission in New Guinea since 1877, and is now the foremost laborer there. He is a truly noble man, of the Livingstone type, and, like him, marvelously adapted to the special work which has been given him to do.

He was born in Scotland, at Ardrishaig, in 1841. He was a fine scholar, and a leader also in all school sports, excelling in deeds of mischief and daring. Twice was

he taken home to all appearance drowned. While still a stripling he saved four lives from drowning.

One Sunday, when he was fifteen years old, the pastor of the church where he attended addressed the Sunday-school on mission work in the Fiji Islands, and in closing said, "I wonder if there is any lad here who will yet become a missionary? Is there one who will go to the heathen and to savages to tell them of God and his love?" Chalmers inwardly said, "I will," and on his way home he went behind a stone wall and, kneeling down, vowed to serve Christ.

He was not really converted, however, till he was eighteen, when he became very active and earnest in the work of the Lord. He was at this time clerk in a lawyer's office at Inverary. Meeting one day in Glasgow with Dr. George Turner, of Samoa, his vow to serve Christ in the foreign field was brought to his mind, and he was led to offer himself to the London Missionary Society. Being accepted, he was sent to Cheshunt College and Highgate for training, and after four or five years in these institutions he embarked with his wife and other companions January 4, 1866, on the *John Williams*, for Raratonga, in the South Seas. On account of various accidents, including the entire wreck of the vessel, he did not arrive at his destination till May 20, 1867.

We pass over his labors here for ten years with the simple remark that they were eminently successful and were an excellent preparation for that which was to come. As early as 1869 his attention had been called to New Guinea, and he offered to do pioneer work there. In 1872 the secretary, Dr. Mullens, asked him to go, but the other missionaries thought they could not spare him where he was, and so it was not till 1877 that he got away.

Now began a series of journeys and labors which have had few parallels in mission history. One of his tramps, the longest yet made by a white man in New Guinea, covered over 500 miles and required 40,000 feet of climbing. The object of his travels has been to make friends with the natives, by kindness and small presents opening the way for future intercourse, and also to station the native teachers from the South Sea Islands in such places as were healthy and afforded the best positions for permanent good. He always travels unarmed, trusting in God for protection. But it is his own tact, self-possession, courage, fertility of resource, and remarkable personal magnetism, which, under God, have carried him safely through many most trying scenes. He has had many narrow escapes and curious experiences, which cannot here be detailed, but may be found (some of them) in a little volume bearing his name, written by William Robson, of the London Missionary Society, and published by Fleming H. Revell, 12 Bible House, New York, to which we are indebted for most of the facts of this article. His name has become a synonym for peace all along the coast. He is called the Great White Chief, and exercises more real power than all the petty princes of the land. Everywhere his influence is supreme. He settles the quarrels, and is often

sent for from long distances to act as arbitrator between tribes at war. A British officer who had him on his ship for a while thus describes him: "He is a short, broad-built man of about fifty, with hearty laugh and ready wit, and a good story for every one, the delight of our mess and the hero of our lower deck, yet with a manly piety which carried great weight. He knows every yard of these 500 miles of coast, roughing it in an open boat, sleeping in any shelter or in the open air, with only just the luggage he can carry, making long expeditions inland, where no other white man's foot has ever trod, trusting himself unarmed and alone among the wildest tribes, yet well-nigh worshiped by even cannibals."

This was at the time (1884) when the British protectorate was proclaimed over the southern coast of the island, Mr. Chalmers rendering invaluable assistance in the matter. In 1885 he made an extensive tour with Sir Peter Scratchley, the Special British Commissioner. In 1886, after an absence of over twenty years, he returned for a furlough to England, and was everywhere received with the warmest tokens of affection and regard. The Government of Victoria having voted £2,000 for explorations in New Guinea, with the express desire that Mr. Chalmers should undertake the work, he left England for Melbourne, June 24, 1887, hoping to begin operations toward the close of that year. We shall look with great interest for reports of the results.

Mr. Chalmers declares that he has never met a tribe who desired to have teachers so that they might be taught the Gospel, and he does not believe there ever has been one. All like the teachers at first because of the worldly gospel they bring, because of the peace between the tribes, because of the increased supply of salt and tobacco, of beads and tomahawks; but soon they learn differently, and after a time begin to appreciate it as God's message of love to man. He says also—and most missionaries, we think, will heartily agree with him—that the question of more or less clothing does not affect the morals; it is a matter of climate and of habit. The women there wear only a short petticoat; they are very modest, and think themselves well clothed.

Conversions now are frequent, and thousands might easily be baptized if attendance at church and willingness to wear clothing were deemed sufficient. But the missionaries do not believe in thus lowering the standard. The enlightenment of the dark minds goes on, and many are steadily brought out into the full light of the glorious liberty of the children of God. The time will come when New Guinea will be one of the brightest gems in the crown of Jesus. God speed the day! J. M.

Raja Brooke of Sarawak.

Among the names which stand out beneficently in connection with the islands that make up Malaysia few, if any, shine with a brighter luster than that of Sir James Brooke, commonly called Raja Brooke of Sarawak. Many parts of his life read far more like a romance than

a reality. It was given him to do a great work, such as is intrusted by Providence to but few hands, and he did it well. What he did it is fitting for all friends of missions and of humanity to know. They will gather the substance of it from the following sketch, which has been prepared from the large two-volumed biography issued in England some years ago.

James Brooke was the son of Mr. Thomas Brooke, of the East India Company's Bengal Civil Service, and was born at Benares, April 29, 1803. He was sent home to England at the age of twelve and was educated chiefly at the Norwich Grammar School. At the age of sixteen he received an ensign's commission in the Bengal army, and joined his regiment, the 6th N. I., in the autumn of 1819. He got his lieutenancy in 1821, and in 1822 became sub-assistant commissary general. In 1825 he was wounded in an action at Rungpore, Assam, and went home on sick leave. His leave expired July 30, 1830, and he made every effort to rejoin in time, but the vessel was greatly delayed by storms and calms, he could not reach Calcutta by the appointed day, and his commission was therefore forfeited. He accordingly resigned the Company's service, and sailed for home by way of the Straits and China.

He was not satisfied, however, to settle down to a life of idleness, and, having a turn for roving, soon embarked in a plan for combining mercantile speculation with opportunities for adventure and discovery. He bought a brig, loaded her with a miscellaneous cargo for an eastern market, and in 1834 sailed for China. The voyage proved a complete failure, owing to personal differences between Mr. Brooke and his partner, and the vessel was sold at a loss.

In 1835 his father died and left him £30,000. He purchased a yacht, the *Royalist*, and made a cruise in the Mediterranean, and in December, 1838, he started again for the East, under much better auspices than before. The prospectus of his voyage appeared in the Athenæum, the British Museum offered him every assistance, and the admiralty placed all their charts and books at his disposal. In his farewell letter to his friends he thus states his object and hopes: "Could I carry my vessel to places where the keel of European ship never before ploughed the waters—could I plant my foot where white man's foot had never been—could I gaze upon scenes which educated eyes had never looked on—see man in the rudest state of nature—I should be content without looking to further rewards." His general design was to explore the northern part of Borneo, for the purpose of making the civilized world better acquainted with the country and its people, and then to continue his voyage to all the least known coasts of these Eastern seas. He says at starting, "I cast myself on the waters; but whether the world will know me after many days is a question which, hoping the best, I cannot answer with any degree of assurance."

He stopped some weeks at Singapore, and here we find the first mention of Sarawak, "the place whence small vessels bring the ore of antimony." Its raja,

Muda Hassim, was said to be well disposed toward the English, and Brooke proposed to visit him on his way to the capital of Borneo Proper, further north. August 15, 1839, Kuching, capital of Sarawak, twenty miles up the Sarawak River, was successfully reached by the *Revolst*, and Mr. Brooke was cordially received by the Malay raja Muda.

Several expeditions were soon made into the interior and some acquaintance formed with the Dyaks or aboriginal inhabitants of the country. Further intercourse with the raja followed, of the most friendly character, and then in October Mr. Brooke returned to Singapore, to wait until the war which was going on in the interior should cease and the country be more open for exploration.

He next made an expedition, lasting some months, to the island of Celebes, and returned to Singapore in May, 1840. He was now getting rather tired of his wanderings, and proposed, after making another attempt to see Borneo, to work home by Manilla and China.

He arrived for the second time at Sarawak the last of August, 1840, and found the rebellion still progressing with even greater violence than before. It was weary work waiting. The raja begged him not to desert him, and appealed to him on the score of friendship to render some aid in putting down the rebellion. He at first refused, and thought it best to depart, but the raja grew so very sad at the mention of this, and seemed to lean so much upon him, that he at length relented, and consented to do his best to finish the war. He made some vigorous attempts at it, but, finding no co-operation on the part of the raja's generals and soldiers, again resolved to leave. Muda Hassim begged and entreated him to stay, even offering him the government of Sarawak if he would stay. So he went back once more to the seat of war and before long secured the entire surrender of the rebels, who were willing to trust themselves to his guarantee that their lives should be spared.

Muda Hassim, confessing that Brooke had become necessary to the prosperity of the government, ordered a formal document to be prepared, transferring it to him. The misrule and oppression in the country were terrible, and the desire to improve the condition of affairs weighed very strongly with Brooke. The people entreated him to be their deliverer from the unbearable tyranny. He writes in his journal: "O, that the banner of civilization could be unfurled among them! If the resources of their country could be developed by a more enlarged trade—if wants could be created, and their condition ameliorated—if the disgusting feature of head hunting could be softened down to its gradual abolition it would be a proud reflection for any man. It would be a task to which I would willingly devote my life, my energies, and my fortune. As I am here I feel as it were the trumpet call of Providence leading me on as an instrument; and if partial success attend me, if I become but the pioneer, if others are doomed to reap where I have sown, still will I be content with this."

The war was concluded in January, 1841, but such was the vacillation of Muda Hassim, and such the influence of Makota, a villainous chief who opposed the step and intimidated the weak Muda, that it was not till September 24, and after Brooke had brought matters to a crisis by a show of force, that the government of Sarawak and its dependencies was formally and explicitly made over to him, amid the great rejoicing of the people, and he became Raja Brooke.

From this time until June 11, 1868, when he died, Mr. James Brooke was raja of Sarawak. Immediately on taking possession of the government he put a stop to the exactions and extortions by which the people had been mercilessly plundered, and determined to live on his own private fortune until the growing prosperity of the impoverished country should warrant the imposition of taxes and the obtaining of a revenue. He retained the monopoly of the antimony mines, which promised to aid somewhat in meeting expenses.

He had a heavy task before him, but he entered on it in the right spirit. He wrote to his friends: "Fear nothing for me; the decision is in higher hands; and I am as willing to die as live, in the present undertaking, if my death can benefit the poor people. Personal convenience and personal advantage have not been and are not my object; and after devoting time and fortune I shall retire with pleasure if others will undertake to prosecute the plan more effectually. . . . Were it not for the hope of doing good, of relieving much misery, of bettering the condition of an oppressed and amiable though rude people, and of introducing the advantages of religion and civilization I should never remain here as I am."

A few more extracts from his letters written about this time will show something of his character. "If it please God to permit me to give a stamp to this country which shall last after I am no more, I shall have lived a life which emperors might envy. If by dedicating myself to the task I am able to introduce better customs and settled laws, and to raise the feeling of the people so that their rights can never in future be wantonly infringed I shall indeed be content and happy. . . . I suffer, but I am more than repaid by witnessing the alleviation of abject misery among my poor Dyaks. . . . I work like a galley slave, I fight like a common soldier, the poorest man in England might grumble at my diet, luxuries I have none, necessities are often deficient. I am separated from civilized life and educated men; months pass without my being able to communicate with home and friends. Every trouble and danger is mine, and the prospect of compensation, bare compensation, distant and uncertain. Could money tempt any man to this? Yet, as I told you before, I am far from discouraged, and I confidently leave my fate and the fate of this unhappy people in God's hands."

He seemed very clearly to have been moved by deep compassion for the state of the people, and by strong desire to give them a good government; one that should open the way to Christianity, commerce, and all the

blessings of civilized rule. Such a career fell in with his natural disposition and abilities, and offered him a field for that honorable distinction which he also craved. Providence plainly pointed it out as the path of duty, and he entered upon it with good hope of success.

His labors were very heavy, and his trials many and great. He gave his strength without stint to the suppression of the piracy which abounded through all those waters. And in this he received timely and effective assistance on several occasions from various war vessels of her majesty's. He did his best also to stop the inter-tribal wars which kept the interior in commotion, and eventually was able to secure complete protection to life and property through a very wide region and along a coast of 300 miles. He repeatedly visited Brunei, the capital of Borneo Proper, and obtained from the Sultan there ample confirmation of his right to Sarawak, though he held it by a higher title than the sultan could give—the free choice of the people. Kuching, his capital, rapidly increased in population and prosperity. The pirates being put down, trade and commerce grew apace. Large numbers of Chinamen flocked in to work the mines, and added much to the wealth.

In 1847, matters being thoroughly well established, he paid a visit to England and was the lion of the hour. He dined at Windsor Castle with the queen, and was made Knight Commander of the Bath. All the clubs threw open their doors to him, the freedom of the city of London was presented to him, and Oxford University gave him an LL.D. He was appointed governor of Labuan—a small island off the Bornean coast which had been ceded to England, through his exertions, as a coaling station—consul-general of Borneo, and confidential commissioner to the State. He was taken back early in 1848 in one of her majesty's steamships, accompanied by a lieutenant-governor, a secretary, his nephew as aid-de-camp, as well as several missionaries. As the affairs of Sarawak seemed now to have a reasonable show of stability others of his relatives joined him, and eventually there came to be quite a little colony of Englishmen connected with the administration or engaged in trade.

His return was most triumphant, and the people were overjoyed to greet him. He gave Sarawak at this time a flag, another step toward independent nationality. And the President of the United States showed his friendliness by proposing a convention between the two countries which should give to the flag of Sarawak the same privileges in the ports of the United States as the American flag, and *vice versa*.

Every thing now might have, and it would seem should have, gone on swimmingly. But alas! every man who attempts any thing out of the common, or has force of character enough to accomplish any thing of note, is sure to be the mark of envious and hostile tongues. Such was Sir James Brooke, and his enemies, obtaining most unrighteously the aid of the British government, succeeded in embittering the last fifteen years of his life and shortening most sadly his days.

He had, it seems, a business agent in London whose name was Wise, and whose whole object was to make a princely fortune out of the Sarawak enterprise. As this was not at all the raja's object there could hardly fail to be in course of time serious disagreement and collision. There was also a petty editor at Singapore, Woods by name, who had for some cause an enmity against the raja. To these two men leagued together, and working up public sentiment in ways which it is always easy to do, Mr. Brooke's worst troubles were due.

In 1849, the pirates having become very bold and dangerous through long laxity from the authorities, the raja, obtaining the assistance of several British vessels of war and mustering all his own forces, gave them battle and killed large numbers. It was every way a merciful and righteous deed. But it gave a handle to his enemies for the vilest calumnies and the most unscrupulous misrepresentations. The Singapore paper called it "cruel butchery and brutal murder of the helpless and defenseless." Mr. Wise wrote to the premier about the "dreadful proceedings" and "unjustifiable slaughter." Mr. Joseph Hume and Mr. Cobden, utterly misled, took up the matter in Parliament and appeared as the champions of the "injured and innocent persons" "who were being ruthlessly murdered by this horrible Brooke because they interfered with his trading speculations." Two votes were taken in Parliament, resulting the first time in 145 to 20, and the second 169 to 29 in favor of Mr. Brooke. And Lord Palmerston, foreign secretary, wrote to him that his explanations were "perfectly satisfactory," "that Her Majesty's Government fully approve the course which you have pursued for the suppression of the system of wholesale piracy in the seas adjoining Borneo; and I have to instruct you to follow the same course whenever a similar necessity shall arise."

But this was not the end. The *Daily News* made most virulent attacks upon him. The amount of spite and malignity stirred up against him in various quarters through the slanders and secret machinations of his enemies, some of whom were conscientious men stupidly supposing they were taking the side of the oppressed and advocating the cause of humanity, was wonderful. Early in 1851 Mr. Brooke deemed it best to go to England again, partly for his health, partly to see if matters could not be fully straightened out and the Government be induced to act with energy in his support. In July Mr. Hume moved for a royal commission to inquire into the proceedings of Sir James Brooke. Parliament rejected the motion by 230 to 19. This ought to have been decisive, but it was not. Papers were fabricated, documents were forged, pamphlets were circulated, the most worthless testimony was seized and used, and Hume and Cobden and others were indefatigable in their efforts to blacken the raja's character. Meanwhile he, tired of waiting for something more decisive, was about to return to Sarawak, and he writes, "whatever the progress of time may bring me of evil or of good, I can calmly appeal from the present to the

future and from the judgment of man to the justice of his Maker."

In 1853 a new ministry had come into power, and just before Mr Brooke was to sail he was astounded with the sudden information that they had determined to institute an official inquiry into his position and conduct. They had all along been assuring him of their perfect confidence and the shock of this blow was very deep, and hard to bear. He felt that he had been treacherously betrayed into the hands of his enemies, their slanders had been dignified into an importance that would tell cruelly against him, and he would be put to an amount of trouble, expense, and worry to which he ought not to have been subjected. He was quite willing, however, to have an inquiry, provided it should be prompt and full and fair. But it proved, as he anticipated, any thing but this. It dragged along, postponed under one pretext or another or delayed by this thing and that, for over two years. Two gentlemen from India, Messrs. Prinsep and Devereux, were appointed commissioners of inquiry, and sat for awhile at Singapore, in 1854; but their instructions from Lord Clarendon were of a most remarkable character, showing throughout a hostile spirit toward the raja which drew forth from him most indignant protests. The commissioners found it very difficult to rake up any accusations whatever against Mr. Brooke, and such as they did get were not worth heeding. The result of the inquiry was wholly in his favor, and Lord Clarendon in August, 1855, expressed to Sir James Brooke the satisfaction of the Government at the result of the inquiry and their approval of the manner in which he had discharged the duties intrusted to him. But this was very cold comfort to him. He considered his cause betrayed and himself persecuted with malignant spite by a Government from whom he had a right to expect very different treatment. He had been virtually put upon his trial and the heaviest of blows dealt at his honor and prestige among the natives. They remained thoroughly loyal and true to him, however, and the rest of his life was spent sacredly in their service.

The chief point of his endeavor was to put things on such a footing that they should last after he died. He sought, especially for this purpose, to obtain some recognition from the British Government, and if possible get them to assume a kind of protectorate over the country which, while preserving to the people all their rights, should insure them against any foreign interference. In 1858 he went to England again on this mission and danced attendance on various ministries; but progress toward any settlement of the question was exasperatingly slow, and wore upon him very much. On the 20th of October he was struck by paralysis, broken down, at the age of 55, by his trials and cares. Until his death, ten years later, when the third paralytic stroke came, he lived most of the time in England, though able to make one or two visits to his beloved Sarawak. He was a poor man, notwithstanding all the chances he had had to make money by forsaking principle. His friends

raised a testimonial for him amounting to £8,800, a quiet place was bought for him on the edge of Dartmoor, and here he passed in peace his final years.

He was never married. He made over the Government of Sarawak to a nephew who took his name, and under whom, we believe, it still flourishes, having entered now on a course of settled prosperity which nothing is very likely to disturb. In 1864 the long-striven-for recognition by Great Britain was at last won, and a Consul was appointed to Sarawak. There is a flourishing Church of England Mission there, with many stations and a bishop of its own. Trade has greatly increased, and the people have every way advanced.

Raja Brooke found, what so many fail to do, a fitting outlet for his energy and ambition. With a courage, prudence, and perseverance which can hardly be too highly commended, he triumphed over many and great obstacles. He encountered imminent dangers, submitted to great and prolonged self-denial, and won the sincere admiration of those who could truly estimate a noble character. In place of murder, rapine, and anarchy he introduced perfect security of life and property, and established a government in whose thoughts the interests of the people were ever first. He showed himself a gallant soldier, a clement conqueror, a benign ruler, a steadfast friend. In his last years he writes as follows: "I say, however, that in spite of trials and anxieties, calumny and misrepresentation, *I have been a happy man*, and can pillow my head with the consciousness of a well-spent life of sacrifice and devotion to a good cause." Happy indeed are they, in whatever sphere of life their exertions may have been put forth, who can truly say as much as this. J. M.

James Calvert.

The Rev. James Calvert, of the Wesleyan Missionary Society, whose genial face we present to our readers, has been long identified with the Fiji Islands Mission. He was not quite in the first company that went there. That honor belongs to the Revs. David Cargill and William Cross, who landed in 1835. But the two who followed them in 1838, John Hunt and James Calvert, are those who became the chief instruments used by God for the salvation of Fiji. John Hunt closed his short but most effective career Oct. 4, 1848, at the early age of thirty-six. Such were his intellectual energy, deep piety and fervent zeal that he may be said to have crowded the usual labors of a long life into a brief period, giving a memorable illustration of what one man can do when fired with a lofty purpose and full of the love of God. Mr. Calvert was permitted to give a long life to the service, and still survives, after the lapse of more than fifty years, to tell the story of this marvelous triumph of God's grace. He told it at the great missionary conference in London last year, and he has given it to the world more extensively through the press.

What, indeed, hath God wrought in Fiji! At the ju-

bilee of the Mission in 1885 not an avowed heathen was found to be left where fifty years before there was not a single Christian. Every village on the eighty inhabited islands has built for itself a church. There are 900 Wesleyan churches, every one crowded with attentive listeners, besides 368 other preaching-places. There are 3,505 native preachers, with 102,000 regular attendants at the places of worship, or 98 per cent. of the whole population. Over 42,000 children are in attendance at the Christian schools, and more than



REV. JAMES CALVERT, PIONEER MISSIONARY TO FIJI.

\$20,000 were contributed for missions last year. Travelers tell us that the first sound which greets one in the morning and the last at night is that of hymn-singing and fervent prayer from every dwelling. Governors, chief-justices, and other officers of the British administration—the sovereignty of the islands was ceded to the British crown in 1875—bear the most hearty testimony to the solidity and permanence of the work wrought.

By no means the least satisfactory and promising element in the present condition of things is the high character of the native ministry. At the District Training Institution, over one hundred devoted men, carefully selected from the subordinate schools, are constantly in preparation for the work. And they not only supply the home field, but show that they possess the true spirit of the Master by volunteering with the utmost readiness for distant and dangerous posts of labor. The trouble is not to obtain workers for Christianizing the savage natives of New Britain and New Ireland, but to select from the many ready to go. When the English consul

deemed it his duty to set before them, that they should not be misled, the horrors of their almost inevitable fate at the hands of barbarous cannibals, they replied promptly that they were perfectly aware of the danger, but had determined of their own free will to go because of the great longing they felt to teach these poor savages the holy faith which had so entirely changed their own country. And when news came, after some months, that four of the native teachers had been treacherously murdered and eaten, the determination of others who were about to start was in no whit shaken.

Mr. Calvert's account of the conversion of Thakombau, King of Fiji, for whom he prayed and labored most faithfully for fifteen years, well understanding what a power for good he might become, is intensely interesting. It was not till 1854, after many afflictions and an immense amount of direct instruction, together with an urgent letter from King George, of Tonga, who had become a Christian twenty years before, that Thakombau decided to abandon heathen worship, cannibalism, and all the other vile practices to which he had been addicted, and seek the favor of Almighty God. It took him a good while to come out clearly into the light, but he pressed on, standing every ordeal, attending faithfully all the means of grace, putting away all his wives but one, treading down heathenism thoroughly; and at last, in 1857, he was baptized, taking the name Ebenezer, and assigning to his wife the name Lydia. For twenty-nine years, till his death in 1883, he maintained a good Christian character and used all his great influence for the good of his people. He died triumphantly calling upon Christ and trusting wholly in his name.

Fiji evidently has a future. It is said to have the best tropical climate ever found, and is by no means unhealthy. The temperature ranges from 65 to 97 degrees in the shade. The country is well watered, the rainfall is abundant, the trade-winds are refreshing, and the population is increasing. The aggregate area of the whole 220 islands is 7,000,000 acres, greater, it is said, than that of all the West India Islands. There is plenty of wood, and the soil is very prolific, producing readily great supplies of yams, bananas, bread-fruit, cocoanuts, cotton, sugar-cane, coffee, tea, rice, spices, and Indian corn. The people are industrious, ingenious, and intelligent. The language has been reduced to written form, and two editions of a grammar and dictionaries have been printed. Five thousand copies of the whole Bible, and 50,000 of the New Testament, and unnumbered Scripture portions have been purchased by the converts. *Bunyan's Pilgrim's Progress*, *Hunt's System of Christian Theology*, and many other solid books of a similar sort are studied and prized. The Wesleyans have not been interfered with in their labors by any other Protestant Church, and the Romanists came too late to make any impression. The work has been well managed from the beginning, kept on right lines, and fully supplied with competent missionaries, there having been sometimes as many as thirteen, and nine foreigners being still retained, in spite of the strong develop-

ment of the native pastorate, and the comparatively small population, apparently never more than one hundred and fifty thousand.

Very few men have been permitted to labor so long and behold such an ideal completion of their work as James Calvert. How happy and serene such an old age! May he tarry yet many years among us, still further to bless the earth!

J. M.

Father Damien and the Lepers.

Perhaps no spot on the face of the earth can equal for concentrated misery and hopeless horror a little village settlement in the Pacific island of Molokai. Here dwell, in total isolation from the world outside them, and forbidden by fate ever to escape, even in hope, from the "land of precipices" which is their living grave, some hundreds of men, women, and even quite young children, doomed creatures, whose life from day to day is a living death. The law of their country has driven them into isolation, has forced them to leave their happier friends forever, and to live—some of them perhaps for scores of years—a life the wretchedness of which will end only with life itself. Of all the sad sights under the sun surely none can be sadder than that presented by this miserable community of hopeless outcasts.

The Hawaiian or Sandwich Islands are cursed with the plague of leprosy. At what date the pestilence made its first appearance there, and in what way it was introduced, are matters of dispute with which we are not here concerned. The fact remains that by the year 1865 the disease had taken so terribly firm a hold on the people, and was producing such appalling results, that the Government was driven to take energetic measures of precaution. The islanders themselves were quite careless and indifferent in presence of the calamity that was relentlessly destroying them. Though leprosy is contagious it is not very quickly so, and the reckless natives felt no fear of it. The lepers lived in the houses of their friends, eating from the same dish, smoking the same pipe, sleeping on the same mat. The sound and the sick would even wear one another's clothes. It was only too evident that such a people as this must be protected in spite of themselves, and that the only way of checking the ravages of a disease which was practically incurable was to isolate the sufferers from those whose blood was yet untainted. And so, when in 1865 the Hawaiian Legislature had passed the necessary act, a leper settlement was established in the island of Molokai, to which, without any exception whatever, all the lepers of the islands were to be sent.

This well-meant law was very unpopular and was largely evaded. Hundreds of lepers remained scattered through the islands, protected and hidden by their friends. But when a new king came to the throne, in 1873, the authorities showed greatly increased vigilance. The natives continued their not altogether blameworthy

opposition, hiding their friends in forests and in caves; for they trembled at the very name of Molokai, knowing that those who once were landed on that island would never return. But the yearly search made by the government officials was now too strict to be easily resisted. Between 1866 and 1885 more than three thousand lepers were sent to Molokai, of whom more than two thousand have died. No distinction of persons was made; the royal family itself was not exempt; Queen Emma's own cousin had to go. Europeans who showed the taint shared the fate of the native islanders.

Of the twelve Hawaiian Islands eight are inhabited, and Molokai, an island seldom visited by travelers, is one of the smallest of these, being some thirty-five or forty miles long, and only seven miles wide in its widest part. Along the north shore of the island stretches a wide grassy plain, forming a peninsula projecting from the main body of the island; and behind this plain rises a precipitous, almost perpendicular, wall of crags from two to three thousand feet in height. This line of inland mountain-cliffs, a practically impassable barrier extending from east to west, cuts off the northern part of the little island from any contact with the remainder, and makes all approach to it impossible except by sea. On this pleasant, sunny, grassy site of some six thousand acres of very fertile soil, imprisoned between the mountain-wall and the sea, stands the settlement assigned to the Hawaiian lepers. There are two villages, two or three miles apart. On the eastern side, at the base of the mountains, is the village Kalawao, and in corresponding situation on the western side the village Kalau-papa. This western village is the port, and—though there is access to the shore at the extreme eastern point of Kalawao—is practically the island's sole means of communication with the world outside. Except at these two points this grassy peninsula running along the shore line is fully a hundred feet above the level of the sea. It once was thickly inhabited, but the old native population has almost entirely vanished.

During the first six or seven years of the existence of the new settlement the lot of the unhappy exiles, quite apart from the horror of the disease which doomed them to their island-prison, was miserable, and even cruel. The Government, wishing to work its new experiment as cheaply as possible, left the lepers very much to shift for themselves, and this was precisely what, by the very nature of the case, many of them were absolutely unable to do. Beyond purchasing the land and transferring the people to the few grass-thatched huts that existed on it the authorities did little or nothing. They provided a few heifers and horses, one or two pairs of oxen, and a cart, and, having done this, the Hawaiian Board of Health actually hoped and imagined that with little or no delay the settlement would become self-supporting. This was a serious mistake made at the very outset. How could it be expected that some hundreds of diseased and suffering men, women, and children, many of them deprived of the use of their limbs, could show energy enough to build themselves houses, to

plant and raise crops, and to establish law and order in their new home, as if they had been vigorous and voluntary emigrants? Of course they could do nothing of the kind, and the hopeless effort ended in confusion and misery. When the first batch of lepers arrived in Molokai six months had passed since the original inhabitants of the island had left it. During these six months of neglect the once cultivated fields had run to ruin; work on them was hard even for those who could work; and as fresh batches of sufferers continued to arrive, many of whom were unable to work at all, things went from bad to worse. The stronger settlers did what they could for themselves, leaving, with perfect indifference, the weaker to perish in abandoned wretchedness. Storms of rain and wind, ruining such crops of vegetables as had been planted, increased the pervading misery. Thus the authorities were soon forcibly reminded that if, for the benefit of the islands as a whole, these poor people were compulsorily removed from their homes and from the care of their friends, it was the imperative duty of the Government to see that their existence was not rendered more miserable than was absolutely unavoidable. Yet for a long time all that the Government did was of the most insufficient kind. There was no one to superintend the settlement; the housing and supplies of food and clothing were perfectly lamentable; for the sufferers who were in the last stages of the disease there were no nurses, not even a hospital. It is hardly credible, but it is the fact, that there was not a doctor in the island. No wonder that in such circumstances as these the settlement soon fell into a state of frightful disorder. The physical horror of the place was hardly greater than its lawlessness, vice, and debauchery. Most miserable, squalid, and abandoned were the hundreds of quarreling, drinking, dying lepers in the leper settlement at Molokai.

The extraordinary devotion of a European priest was the beginning of a great change for the better in this terrible state of things. In the early summer of 1873 a young Belgian Roman Catholic priest, who had previously been a missionary in Hawaii, and had thus been brought into some contact with the lepers of the islands, resolved to devote his life to the service of the wretched people in Molokai. In May, 1873, a Honolulu paper wrote:

"We have often said that the poor outcast lepers of Molokai, without pastor or physician, afforded an opportunity for the exercise of a noble Christian heroism, and we are happy to say that the hero has been found. When the *Kilauea* touched at Kalawao last Saturday Monseigneur Maigret and Father Damien, a Belgian priest, went ashore. The venerable Bishop addressed the lepers with many comforting words, and introduced to them the good father who had volunteered to live with them and for them. Father Damien formed this resolution at the time and was left ashore among the lepers without a home or a change of clothing except such as the lepers had to offer. We care not what this man's theology may be; he is surely a Christian hero. . . . We

hope his majesty will remember the good priest who has gone voluntarily to minister to his majesty's afflicted people on Molokai. If this is not a faithful minister of the Gospel we do not think he is to be found in these islands."

Father Damien was then thirty-three years of age, and in strong, robust health. He was a man of education and refinement, who might reasonably have looked forward to advancement in the Church. But he voluntarily sacrificed his future, dooming himself to live—and, of course, sooner rather than later, to die—in a horror-stricken islet of the Pacific. For the first eleven years of his unrelenting labor there, though he was in daily and hourly contact with all the physical dangers of the place, his own bodily health remained sound. But in 1884 there were forebodings; in 1885 the unmistakable signs began to show themselves; and now the Belgian priest, still hardly past the prime of his life, is unable to enjoy even an occasional return to such civilization as Honolulu might offer him, for he is a leper himself among the lepers of Molokai. Writing to a friend in 1886, he says:

"Having no doubt of the real character of my disease I feel calm, resigned, and happier among my people. Almighty God knows what is best for my sanctification, and with that conviction I say daily a good *Fiat voluntas Tua*. Please pray for your afflicted friend, and recommend me and my unhappy people to all servants of the Lord."

The beginning of real improvement in the leper settlement may be said to date from the year in which Father Damien thus exiled himself forever from the civilized world. He himself, in an official report addressed to the Hawaiian Board of Health, has given an account of his work for thirteen years among the lepers. When he landed in Molokai the state of the island was not quite so bad as it had been immediately after the foundation of the settlement. Private charity and some increase of government assistance had done something to improve matters. But even in 1873 things were still bad enough. "The miserable condition of the settlement at that time," says the father, "gave it the name of a living graveyard." There were more than eight hundred lepers at that time in Molokai. In their miserable grass huts were living pell-mell, without distinction of age or sex, old or new cases, all more or less strangers to one another, these unfortunate outcasts of society. They passed their time in playing cards, *hula* (native dances), drinking fermented ki-root beer, home-made alcohol, and with the sequels of all this.

Father Damien was a priest, and his self-imposed duties, which would in any case have been onerous and painful enough, should not have been increased by the neglects and shortcomings of the civil administration. Yet it was Damien's first discovery that the temporal wants of his people were as great as their spiritual needs, and that if he was to do any good to their souls he must first of all do what he could for their bodies. When the government had discovered the fatal absurdity of

imagining that such a community might be left to support itself supplies of food were from time to time dispatched from Honolulu. But the poor people, one of the symptoms of whose disease is extreme voracity, complained bitterly of the inadequacy of the provisions doled out to them. And these supplies, all necessarily coming by sea, were irregular as well as insufficient, for Kalaupapa, at that time the only landing-place in the island, was in rough weather unapproachable by small boat or sailing-vessel. To add to this serious grievance it was not at Kalaupapa that the lepers were settled. When Damien landed Kalaupapa was only a deserted village of three or four wooden cottages and a few ruined grass huts. The lepers lived at Kalawao; to get such supplies as were sent them they must go to the landing-place, and this journey of two or three miles was often a task beyond their strength. What wonder that the whole settlement was full of angry and sad complainings!

A first source of vexation and suffering was removed when it was arranged that for the future the food-supplies should be sent to the island by a small steamer instead of by sailing-vessel, so that regularity of arrival should at least be secured. And, as the water supply was bad, and difficult of access, in the summer of 1873 some water-pipes were delivered to the settlement, those of the lepers who had the necessary strength gladly helping to lay them down. In the same year—the first year of the epoch of reform for Molokai—a new board of health granted an additional allowance of food. An easily digestible vegetable called *taro*, containing much starch, forms the best nourishment for the lepers, and is their staple food. On the north side of Molokai the natives of the island cultivate it in three valleys; but as the wall of cliffs prevents traffic by road, the *taro* is cooked and sent by sea, being then known as *parai* or *poi*. Rice, and meat or fish in lieu of the *poi*, are the other articles mainly provided. Sweet potatoes are cultivated by those lepers who are strong enough to plant and dig. But though the additional allowance of food granted by the government was welcome, Damien had for years to urge that what was absolutely necessary on this side had not been done. A committee which visited Molokai in 1878 was obliged to report that the wants of the people required far more consideration and attention than had yet been shown to them. Damien gave the committee an instance of the criminal carelessness with which the settlement was treated. An attempt had quite recently been made to drive a hundred head of cattle from the other side of the island over the precipices into the settlement. Twenty of the cattle were killed by falling over the sheer cliffs, and their carcasses were served out as food for the lepers. As a result of Damien's representations and the committee's inquiries, some slight improvements were made in 1878; but, in spite of this, when the queen and princess visited Molokai in 1884—Damien being among those who received them—the lepers were still complaining much of the insufficient food, and Mr. Ambrose Hutchison, the

under-superintendent of the entire settlement, admitted that their complaints were not exaggerated. The royal visitors, examining for themselves and inspecting the stores, found the stock of salmon so moldy and soft as to be quite unfit for use, the sugar dark and dirty, and the bread, while tolerable, considering its inferior quality, yet worse than that supplied to the prisons in the islands. The princess herself drew up a report recommending more and better food and water. Much has been done since that time, but there is still abundant room for improvement. As late as 1886 Damien sadly writes to the Board of Health: "Let me regretfully state it is now several years, up to the present day, that not one tenth of our lepers outside of the hospital-yard have been enabled to enjoy the benefit of a small daily supply of milk."

If the lepers, when Damien arrived among them, were miserably supplied with food, they were even in worse straits for shelter. They were for the most part living in mere huts made of branches of the castor-oil tree, covered over with grass or with leaves of the sugar-cane. These small, damp huts, which hardly afforded a covering at all, greatly increased the frightful progress of the disease in the island. It is needless to add that the wretchedness of these so-called dwellings also greatly added to the peculiar loathsomeness of the disease, so that the young priest, while fulfilling his religious duties, was frequently forced to rush out of a hut that he might breathe the fresh, pure air. To reform all this was one of the first of the tasks which Damien set himself. It happened that in the winter of 1874 a heavy gale blew down the greater part of these half-rotten hovels, leaving many of the helpless lepers to lie in their blankets exposed to the wind and rain. Through Damien's representations some schooner-loads of wooden frame-work were shipped to the island. This material was dealt out to the dwellers on the settlement. Those of the lepers who had a little money hired their own carpenters; some of the newer comers built their own dwellings at their own expense; while Damien himself constructed a good many small houses for those who had no means whatever. Later on, the Board of Health erected a number of comfortable dwellings. And thus, says Damien:

"Little by little, at comparatively small expense to the government, combined with private and charitable resources, were inaugurated the comfortable houses which constitute to-day the two decent-looking villages of Kalawao and Kalaupapa. I estimate the number of houses at present [1886], both large and small, somewhat over three hundred, nearly all whitewashed, and, so far, clean and neat, although a number of them are not yet provided with good windows. These houses, of course, cannot have the proper ventilation they need. . . . I am happy to remark that, if I compare the present with the past, the unfortunate people of to-day are not only more comfortable and better off in every respect, but their disease in general is a great deal milder and less progressive, and, in consequence, the death-rate is

not so high. This is greatly due to an improvement in the houses."

Thus Damien had done what he could to procure for the exiles sufficient food and comfortable shelter. But the authorities had shown their usual remissness in one other essential particular. When Damien arrived in Molokai he found the lepers suffering much for the want of warm clothing. The small quantity of clothing supplied by the government to each sufferer was actually expected to last for a whole year. On account of the inadequacy of the water supply, the miserably insufficient dress, which was all that most of the settlers had, was too often defective in cleanliness and decency. Some of the lepers, it is true, occasionally received gifts from their friends in the different islands, but the friendless had no resource at all. There was not even a store in Molokai where those who had a little money of their own could buy the simplest necessities of dress. Damien could not work reform by magic, but with his arrival improvement began. A store was erected, to supply, among other things, small luxuries and extras of food to those who could afford them, but especially for the sale of clothing. The government, abolishing its yearly grant of garments, allowed in their place six dollars a year to each leper. This was a little better, but in 1886 Damien has still to write that the allowance is far too small for those who have no outside friends to assist them, and that charity alone can supply the deficiency.

There was one other terrible drawback to any thing like well-being in the settlement when Damien devoted his life to it. Though it was a colony of sick men and women, there was no resident doctor. A medical man visited the island only about once a month, and this miserably insufficient arrangement positively lasted for five years after Damien's arrival. Till 1878 he himself, assisted by a European leper, had to do such doctoring as he could. There was, indeed, a so-called hospital at Kalawao, but the name was a mockery. It was a hospital where there were no doctors, no sisters of mercy, no resident nurses; where the only attendants were unpaid ones, who went and came as they pleased; who really had come to the island to attend only to their own personal friends, and who could not be compelled, or perhaps even expected, to do more. But what a wonderful change has now been effected! There is now a resident physician. In the hospital buildings at Kalawao this doctor has placed medicines with such simple instructions that any one of ordinary intelligence can understand them. He has opened a dispensary at Kalaupapa, and does all he can to palliate the disease which he knows he need not try to cure. For the worst cases of all there are now excellently arranged hospitals, clean wooden buildings standing in a fenced inclosure of about two acres, with well-watered gardens for flowers and vegetables. Yet in spite of all this the lepers have a not unnatural prejudice against the hospital, for they remember the old mockery at Kalawao. They even seem to feel a dread of it; and what wonder? for in the

old days when a patient entered the hospital it was the custom to send along with him, in the same conveyance, the coffin he was soon to occupy.

And Damien's more especial work as a priest and teacher? For the children who live in the settlement with their parents or friends he has erected two schools. Close to Damien's house, and under his immediate charge, are two other buildings, one for boys, one for girls, children who are all separately lodged, and are all either orphans or utterly friendless in the island. In 1872 there was only one little Protestant church, its minister, a native of the islands, himself a leper; now there are five churches: two Roman Catholic, two Protestant, and one Mormon. Small in extent as the settlement is, Damien was not satisfied till he had built two places of worship, in order that the feeblest of his people might find a church within his reach. Before Damien's time the Church did as little for the lepers in death as in life. As the government did not supply the two dollars which was the price of a rough board coffin, the unfortunates who died absolutely penniless were often buried without a coffin, even of the roughest and rudest kind. The poor wretches, in order to provide a common fund for their decent interment, formed a coffin association and held "coffin-feasts," at which contributions were made to the fund. But now, adjoining one at least of his churches, Damien has a large and well-inclosed burial-ground, where the dead are solemnly buried, whether they belong to Damien's own communion or not.

What a wonderful change this devoted man has worked every where in this abandoned islet! When he first reached it the lepers were in a state of the most terrible degradation. "In this place there is no law," was the saying current among them. Though the other Hawaiian islands had abolished idolatry and adopted Christianity, in Molokai—where there was no missionary, no priest—the old paganism and all its horrible consequences reigned supreme. To make bad worse, the people had discovered a root which, when cooked and distilled in a very crude way, produced an intoxicating liquor of the most frightful kind, making those who drank it more like beasts than men. But Damien came, a priest and a teacher, among these abandoned, dying wretches. At first, as he says himself, his labors seemed to be almost in vain. But his kindness, his charity, his sympathy, and his religious zeal had not long to wait before their influence was felt. Before he reached Molokai the leper settlement was squalid, hideous, almost hellish; now it is a peaceful, law-abiding community, presenting an attractive and even on some sides a cheerful appearance. It is a colony of neat, white-washed wooden cottages, some of them standing in the pasture lands, some among the fields of sweet potatoes, some even having their verandas and gardens of bananas and sugar-canes. Many of the lepers—who are all free from any payment of rent or taxes—form little colonies among themselves, inclosing and cultivating small patches of land, and living some little distance

away from the two villages. In spite of their hopeless condition it seems they are not really unhappy; they are, fortunately, not deprived of their share of that cheerfulness which is one of the marked characteristics of the Hawaiian people. Like their happier kinsfolk, they adorn themselves with wreaths and flowers in the pretty Hawaiian fashion; they have their company of volunteers and their very popular band of music. They carry out as far as they can the life of an ordinary Hawaiian village. Some of them weave mats; some open little shops for the sale of tobacco and small native trifles. All of them keep to the last their love of ornament, of bright colors, and especially of flowers. On one occasion they even had a grand ball in their hospital. What a dance of death!

Much as Father Damien, single-handed, has done for this poor flock of his, he could do and is anxious to do far more. The Hawaiian government, with its limited resources, cannot perhaps give more assistance to the lepers than it now does, and the benevolence of the Hawaiian islanders has, of course, its necessarily fixed limits. For Father Damien himself the outside world can do nothing, for he is under a vow of poverty; but help given to his suffering people is really help given to himself. He has not spared himself in the lepers' service. He has been their "doctor, nurse, carpenter, school-master, magistrate, painter, gardener, cook, sometimes even their undertaker and grave-digger." It is pleasant to know that his work has not passed entirely without English recognition. In at least one clergyman of the Church of England, the Rev. H. B. Chapman, Vicar of St. Luke's, Camberwell, Damien has found a friend whose sympathy has gone beyond mere words. In 1886 Mr. Chapman was able to send nearly a thousand pounds to Damien, most of the subscriptions coming from the poor. Damien in January, 1887, gratefully thanked his English friends:

MY REVEREND AND DEAR SIR: Your two letters of Dec. 1, with inclosed draft for £975, arrived safely on the 17th inst., May your highly appreciated endeavor to assist my unfortunate people be as a magnetic point to attract special graces upon you, your family, and all the generous contributors, and thus be verified in each and every one of you the words of the Holy Scripture, *Benefacit anima sua vir misericors*, "A merciful man doeth good to his own soul." . . . I greatly thank the charitable donors for the unbounded confidence they place in me for the disposal and distribution of their generous gifts for the comfort of the needy and unfortunate lepers. Being just now in the cold season, I send to-day to our Honolulu importers a large order for goods to supply all our needs, without distinction of race or creed, with suitable cloth and other necessities. The balance of the fund, whatsoever it may be, will be kept in reserve for future wants. By the arrival of these goods the scent of the flower of English love will be greatly appreciated by a great many poor destitute sufferers, whose cold and benumbed limbs will feel again the comfort of warm cloth. The majority of the receivers will, without doubt, express their thanks to their benefactors, and offer a fervent prayer for them. . . . I remain forever your affectionate friend in our divine Lord, *Oramus pro invicem*.

J. DAMIEN DE VEUSTER.

The large increase in the number of the lepers in Molokai compelled Damien to begin in 1888 the erection of yet another church. It is pleasant to have to add that when the obscure secretary of an obscure and rabidly ultra-Protestant society very abusively assailed Mr. Chapman for again coming to the assistance of a man whom this remarkable secretary had discovered to be "an idolatrous priest of Antichrist" and a "devotee of Baal," the only result was a large increase in the fund for the self-sacrificing father. One need not share Damien's particular form of faith to recognize the simple and unrewarded heroism of his life and work. There are not too many heroisms in the world; the earth, as Carlyle said, will not become too God-like.

ARCHIBALD BALLANTYNE, in *Longman's Magazine*.

How Rangoon Strikes a Stranger.

As we are voyaging this month in the Eastern seas it is well to renew and increase our acquaintance with one of the chief sea-ports of that region. Hence we are especially glad to present our readers with some notes from Rangoon, first published in the *Lucknow Witness*, a few years ago, from the pen of Dr. James M. Thoburn on the occasion of his first visit to the city. They are as valuable to-day as then, since they relate to matters that have not essentially changed, and show the impression made on one exceptionally qualified to pass judgment.

"Rangoon is situated on the left bank of the Rangoon River, nineteen miles from its mouth. The site of the city is sufficiently elevated to admit of excellent drainage in the business part of the town, while the suburbs in the rear are beautifully diversified with little hillocks and dells, lakes and ponds, the whole affording the most eligible situation for an Eastern city, with its European suburbs, that I have yet seen.

"Burma is a new world to visitors from India. Its people, religions, languages, climate, and many of its productions are unlike the more familiar lands of the Hindu. Here in Rangoon we see a strange medley of people. Chinamen abound. Telugu and Tamil Hindus are here in large numbers, and are said to outnumber the Burmese. Their advent begins to attract serious attention. At first they settled in the city, but now they are beginning to buy and cultivate land, and there seems every reason to expect a very large immigration of these valuable settlers. There is room for them, and they are needed. The Burmese as a race have been tried and found wanting, and if they are compelled to take a secondary place in their own province it will only be another illustration of the inexorable justice of God affecting alike individuals and nations.

"Rangoon is, I should think, a healthier place than Calcutta, or the cities of Upper India. The rains continue full six months and the air is damp, but the heat is much less oppressive than in most parts of India. Punkhas are but little used, and the people walk abroad

with but little apparent discomfort. I was much struck on my arrival with the fresh bloom on the faces of the children, contrasting as it did with the pallid little faces I had left behind in Calcutta. As an evidence of the healthfulness of the place I might mention the fact that there are five Americans here, connected with the Baptist Mission, each of whom has completed the allotted period of three-score years and ten.

"The houses in Rangoon are chiefly wooden structures, elevated on posts from eight to twelve feet high, and trail enough to delight the heart of a Bengal cyclone. Many parts of the town remind one of the railway villages on the American frontier. The buildings all appear unfinished, but within they are soon found to be very comfortable and admirably adapted to the climate. The streets are laid out, as in American towns, at right angles, and those running in one direction are numbered.

"The people of Rangoon are proud of their city, and believe it has a great future before it. It is scarcely more than twenty-five years old—as a European town—and it already ranks among the most important sea-port cities in the East. Its future will depend very much on the fate of Upper Burma. If the English annex the country an immense trade will at once be developed, and Rangoon will quickly become a second Calcutta.

"Caste is unknown among the Burmese, and the caste system sits lightly on the Hindus who have settled in the province. The *purda* is not used by the women, all classes of whom may be seen walking or driving in the streets with the utmost freedom. People of all ages and of both sexes smoke huge cigars, apparently with very little cessation.

"Rangoon is an expensive place in which to live. Some of the most common vegetables can only be had by importing them from India, and mutton is a luxury rarely seen on ordinary tables. Mangoes abound, and so do pine-apples of an excellent quality, which sell for a pice each. Jack-fruit grows every-where, and doreans are brought from the Straits.

"I saw but few horses at Rangoon. A small, hardy, plump, and very swift pony is in almost universal use. The carriages for hire are small, but light and serviceable, and with the capital little ponies are much to be preferred to any similar conveyance I have seen in India."

The Missionary's Call.

BY REV. JAMES MUDGE.

What is meant by a divine call to the mission field? There are two general theories concerning this. One is that the missionary really requires no special call; that his general call to the ministry, which does not designate any particular country or place, is quite sufficient; so that, wherever his ecclesiastical superiors in their godly judgment deem his services most needed, there he is to go without further questions. The other theory says mission work is so distinct in many ways from

ordinary pastoral labor, and a man's success in it depends so much upon the concentrated enthusiasm with which he devotes himself to it, and such far-reaching consequences to himself and the world are involved in the momentous choice, that something more is demanded, to warrant his going to China or India or Africa, than would be demanded if he were only moving from one parsonage to another in the same city or in a neighboring town. This latter seems to be the more reasonable proposition. Perhaps even those who are the most strenuous in denying the need of a special missionary call would assent to the latter theory in the form we have put it. We are convinced that much of the seeming contrariety of view on the part of different writers and speakers on this subject, as on most others, is simply in the terms that are used. There is, after all, substantial agreement. Probably all will admit that the man who goes abroad should be fully persuaded in his own mind that God wishes him to work in the mission field. All ministers cannot be missionaries. Just as a man's call to be a follower of Christ means that he is to tell the story of salvation somewhere, somehow, but does not of necessity mean that he is to be technically a minister, set apart to preach, so a man's call to the ministry does not of necessity mean that he is to go as a messenger of the Churches of Christendom to carry the good news to unevangelized peoples. The probability is against it, since the greater proportion must remain here. It is not the whole of the work of the Church, but only a part of it, to extend her lines to distant lands. Nor would any sensible Bishop or Board venture to detail a man for such peculiar and unusually responsible work as that of the missionary without first being assured not only of his general adaptation to it, but also of his inward drawing toward it, without which he would almost certainly fail.

This inward drawing, or strong conviction, or deep impression that will not let a man rest except he follow it, is about what we mean by the special call. It is at least one main feature of it. It comes in different ways to people of different temperaments or training. Some are emotional and excitable. They will see visions, they will hear voices, they will dream dreams, they will be visited by coincidences so remarkable as to seem nothing less than miraculous. God works for them in accordance with their mental make-up, accommodates himself to their need. Others are of a calmer mood, have a more reflective disposition, are severely logical and philosophical. They will balance the arguments *pro* and *con*, will set them in opposing columns, will perhaps even give this mathematical value here and that there, then add them up and note on which side is the preponderance. That they will call the voice of God.

A person should decide as to the direction of the Spirit's leadings in this matter on the same principles that he does in any other. Some weight should be given to impressions, but they should by no means be heedlessly or slavishly followed. That would be fanati-

cism. They should be carefully examined and tested. Their source should be sought. Every possible check and verification should be used. Reason is given us for a guide. The Bible is our chart. The opinions of others are often an important factor. Providential helps and hinderances are to be watched. The call is just as real and definite when it is borne in upon the soul by the combined weight of these various indirect methods as when it comes in one instantaneous flash. The essential thing is that it be strong and clear, sufficiently so to serve the tempest-tossed toiler as a sheet-anchor in storms of difficulty and discouragement. It will be of greatest value to him when the romantic illusions of distance are over, when the disenchantment of actual contact with the rough realities of heathenism has come upon him, when the wearisome routine of hard monotonous labor is reached, to feel certain that he is not there because of a few day-dreams that now are passed, but because the Lord God Almighty, who promised to direct his path, has really brought him. Nothing else will keep him peaceful and happy in the stress of the conflict. Nothing else will fill him with hope and encouragement as the years go by without visible results.

No one who would consent to take a step of this magnitude without the firmest attainable persuasion of the divine leading would be suitable to go. The true Christian should refuse to go anywhere unless after reasonable assurance that God is going with him. He would not be willing to go to a pulpit in New York or Chicago except he was called, not merely by the Church, but by God; by the Church in such a way that he could believe God was speaking through it. And inasmuch as the work in Lucknow or Nagasaki would be of a more special kind than that in New York or Chicago he would be fully warranted in looking for a more *special call*. This seems to us to be the sensible view. Such a call—and this alone will strip of presumption his offer of himself to the Missionary Society to be sent abroad at the expense of the Church, and will greatly aid the Secretaries in their delicate and difficult work. It will also, as we have indicated, be an invaluable bulwark to him against despondency and self-reproach in future years, when the temptation comes to think that he is doing no good. And it will protect the mission field from the incursions of those who have no business to be there: those who go from love of novelty and adventure, those who go from a desire to perfect their knowledge of languages or extend scientific research, those who go out of curiosity or a wish to see foreign countries and customs, and those who go as a matter of experiment, to see how it will suit them, and to enlarge their experience or reputation; all of whom are self-sent, not God-sent. Yes, there certainly ought to be a distinct and decided call from Heaven.

On the other hand, it is true that a person may expect too much in this direction; may expect a kind or degree of evidence that is not reasonable, may insist

on being called in the way that some one else was, of whom he has read, may demand in this thing a certainty which he does not demand in any other decisions that he is summoned to make. There will not be in this, or probably in any thing else which he is led to do, an absolute freedom from all reasons on the other side. He is not to expect that the way will be cleared of all difficulties, so that there will be no arguments for staying, no attractions at home. He is not to conclude because his prospects here are bright, because he has the offer of an influential pulpit, because his relatives and friends are disinclined to part with him, because he shrinks from venturing on so untried a field and fears that the climate may unfavorably affect him, that the question is therefore settled and he is released. Of course there will be these hinderances. Almost every one has to meet them. He must consider if there be not such a preponderance on the other side that these things will be outweighed, and will be thrust back into the category of mere temptations from which he is to turn his thought.

He must consider also, in case the call be not yet sufficiently clear and vivid, whether this be not his own fault. Perhaps he has failed to pay that heed to the subject that he should; has not studied into the matter as he might; has willfully turned away his mind from the topic through fear that he would be forced to go or else made uncomfortable. It is as certain in this as in any other point of duty, "If any man willeth to do his will, he shall know of the teaching, whether it be of God" (John vii, 17). Let a man wait upon the Lord for light and it will come. Let him read all the books he can get, bearing upon the theme. Let him think about it for a good while. Let him talk it over with God, and examine himself closely, upon his knees, to see that his motives are pure and that he is perfectly willing to go or stay, as God may indicate; awaiting the softest impulse of the Spirit. Let him take counsel freely with others, especially the most pious and intelligent of his friends; but let him weigh the advice carefully with reference to its source so as to eliminate as far as possible the personal equation. Then let him decide for himself. No Bishop, or Secretary, or parent, or wife can do it for him. The voice of the Church, of course, will have great weight, particularly if it be at all marked; if there be a consensus of opinion on the part of those most likely to know. This will be invaluable for confirming and strengthening his own impression. Providential indications and intimations, such as time of life, state of health, educational advantages, linguistic leanings, freedom from financial entanglements, will largely enter in as determining factors. But the *decision*, when all the facts are fully before him and the hour has arrived to settle it, must be his alone. Happy the man who decides aright; thrice happy he who is able clearly to conclude that God has designated him for the high honor of preaching Christ where he has not yet been named, and laying the foundations of a mighty Christian empire.

The World-Wide Command.

REV. E. T. CURNICK, A. M.

It is well said, God had only one Son, and he was a missionary.

In the fullness of time Jesus came to our world, which was cursed and ruined by sin, that he might seek and save a lost race. Gloriously did he perform his part of the work. As conqueror of sin and death Christ arose from the tomb and announced to his disciples, "All power is given unto me in heaven and in earth."

The universal command of the Saviour is based upon the fact of almighty power belonging to him, and its bestowal upon his followers. "Therefore, go ye, and disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." By these words is the Christian Church raised to the lofty dignity and privilege of co-partnership with God in the regeneration of the nations.

No branch of Christendom can afford to disregard this command. To the extent that it is appreciated and obeyed does real prosperity attend the spiritual Zion. It is now an accepted axiom that the Church needs the Missionary Society more than the Missionary Society needs the Church.

The present is emphatically a missionary age. If the foreign missionary idea of modern times was not born in this century, its evolution, as seen in an invincible spirit and in far-reaching plans to subdue the world to the cross, is the result of the past ninety years.

In the light of present developments the reign of Christ on earth is beyond doubt; the only question is as to the time of his coronation.

It is a cause of rejoicing that the Methodist Episcopal Church is in the front rank of the militant hosts that are battling for the redemption of the race. Yet it is also true that as a Church we have not nearly drawn out our available resources in missionary endeavors. With all our past efforts we have little more than touched the borders of our people's financial and moral abilities.

In view of the fact that two thirds of the earth's inhabitants yet remain in heathenish darkness; that the barriers to their approach are all broken down; that marvelous success is crowning the labors of our missionaries, and that the call for enlargement comes from every field, the Church should awake to her privilege and responsibility as never before.

Very much of the future success of the Missionary Society depends upon the faithfulness of the pastors in relation to this subject. The writer would address especially those of our ministry who may be designated

THE MINOR PROPHETS OF METHODISM.

These are not "Minor Prophets" in an intellectual sense, for some of them are worthy of filling the episcopal chair or presiding over a metropolitan pulpit. Neither are they inferior in the importance of their utterances or the character of their work; for it is the

one divine Gospel all preach, and soul-saving is as valuable in the village as in the city.

The only restriction Providence has given such is in the size of their fields of labor, which, in comparison to some others, are limited in extent. Now the vast majority of Methodist charges are medium or small, so far as wealth and numbers are concerned.

The steady and vigorous growth of the missionary treasury depends in a large degree upon the conscientious upbuilding of these smaller parishes in love, zeal, and work for missions. We have here a vast mine of possibilities which has not been adequately worked. It is much better for the general cause for 1,000 poor men to give \$5 each for missions than for a rich man to give \$5,000. In the former case a multitude give in the spirit of sacrifice where in the latter only one man is blessed in giving.

The great undertaking of bringing our smaller circuits and stations up to a proper level of missionary intelligence, liberality, and consecration is committed almost exclusively to the pastors. It must be acknowledged there are difficulties in the way.

1. In most of our societies quite a percentage of the membership, if not directly opposing foreign missions, are indifferent to them. In the light of God's word this is a strange and lamentable fact, but it is nevertheless true.

Such persons are apt to cool the pastor's missionary zeal by statements like these: "Charity begins at home [and with these folk is likely to stay there]. Our current expenses are so heavy that we must try and pay them before sending money to the heathen. There are plenty of *heathen* around us; and if we have money to spare we had better spend it in striving to convert them," etc.

The preacher, fearing that his meager salary will show a deficiency at the year's end, perhaps yields to the pressure; and little is said to the congregation upon the cause of missions, and the report to Conference is small indeed.

With Christ's tremendous "Go ye" ringing in our ears it is easy to show the above reasoning to be illogical and injurious. The spirit which will exhaust its efforts in benefiting only one's relatives and neighborhood is tinctured with the great sin of selfishness, while the very essence of the Gospel is that spirit of self-denying love which includes the whole world in its embrace. Such a temper, devising and contributing liberal amounts to the foreign field, will react gloriously upon the home Church, in that it will increase the love of giving and draw down the rich blessings of God upon the people. Hence the preacher who neglects the missionary cause through fear of financial embarrassment is both short-sighted as to his own temporal interests and untrue to Christ's command, which cannot be disregarded without peril.

2. From the smallness and isolation of many of our appointments there is danger that the pastor's views and methods will be narrow and local. A tendency exists in

most minds to accept things as they are; to run in pre-arranged grooves; to enter into other men's labors, and not to plan independent and new lines of work. Methodist preachers should not tolerate or harbor such easy and conservative manners of work. Like their spiritual father, Wesley, they should make something new and valuable turn up, bearing the stamp of their genius and consecration. Let them organize a Sunday-school in a forsaken neighborhood; start a mission somewhere; write a tract on some live theme, or even attempt to prepare a book for the press.

Every pastor should grow tall enough to look over his own parish fence and view the scenes beyond. To aid in this result what more inspiring and broadening influence can there be than to be in sympathy and co-operation with the Missionary Society, which enfolds the world in its arms of faith and love? Guided by this organization he may walk through the ancient plains of China and India; he may see Japan born to modern civilization in a day; Africa invaded by zealous explorers and not less valiant missionaries; Germany awakening to evangelical piety; Scandinavia putting on the garments of a pure Christianity; Italy forever breaking down the temporal power of the pope, and receiving the young mission from the West which is storming the gates of the Vatican itself. It is an electrifying force to be in touch with the upward and onward movement of the world. An intelligent study of foreign mission work and earnest labor in its behalf give to the most sequestered pastor a horizon limited only by the earth's circumference, and a field as wide as the globe.

PLANS OF WORK.

The accomplish the best results it is necessary for the minister to arrange his year's work systematically and intelligently. His plan should be his own in more or less of its features. It will call into play his inventive faculties and show his powers of adaptation to the needs and peculiarities of his parish. Some suggestions are herewith presented which will aid in stimulating the people and increasing the collections:

1. Study all the rules the Discipline lays down on the subject of missions, and follow them faithfully.
2. Remember the subject of foreign missions in the opening prayer every Sunday morning. This will familiarize the congregation with the noble theme and awaken their devotion in its behalf.
3. Secure the best Quarterly Conference Committee on Missions possible, and get their co-operation in many ways. Especially prevail upon them to scatter appropriate literature in the community; to secure subscriptions to *The Gospel in All Lands* from the official members and others.
4. The Sunday-school is a choice field for missionary work. The prospective good of diligent endeavor here is greater even than the present gain to the cause. Much of the pastor's best efforts for missions should be expended in the Sunday-school.

Let him see that his school is fully organized, and that zealous and competent persons fill the offices.

All who are willing to use them should be furnished with mite-boxes, envelopes, barrels, or other devices intended to secure the pennies and dimes of the public. The mite-gatherers should report their collections twice a year.

The monthly missionary programme should be prepared and presented without fail. Let the exercises be varied each time. It is a good plan for the pastor occasionally to publish an original exercise, in the form of responsive readings, songs, etc. The time taken for rendering a given programme may be either a part of the school hour or the Sunday-evening hour. Easter Sunday should every-where be observed as the missionary anniversary, with well-prepared and inspiring services.

5. Every conscientious pastor will preach at least one special missionary sermon during the year. It should be carefully thought out, filled with facts and illustrations, and delivered in the demonstration of the Spirit and of power. After the preaching let judicious men receive the gifts of the people.

The wide-awake minister will note the absentees and take pains presently to call upon them personally and urge them to contribute. A good motto is, "Find the last man, and persuade him to give to missions."

By such methods as these our chief benevolence may be brought to the attention of the membership at large, and such an interest aroused, such sympathy begotten, as will remove existing indifference to the woful condition of the pagan world and result in a generosity which will pour millions of dollars into the missionary treasury.

The Captain of our salvation commands; all nations wait for his law. It only remains for his people to dedicate themselves and their money to Christ's standard of universal conquest, when the day celebrating a regenerated race will speedily dawn.

MEDFORD, Mass.

A Sabbath Rest for Saints.

BY REV. WILLIAM N. BREWSTER.

"How many years had you been in your field when you broke down?" was asked a missionary of the Woman's Foreign Missionary Society about to return to her work after more than a year of rest at home. "Three." "How many days in the week did you work?" "Seven."

Is it not true that those two queries would be answered in much the same way by many, perhaps by the majority, of the devoted women sent to our foreign fields? It is a familiar and discouraging fact that many strong, vigorous young men and women return home with broken or impaired health in five years, or even less. We say, "It is the terrible climate." No doubt in many cases it is. Others say, "Overwork." True, the work at best is very hard.

But there is one cause, greater and more universal than all others—one that is seldom mentioned or thought of—it is, *no Sabbath rest*. By this I mean rest one day in seven, whether Sunday or any other day. One day a week of complete rest and change from ordinary employment is to a busy person absolutely necessary to efficient work and a healthful body. God's laws and nature fit perfectly. Has he ever repealed the Decalogue, even in the case of such devoted servants as foreign missionaries? Read that ancient document again. Stop at the fourth, slowly and thoughtfully take it in: "Remember the Sabbath day to keep it holy." "O, yes, I do that; every hour is occupied with work for God." But dear, conscientious worker, fearing to stop one day a week lest God cannot manage his cause without you, *read on*: "Six days shalt thou labor and do *all* thy work." Is Sunday employment work? Is teaching, studying, visiting, managing the mission for five days, work? Do five and one make *six*? Then, according to the law of Sinai, the week's work is *done*. This law was confirmed by our Lord. "The Sabbath was made for man." Was it not for physical as well as spiritual man? Do Christians need it as well as heathen? Let the long list of missionaries sent home for recovery of health before their time testify. Bishop Thoburn says he broke down at the end of two years, and the reason was not too much work, but neglect of a "Sabbath rest." Bishop Taylor, that marvel of endurance, always takes one day a week, in which he quits entirely, and he requires his helpers to do the same.

"But there is so much to do." True; and that is why you should work in God's way. Can you improve upon it? Every hard worker knows that, in mental work especially, the amount accomplished in a given time does not primarily depend upon the length of time consumed, but upon the way it is used. One vigorous hour is worth a whole drowsy day. The "Sabbath rest" gives that tone and vigor to mind and body. The writer has tested this carefully, and can testify that he can do far more in six successive days than in seven. And he challenges any weary non-Sabbatarian to a two months' experiment. If he is flesh and blood he will find it true for himself. "But how is it possible for missionaries to quit, with so many calls upon their time every day?" Well, it may not be possible to always get an ideal rest day every week. But even a partial failure is better than no attempt at all. And occasionally missing it altogether is better than fifty-two times a year. But is it likely that He who thundered upon Sinai will put one of his servants where it is necessary for him to habitually violate one of his distinct commands? Can language be plainer? "Six days shalt thou labor and do *all* thy work." Let the believer read those words, and then before God say, "I am too busy about thy work to obey thy command."

"How can I?" *Quit*. If you wait until you see nothing more to do you will neither sleep nor eat. Quit, as conscientiously as you work the other six. Do it "for Christ's sake," and thank him that he said, "The

Sabbath was made for man." Your motive is not laziness, but industry. Make no engagements for that day that involve labor any more than you make secular engagements for Sunday. Arise in the morning when you feel like it. Go away, if possible, where the work, tools, and scenes will not remind you of daily cares. Do not think of them. Solve no knotty problems. Trust God to take care of his vineyard, while you obey his command.

If all the agents sent out by our missionary societies would conscientiously do this I doubt not it would save many thousands of God's money every year, besides preserving to the heathen world many valuable workers who break down just when they begin to be most useful. Four years ago Mr. Moody conducted a "convention of Christian workers," in Tremont Temple, Boston. The question for discussion one afternoon was "How can we, as Christians, promote Sabbath observance?" Several had spoken and spoken well. In closing the discussion Mr. Moody said, among other good things, the following: "Now, I am going to cut close." Turning to the ministers upon the platform, "How many of you preachers work seven days in the week? I want to tell you, I am a younger man to-day than I was ten years ago. When I first began this work I thought I had to work all the time. I was tired all the time. Before I would get through preaching the people were tired. I was wearing out fast. For ten years I have been resting Saturday. I do nothing but rest. I go away from my meetings, do not talk about them, do not talk religion. When Sunday comes I am as fresh as from a vacation. And I can preach twenty-five times a week and grow young at it.

Dear, conscientious toilers, learn the lesson. Learn it before you must come home for a year or more, or perhaps forever. It would be worth years of useful living to many of earth's saints to take a Sabbath rest.

Singapore, Straits Settlements.

North India, 1864-1889—Shall We Retrench?

BY REV. B. H. BADLEY, D.D.

That was a memorable occasion when on the morning of December 8, 1864, the sainted Bishop Thomson, in the city of Lucknow, organized the "India Mission Conference." The following missionaries were present: Messrs. Butler, Baume, Parker, Waugh, Judd, Jackson, Hauser, Messmore, Gracey, Thomas, Brown, Scott, Johnson, Mansell, Knowles, Wilson, and Cawdell, seventeen in all; three native preachers, Joel T. Janvier, Zahur-ul-Haqq, and H. M. Daniel, were admitted on trial, making twenty, or, with J. M. Thoburn (absent in America), twenty-one.

The statistics were as follows:

Foreign missionaries, 18; native missionaries, 3; members, 117; probationers, 92; Sunday-schools, 9; officers and teachers, 39; scholars, 397.

Says the record, "The important measures of the

session were the entering upon Gurhwal to which Mr. Thoburn was appointed; the adding to the orphanage a training school for teachers and preachers; the adoption of a course of study for the native preachers; while advanced ground was taken in respect to education generally and the publishing interests of the mission."

Of the 18 foreign missionaries, only two (Brothers Judd and Brown) have died; (Mr. Cawdell's whereabouts are unknown; he was an Englishman, not an American); of the 18, 12 are now in India, all but one missionaries; and of these 11 were present at the twenty-fifth session of the [North] India Conference, held at Bareilly, January 9-15, 1889, Bishop Thoburn presiding.

Between these two Conferences lies the history of twenty-four years. Let us see what has been done. The statistics for 1864 have been given; the corresponding items for 1888 are as follows:

Foreign missionaries, 27 (including one on furlough); native missionaries, 44; members, 3,728; probationers, 4,216; Sunday-schools, 703; officers and teachers, 852; scholars, 26,585; (day-schools, 545; teachers, 853; scholars, 16,412; Woman's Foreign Missionary Society missionaries, 23).

The marvelous increase will be apparent at a glance; for each item let the reader say, "Praise God!" The 3 native preachers have grown to 44, and these will soon grow to 100, as the ranks are being rapidly recruited year by year. The number of foreign missionaries is smaller than it should be. Since 1864 the following new stations have been occupied: Gonda, Paori, Cawnpore, Pithoragarh, Agra, and Muttra, each with at least one foreign missionary. The press has grown to be a great publishing house, requiring the full time and strength of a foreign missionary; the Theological Seminary, with its three years' course of study, requires two foreign missionaries; the same may be said of the newly opened Christian College at Lucknow. The Memorial School at Cawnpore and the High-school at Nynee Tal require at least one missionary for each. To carry on these various enterprises successfully and also to conduct the general work of the mission we should have at least *six more foreign missionaries at once*. There is not a single agency that we can afford to abandon, not a station that we can afford to give up. We are not seeking to enlarge our work—we are too weak for this; but, following the example of the fathers, we accept the providential indications which bid us go forward. The history of Indian Methodism is, in a striking sense, the history of American Methodism re-written in the Orient. We can no more stand still than could the consecrated Methodist preachers who, a hundred years ago, pushed their way westward from the Atlantic sea-board.

It will surprise many to learn that the Missionary Society is giving less for this great work in North India than it did twenty-five years ago (the work now reported by the Woman's Foreign Missionary Society was organized later, and hence the Woman's Foreign Missionary Society appropriations need not be taken in consideration). In 1864 the appropriation to North

India was \$96,000; in 1888, \$73,000. Our estimates sent home last year were reduced 54,000 rupees nearly \$20,000. Many plans have been interrupted as a consequence, and many hearts disappointed. We hope and pray that such a reduction may not be again. We conscientiously ask for only what is necessary, as we know the needs at home and in other fields. We are constantly begging money from our English friends about us and are systematically teaching our native Christians to give—not only for their pastor, church expenses, and the poor, but for the bishop for education, and for the Missionary Society; each we send our missionary collections home to the general treasury. We are training our native converts to

With these new and promising fields all about these golden opportunities presented to us, the cry of ungospelized millions sounding in our ears, and with music of enlarging collections thrilling the hearts of brethren and sisters at home, we cannot bring ourselves to believe that the great Methodist Episcopal Church intends to contract its efforts among the forty-four millions of people included in the boundary lines of North India Conference. We do not find the "retrenchment" in our missionary vocabulary.

certainly no time to introduce it. How can we retrench? Will any of our beloved bishops who visited India tell us? Will our heroic Dr. Beaman, our good Dr. Abel Stevens, our beloved Dr. J. H. Brother Taft of Brooklyn, the Hon. Mr. McGregory, or any other of our visiting friends tell us where and to retrench? Shall we close the doors of our Theological Seminary (it receives next to nothing of the annual appropriations)? Shall we shut up our orphanages (the government largely supports them)? Shall we sell out our publishing house at Lucknow to Munshi Newul Kishore or some other enterprising Christian publisher (it receives less than \$500 per annum from the Society)? Shall we auctioneer our mission school-houses to the Hindus and Mohammedans? Shall we discontinue our day-schools (two thirds of their expense is met by fees and government aid)? Shall we take away our tents and cease to itinerate among the villages? Shall we dismiss a hundred native preachers, a hundred native teachers (many of them receive only \$400 per year)? Shall we send home a dozen out of our small company of American missionaries? In a word, shall we halt, lower the banner, and disband our forces?

Will any of our friends come to the front and tell us what to do? The alternative is to fill the missionary treasury with offerings, gladden the secretaries' hearts with gratuities, advance over last year, and strengthen our hands as we try to win this mighty empire for Christ. Send us money and money. Pray that God may open the windows of heaven and send showers of blessings upon these untold millions. Give, and give again; KEEP GIVING!

LUCKNOW, April 1, 1889.

This is well—but to the appropriation of North India must be added the appropriations of South India

Bengal, making \$110,800 in all, or more than one tenth of our entire income. Many new missions have been planted since 1864. The home work has developed astonishingly. Missionaries must learn to survey the whole field when they are crying to the General Committee for larger appropriations. We could use two millions to great advantage next November, but we shall not dare to go beyond \$1,200,000, less whatever debt there may be at the close of the fiscal year.

C. C. McCABE.

A Native Minister in Persia and Kurdistan.

A short history of Kasha Mooshy's work in the service of God for a period of thirty-one years.

May peace and love unchangeable abide with my brethren, the ministers of our blessed Lord and Saviour Jesus Christ. Amen.

I am a native of Uroomia, Persia. In the year 1857 I visited the missionary residence, when Mr. Cochran conversed with me about the salvation of the soul. At that time I was only sixteen years of age. In the same year I became engaged, and after our marriage we were sent by the missionaries to the village "Charagooshy" to open a school and to preach to its inhabitants. I remained in that place for six years, and after that I was requested by the missionaries, Messrs. Coan and Shedd, to visit Kurdistan, as the people there had not yet heard the good tidings of the Gospel. On my way to Kurdistan I was attacked and almost killed, but through the help of the Lord I made my escape.

When I reached my destination I had to be careful about my life, as there were many enemies to the Gospel, so much so that on one occasion I had to be hidden in a cave. But the promise of the Lord is a strong shield to his servants wherever they be. Having finished my tour I returned to my native land in 1863.

In the year 1864 the missionaries and the principal inhabitants of the village thought of making me a clergyman. Accordingly a meeting was held in which the ceremony was to take place. There were about 400 persons present at that meeting. I will mention the names of some of them: Drs. Perkins and Wright, Messrs. Cochran, Coan, Labaree, Rhea, and a few ladies. Of the natives, Mar (Saint) Elijah, Mar Yoohanan, Deacon Ishak, Malik Yoonan, and other persons of note. Some of these have passed to the life eternal, while others are still working in the vineyard of their Lord.

When I first began work in my village there was no congregation nor church, and consequently I felt inclined to leave off work. While I was on the point of doing so I dreamed that there was a flock of sheep going astray, when I heard a voice saying, "Mooshy, gather the sheep together." I then woke up from my sleep and thought that this was from the Lord that I should continue the work.

I was glad to find that our school-boys gradually increased, and the members of our church rose from 3 to

90; besides, we built a church, through the help of Mr. Thompson, an English missionary in Teheran.

When I was so indifferent to the work there came to me Mar Elijah, saying, "My son, be strong; you must be a preacher to the Mussulmans." Six years after this event I was asked by Messrs. Coan and Labaree whether I should like to preach among the Mohammedans twice a week. I was only too glad to comply with their wishes. Accordingly I went about the city and the villages round about, proclaiming the good tidings to thousands of souls.

In the year 1870 I baptized five persons—four men and one woman.

At this time I was invited by Mr. Easton, missionary in Tabreez, to assist him in his work. I therefore went there in 1874. At first we had some difficulty with our Armenian neighbors, but later the door was open to us.

Mr. Easton then thought of having a meeting once a week, and we were glad to find that our numbers increased gradually to 40. It was at this time that we had some new missionaries come from America.

I was now requested to visit different cities and villages. I felt that there was great need in spreading the Gospel among these people, who were, and are still, groping in darkness. O, I do long to have some more helpers in this field of our Master! Indeed, the harvest is plenty, but the laborers are few.

This year, 1877, our congregation increased to 145 persons, many of them being Mohammedans who were rather persecuted by their countrymen on account of coming to our meetings. It was a sad thing to us to have this opposition from the natives.

We Christians who live under the Persian Government have for years past undergone many persecutions for the sake of our Master, and are still able to glorify his name among these nations of Asia with unswerving constancy. The visits which I paid to various parts are these: Twice to Khoi, five times to Maragha, once to Tartary. In the last visit I accompanied Mr. Easton.

The length of my journeys was about 22,000 miles. I need only mention that I had great difficulty in traveling all over these parts, because, on the one hand, I met with many who were enemies to the Gospel, and, on the other hand, we had to march very slowly with caravan.

In this country we are looked upon as infidels for two reasons; first, because we don't believe in Mohammed, and, secondly, we say that Christ is the Son of God. So much are we despised by them that we are not allowed to sell our goods in market.

Formerly we had to live very poorly, and we dared not argue with the Mohammedans on religious points. I will give an anecdote which concerns my father-in-law. On one occasion he was asked, Who is the Christ? and his reply was, The Son of God. No sooner had he uttered these words than he was thrown from a bridge into a river. During his struggle with the water he was heard to repeat the words, "Christ is the true God."

Now I will relate some of the changes which I have

witnessed during these later years. Thanks be unto God for his gracious mercies which we have so bountifully received from his hands!

Those who used to look upon us as infidels and barbarous are now good friends with us. We are no longer compelled to conceal the name of Christ, but can publicly proclaim to them that he is the only Mediator between God and men, and that without him no one has access to God. A few years ago, I remember, a sayid (priest) killed an Armenian. The former was convicted and executed. Of course such a thing had not happened since the time of Mohammed, that if a Mussulman kills a Christian the former should in return be killed. Formerly no Scriptures were to be found in the house of any Mussulman, and if they happened to have any in their possession they were soon burnt. But now the Scriptures have been translated into many languages, and at present there are many Mohammedans who are searching into them very deeply, and the New or Old Testament is to be found in the houses of many. Once a sayid said to me, "You Christians must not circulate your Scriptures among us, or else the sword will be declared against you." I told him that we were commanded by our Lord and Master to spread the Gospel among all the nations, either by way of distributing the Scriptures or by preaching. When I walk through the bazars of Tabreez I am often asked to converse with them about religion or to explain to them the meaning of many passages from the Scripture.

We hope that the light of Christianity which once illumined these parts of the globe, but which afterward was overshadowed by the clouds of persecution, is now again rising to shine on those who are still wandering in the dark desert of this world. We trust that the day will soon come when every knee shall bow to Him and every tongue confess him. Amen.

KASHA MOOSHY.

The Country and the People of Guatemala.

BY HON. N. F. GRAVES.

The republic of Guatemala does not embrace all the territory that was known as the kingdom of Guatemala, but does embrace fifty thousand square miles, and is supposed to have a population of 1,500,000. There has been no census of the Indian tribes and their number is not known.

The boundaries of the country are not well defined except along British Honduras. It is a mountainous country, the principal chain being considered as the continuation of the Andes. This lofty range runs from south-east to north-west along the Pacific coast, some forty or fifty miles inland. The highest points are 14,000 feet high but the mean height is about 7,000. The Andes are the great water-shed between the Atlantic and Pacific. The scenery, as seen from these mountain slopes and peaks, is grand and beautiful. The country has no great plateaus, such as those in Mexico, but the mountains are more in terraces.

The Roman Catholic religion prevails over the whole country, but the constitution and laws of the republic allow entire liberty of worship to all, but with the reservation that nothing shall be done that is subversive of public order. There is really very little toleration anywhere, for all the people are Roman Catholics and they think that all other kinds of worship produce disorder. It is practically so difficult to maintain Protestant services that there are but one or two Protestant places of worship in the republic. The truth is, it is not a religious country. The women do nearly all the worshipping and perform most of the offices of religion, not only to the living but also to the dying. The church buildings are old and dilapidated, and only remnants of their former glory. When the government shall become republican not only in name, but in practice, the people will be more interested in the churches and in religious worship, and then these old churches will be repaired and filled with real worshippers. But before this can be accomplished these ignorant masses must be educated. There must be schools, and the multitudes must be taught.

The leading men of the country have long felt this need, and a beginning has been made and laws have been passed establishing a system of public instruction which, to a limited extent, is in force. These elementary schools are free and are compulsory, and a course of study like our common schools has been established. There is also a higher course, where, in addition to the course in the elementary schools, book-keeping, natural history, and some other branches are taught. There are more than a thousand of these schools, with an attendance of more than a hundred thousand, and, what appears singular, twice as many boys as girls and twice as many male teachers as female. These schools are scattered all over the republic and held in specially prepared buildings, but more generally in the confiscated churches.

These schools are visited by suitable persons specially appointed for that purpose, most of whom perform their duties faithfully and with intelligence. These schools give great promise for the future. Teachers' institutes are held once a year at the different points and the teachers are expected to attend. New methods are discussed, and each teacher is required to keep well-informed upon the studies taught as well as the mode of teaching. The government encourages private schools as well as public, and pays a part of the expense of their support. In addition to these public and private schools they have what they call the secondary instruction. These institutions are in the principal towns. Girls do not attend these higher schools. The government does not recognize the necessity of educating girls as it does the boys, and does not provide for them higher education. It is believed by those well informed that the system of instruction is well adapted to the necessities of the country, and will produce a very great change in a few years.

In all the ancient cities there is often seen a church

or temple but no dwellings. These public buildings were of stone and generally very strong, and the dwelling-houses were all of wood, usually thatched, all very frail and perishable, and have gone to decay, so that now there are towns in great numbers, that were once centers and places of business, where there is nothing remaining but a church.

The present villages are constructed of the same perishable material, and if deserted for only a few years would go to decay. These old churches are curiosities, standing as they do often in a solitary place, but they are strong and massive stone buildings, and look as if they would stand a thousand years longer. They are certainly curious, and awaken inquiries that no one can answer. These old buildings are not more grotesque or curious than those who worshiped in them in the past. In this country the mixture of the different races seems complete; the Indians, the Negroes, and the Spaniards intermarry freely, and almost every village produces crops of ten or fifteen different kinds. The child of the Spaniard and Indian woman is called Mestizo, and the child of a Spaniard and a Mestizo a Costiso. The child of a Spanish woman and a Costiso is called Espanolo; the child of a Negro and Spanish woman is called a Mulatto, and that of a Spaniard and Mulatto is called Monisco; the child of a Negro and Indian woman is called Labo; the child of a Labo and Negress is called Grifo. These are only a few of the different races that are found in almost every village. You see many colors of skin and hair, and a great variety of features, but they all seem to harmonize like one family of children. It is a place where one color is about as good as another. It will be readily seen that after this system of amalgamation has been in operation for many years it will be difficult to say to what race the people do belong.

The City of Carácas, Venezuela, S. A.

BY REV. W. M. PATTERSON, D.D.

As Venezuela must soon be counted among the mission fields of the New World a few words about its capital may be of interest to the readers of *The Gospel in all Lands*.

Early in the history of South American colonization the adventurous gold-hunting Spaniards had a mining-station where the city of Carácas now stands. In 1567 Don Diego Lozada founded the city and called it Santiago de Leon de Carácas, and made it the center of operations against the Carácas Indians, from whom it derived its name. These original owners of the land resisted Spanish occupation, and their enmity was the more embittered by the bad faith of the invaders toward them.

So it is not surprising that, in those days, places were called cities when little more had been done than to select a site and erect gallows for the purpose of enforcing the law (?) or rather of punishing offenders against unlimited authority. In 1568 a fierce engagement took

place between Lozada and his Spanish soldiers, on the one side, and the cacique Guacaipuro and his Indian braves on the other, in which the latter were defeated, the cacique was killed, and permanent peace secured. The peaceful occupation of the country by the newcomers meant the extinction or enslavement of the natives.

Carácas did not prove to be the expected "El Dorado;" so its mining operations were substituted by enterprises of commerce and agriculture. The city grew in population and importance. It gave name to a large district of country and became the center of the colonial government. In 1589 the municipality of Carácas obtained from the Court of Spain special concessions, among them the right to import, duty free, a cargo of negro slaves. Slavery became general throughout the colony. Bolivar, the "liberator" and "Washington of South America," was a slave-holder, but became the liberator of both master and slave. The "Junta," which in 1810 took the place of the captain-general at Carácas, giving him unlimited leave of absence, inaugurated the war of independence, forbade the further importation of slaves into the country and secured afterward the abolition of slavery, the Government paying a small compensation for the slaves liberated.

In the month of June, 1595, Sir Francis Drake, of the British Navy, made a visit to Carácas. He was up to the buccaneering spirit of the age along the Spanish main, and made a financial success of it. Landing at La Guayra with 500 men he employed a native as guide to the capital by an untraveled route over the mountains. Carácas sent out a force to oppose his advance; but they did not meet. When the Venezuelans reached La Guayra Sir Francis Drake was in Carácas, with none to resist his entrance except *one man*, who marched out to battle as boldly as if at the head of an overwhelming army. Drake wished to spare this man on account of his bravery, but the men shot him down. The city was sacked and abandoned before the defenders returned. Sir Francis, however, before leaving the place hanged the man who had acted as guide for having thus betrayed his own people.

In 1679 a similar expedition against Carácas was successfully enterprised by the French, who carried off great booty.

No city in the republic was more identified with the inauguration and prosecution of the war of independence than was Carácas. In 1797 a move was made by two patriots, Gual and Espania, to establish a republic. The effort failed, and Espania was "hanged and quartered" on the public plaza of the city. He said before dying, "The time will soon come when my ashes will be honored." But he did not know that Simon Bolivar, a boy then fourteen years old, living but a square from the place of this execution, and probably witnessing it, was so soon to rise up and become his follower; more successful, and more honored. In 1806 General Miranda, a native of Carácas, who had served in the French

Revolution, made an effort at revolt, but was not sustained by the people. Young Bolivar took part in the movement, and was banished from the country, but afterward returned.

About this time Humboldt visited Carácas and other parts of Venezuela. His stay in the capital seems to have been as delightful to himself as to the people. His report on the country was most flattering. He was asked by Bolivar what he thought of the prospects for independence. Humboldt answered that there was no chance for it; the Government was strong, the people were not prepared, and any attempt to secure it would be unfortunate. But in 1810 the "Junta," already mentioned, took matters in hand, and soon Bolivar found himself at the head of an army and in possession of Carácas. The good and bad fortunes of the cause alternated rapidly and notably. To-day the young Carácanian was triumphant, overwhelmed with the honors of an enthusiastic, grateful people; to-morrow he sought refuge in the mountains, sometimes in the distant parts of Columbia, Peru, or Bolivia, with scarcely a body-guard to attend him. It was a fierce and prolonged conflict, in which all had to take part sooner or later, willing or unwilling. In one of Bolivar's memorable retreats "1,500 families" from Carácas retired with him to escape the cruel hands of Boves, the commander of the Spanish forces, many of them not returning till after the close of the war.

Carácas had not only to recover from the misfortunes of war, but the earthquake of 1812 had added to the desolation. A large number of the buildings were shaken down and thousands of the people killed. This had taken place during the war. But the city was rebuilt—its houses, its fortunes, etc. An equestrian statue of Bolivar adorned the plaza where Espania was hanged in front of the "Casa Amarilla," or president's palace. In another plaza are preserved some of the immense cannons captured from the Spaniards. The great opening made by the earthquake through the city is spanned by iron bridges, its sides are covered with grass, shrubs, and flowers, while at a distance of a hundred feet below runs a beautiful stream of water; it is called the Catuche River; it fills a reservoir on one side of the city and serves as a drainer on the other. In the higher part of the city, on the very brink of the Catuche, with the green-covered sides of the Naiguatá and Silla, nearly 10,000 feet high, as a background, facing other mountains to the south two leagues away, and overlooking the beautiful valley in which nestles the city of Carácas, is the home of the writer, who may have more to say on this subject later on.

Half a Day at Gurrah.

BY REV. M. LINDALE.

On from our first Bible-school, up a narrow, dusty road, followed by a small crowd of interested children and a few adults, we pass by a well which looks so much like a century old that I must pause to give a

description of it while the native preachers go on to the next station. About nine feet in diameter, and certainly one hundred feet deep, built up with solid brick and mortar, this well must have belonged to some very wealthy agriculturist in by-gone days, and must have cost heaps of money. Around the mouth of the well is a massive granite coping, while across this is the trunk of an old tree, so laid that one foot of the person drawing water rests on the stone coping and the other on the tree. A slip, and down the person goes fully a hundred feet, and rarely survives. Many such accidents occur. Strange that Indians never dream of changing their modes which have obtained for hundreds of years. As I pause to admire the old well a woman, like the Samaritan of old, comes to draw water. She has two large brass vessels on her head, one over the other, and she gracefully lowers them to the ground. Across her shoulder is a long slender rope made of finely-twisted cotton fiber, with a slip-noose at one end. This she passes over the neck of the smaller vessel, mounts the steps of the great well, places one foot on the rim of the well, and the other on the old trunk of the tree, and lowers her vessel, drawing it up hand over hand and repeating the operation until her larger vessel is full; a last draw and she undoes the rope, places the little pot full of water over the big one, gets down the steps, and then, in a way one only could manage it after long practice, she lifts both to her head and poises them most gracefully. Placing her right foot—naked, of course—on the end of the rope and catching it between her great and second toes, she doubles the knee and brings the rope up to her right hand, securing it very cleverly.

The natives of India are most clever with their feet. They can throw a stone up with their toes and catch it as a boy does a ball, and when at work you will see the cobbler hold with his toes the shoe he is mending, and make his feet work while he twists his sewing yarn; the tailor will hold his work with his toes; the carpenter will keep the plank he is planing straight between his naked feet, and so on.

Off to the little bridge for our second gathering. Here comes up a full-blown priest of the Vishnuvite section. What a figure it is to be sure! Here I wish again for a photographic machine to shoot him off—beads and hair and ashes and all. He is a young man with bright eyes, but looks as if he could eat our David, who is telling the children that there is only one true God, the great and holy One, and that we must worship him only, and not the things made by our own hands.

The children have the Catechism well expounded, and know all about Adam and Eve and Cain and Abel; can answer about the deluge and Noah—whom they call "Noo"—and are evidently children who remember what has already been taught them. We get them to learn a prayer, and then sing a *bhajan* (hymn set to a native tune) for them, and they join in the chorus. And now our jogi (priest) can keep still no longer; he must have something to say, but it does not amount to much, and he is soon silenced and slinks away discomfited.

As we stand before this group of dear little ones there come up a number of Indian gypsies. Like their western brethren, these wanderers refuse to settle down. They camp out in little cotton wigwams, and are generally accompanied by a drove of spare, ill-fed cattle or donkeys. Here comes the leader of the gypsy gang, a venerable man of at least sixty. His matted locks have not known a comb for twenty years, perhaps, and it is hard to tell when they felt water in a whole-some bath. They are in great wicks about his neck and shoulders. He wears three several necklaces: one of *meries* (little sea-shells), another of dried pine cones, and a third of rough bone—Robert says it is ivory, and it may be, but O! so dirty that you cannot tell from the appearance. Behind him come a half dozen *tattoos*, little country ponies not larger than a donkey, hungry-looking and well laden down with earth salt—a natural salt dug out of salt-pits, unrefined. Then come a number of women—such specimens of the fair sex!—clad in glaring red petticoats, and having bone bangles on their arms from the wrist to the elbows, at least a dozen on each arm. Their hair is done up in plaits finished off with a colored piece of cloth. Some carry babies; queer little things, besmeared with colored pigments, and with great holes in their ears to fit them to carry the same kind of heavy bell-metal ear-rings that stretch the ears of their mothers until the lobes reach nearly down to their shoulders. As they are curious to know something of us we accost the foremost patriarch, and ask him where he is going.

"To the city, sahib, to deliver our salt and buy some cloth and other things."

"Do you ever think about God and worship him?"

"Yes, sahib, *Maha Deo* (the Great God) is above, and we always make *poojah* to him."

"But is not *Maha Deo* very holy?"

"Yes, sahib."

"Will he accept *poojah* of you who are a sinner?"

"Sahib (indignantly), I am not a sinner! These ten years I have always uttered the words *ram, ram*, when going to sleep, and do you still think I am a sinner?"

Then comes a long explanation of the nature of sin, of the universal death penalty, of the plan of salvation through substitution, of Jesus the great Substitute. Poor old "Chowkee," that is his name, shakes his head, and the women shake theirs, and we salam to them and go on to hold another school a little way off.

By the road-side are groves of bamboos, over a hundred bamboo plants in a cluster, towering up like great plumes, twenty and thirty feet high. Here are some tamarinds, there peepuls and wild oranges. Here are mango-trees, and yonder a few betel-nut palms. The areca-nut grows on a most beautiful palm from twelve to fifteen feet high. The leaves at the top of the tree are even more graceful than those of the cocoa-nut palm. Underneath these leaves the flowers appear, and then the nuts are developed, each as large as a small hen's egg. They begin to ripen in time, the outer rind, like the covering of an almond, being of a rich yellow color.

These are gathered, shelled, and the areca-nuts inside are dried for use. Sometimes catechu is prepared by boiling them. The native takes a leaf or two of the betel-creeper—a leaf of pungent and peculiar flavor—pastes on it some limestone ground to powder, a few bits of areca-nut, and a piece of a clove and a cardamom or two, rolls all up and chews it. The spittle grows as red as blood, and the lips and teeth are stained with the color. It is curious to see little boys and girls with their mouths as red as a cherry champing away at their *pawn*, as they call it.

And now, as the workers are engaged teaching the next group of dear little Gurrahites, let us wander across the road to that old goldsmith's shop. It is a primitive construction, and the old *sonawallah* (goldsmith) and his surroundings are precisely what they probably were five hundred years ago. In India the people seldom change their manners and customs, especially among the rude and unlettered in the country places. Plows and other implements and methods of agriculture, for instance, obtain to-day which have doubtless been a thousand years in existence, and, try as the Government here may, the suburban and village population refuse to introduce any thing new. This prejudice is wonderful, but it exists, and many decades must pass before the people, *en masse*, are enlightened enough to adopt western ideas and notions. So our old goldsmith does his work seated on the ground, as he saw his father and grandfather before him, and as he was teaching his little grandson before us when we visited him. He held a long brass blow-pipe in his left hand, through which he patiently kept up a draught into a charcoal fire heaped up in a little earthen vessel. After a while he dived among the coals for a piece of silver red hot, beat it on a small rude anvil into a square, and then inserted it in the fire again. He was making a *toe-ring*, he said, for the young lady who sat by, watching him to see that he did not abstract any of the metal. Out again, and the square is converted into a diamond shape, and brazed on to another long piece: again heated, pulled out, and rounded off, and the toe-ring is finished. An American goldsmith would not be able to do any thing with the implements the old goldsmith worked with. A couple of rough pincers, a hammer, a small anvil, and a blow-pipe, were all he had, and yet he showed me some very delicate head ornaments which he had made, proving how dexterous he must have grown in the use of his rude instruments. As his shop opened out fully to the street we saw a large picture of *Hunamon*—the monkey god—hanging up, and so we spoke a few words to him of the folly of idolatry and of the need for seeking salvation through Jesus.

As we talk there is a great outcry, "The monkeys! the monkeys! the monkeys!" An old woman and two little girls have raised the hue and cry because of the descent of two dozen and more monkeys on their little vegetable garden, who will eat all the greens up unless driven away. The monkeys care nothing for women and children, having waxed bold through long-time permission to

thieve and roam about at pleasure. In memory of *Hunamon*, the monkey god—of whom I will tell you, perhaps, some other time—the natives revere the monkey, and any one that kills or ill-treats a monkey will be molested, and perhaps killed by the infuriated villagers. So the *quadrumana* enjoy a superb life of ease. The rich people feed them daily, and they wander about among the trees and on the houses, no one daring to hurt them. When they take to pilfering a garden, as they frequently do, the natives make a great noise and chase them away, but never hurt them.

Before I close this letter I must give you a peep into a native dyer's place of business; *into* is scarcely the word, because the dyeing is carried on in the open air and in the most primitive manner possible, and yet I am told that the grand fast colors that are put into cloths in India make them very valuable at home. Imagine a hundred and fifty, or so, holes in the earth about two feet deep. In these are buried earthen pots with wide mouths. Close by is the drying-yard, where a large number of bamboo posts suspend ropes, from which hang yarn and cloth in all stages of the process of dyeing. Over a large fire sits an old lady stirring up some kind of composition which she is getting ready for her assistants. Now they carry it away and pour it into half a dozen sunken pots. "It is a fixing solution. Would we like to see all the process?" "No, thank you; it is getting late; some other time." But we stay long enough to interest the dyeman in a new kind of wash that will remove even the scarlet dye of sin. He is ignorant, and yet gets interested, while the old grandam, who is boiling another quantity of solution and has an eye to business, sings out, "Let the sahib go, you stupid, and you go on with your work." A polite way of telling us to take up our beds and walk. We take the hint, pick up our gripsack and off to three more school sessions, and then leap into the *bul tongu* (bullock coach), and find it near noon and the sun very, very hot. It is a long ride home, with the thermometer at 100 in the shade, and a hot sultry breeze blowing; but we all feel happy in the thought that God has called us to such glorious work as breaking the bread of life to poor, perishing ones.

Byzantinism in Church and State.

BY BELLEUSTIN.

(Translated from the manuscript of a Russian Priest by Rev. T. P. Z. Easton, of Tabriz, Persia.)

I. The question of liberty of conscience and of religious convictions belongs until now to the undecided questions. Why? Certainly Christianity in its evangelical acceptance is not responsible for this state of things. Christianity, according to the idea of its founder, is an unconditionally free conviction of the truth of Christian doctrine, free from all compulsion—not only external compulsion by any outward power, but even from the inward violation of thought or conscience. "Ye shall know the truth, and the truth shall

make you free." This is the foundation, the most essential principle of Christianity, according to the teaching of Christ Jesus himself. To know the truth, to be conscious of the truth of evangelical doctrine, to be convinced of it, this is indeed to be a disciple of Christ Jesus—that is, a Christian in the real meaning of the word. That this is indeed so, he, the Founder of Christianity, showed in a way plain to every one. His teaching about the flesh and the spirit could not be grasped by the understanding of many of his disciples, having digested and understood it they left the Master forever. What then did the Master do? Did he lay down upon them the anathema, did he use means of violence, as men generally do, that those once had joined the ranks of his disciples should more dare to leave him? Not at all. Quite the contrary. He turned to the remaining twelve and said, "Would ye also go away?" That is to say, if you are not persuaded, not convinced, you may freely leave. That is the way truth acts, and otherwise it cannot act, because the least act of violence would inevitably lead to pharisaism—that is, to lie, under the cover of truth. Suppose that those who had left Christ should be drawn to him by violent measures and secured in the number of his disciples by various assurances, would they inevitably have brought upon his world more harm but not good by their pharisaism? A few real disciples out of the mass of his disciples were left, but these few were those who regenerated the decayed world of Judaism and heathenism. And it is easily comprehensible why he who is convinced of the truth does not hesitate to confess it, does not betray it for any reason on earth, and follows it into all tortures, torments, even death itself.

But, if this be so—and it is really and undoubtedly so—how then could it happen, that, among the nominally Christian societies the principle laid down by the Founder has been so altered? Humanity owes this to Byzantium, where Christianity was all transformed into pharisaism with its fanatical dogmatism, with its ritualistic forms—into a morally corrupted instead of a morally edifying power, which it indeed ought to be according to the thought of its Founder, as it also was during the three centuries of persecution, and when was this transformation made, and with what purpose?

It took place during that very time which is so enthusiastically described by the so-called historians of the Church, not of Christianity as it was expressed in life, but of the Church—that is, of the representatives of a party which adopted for itself the nomination of "orthodox," when Constantine, called "the Great," took Christianity under the guardianship of the State. Constantine—who acted either from blind zeal or from political views, this is not the place to examine the question—thought of stopping by the power of the quarrels of the bishops, not so much in behalf of the doctrine of the Son of God as from personal motives, proofs of which will be presented further.

on. What, then, did he accomplish by meddling with a business which did not concern him? The only thing he accomplished was this: that he turned religious into social and then civil strife. After he had at first taken the side of the orthodox party, in his quality of ruler he could not but persecute the adverse party; the representatives of Arianism, as civil criminals, were punished by banishment and imprisonment. Then, with the aim in view not to let the first party get too strong, purposing to repress the last remains of Roman liberty, he took the side of the Arians—the banished being returned and restored to their former occupations—which party he supported up to the end of his life, persecuting the orthodox, especially their principal orator, Athanasius of Alexandria. He avenged the suspicious death of Arius in that, after the death of the patriarch Alexander, he not only refused to confirm Paul, who was elected by the orthodox in his place, but ordered him to be banished to the Pontus, and appointed Eusebius Patriarch of Nicomedia—the same who had been the main champion of Arius, and had been anathematized by the orthodox bishops. It is from this time that Christianity was changed into a weapon for carrying out political aims and the worst motives of man. This "peace of the Church," falsely so-called by the historians, which was granted by Constantine, was the beginning of all the acts of violence in Christendom, which made it a religion of innumerable and most barbarous blood-shedding, such as even the pagan religions seldom reached. To-day, with the emperor at their head, it is the orthodox party which triumphs and by means of the civil power persecutes the heretics, as it used to call them: to-morrow, also with the emperor at their head, it is the heretics who triumph and pursue still more furiously the orthodox; in either case banishments, plunder of churches and of private property and streams of Christian blood, shed no more by paganism, but by Christendom itself. Such is the history of Byzantium, beginning from the famed "peace of the Church" down to the end of her existence, and whose influence, to humanity's sorrow, did not end with her.

To the greater sorrow Byzantine society, utterly ignorant of the truth proclaimed by Christ—the civil and ecclesiastical powers being totally careless about it—received with too great confidence the professed successors of the apostles. Not doubting that behind all this zeal for dogma were hidden personal aims, it warmly took up one or the other side and was divided into parties who on dogmatic questions obdurately strove even to fighting and bloodshed. Not all who magnified themselves by the name of successors of the apostles were really such. True enough, here and there appeared some enlightened characters, who saw all the peril of such a way and tried to act against it, as, for instance, Gregory the Divine, who openly and without hesitation declared that "the councils of bishops are a gang of Christ-sellers,"* and that dogmatic contentions

concealed the most illicit greed;* or, such as John Chrysostom, who, with the zeal of a real pastor, contended with the moral licentiousness which had reached the last limits of cynicism in the highest classes of society, of the clergy, and especially the monks, and which later penetrated into the lower clergy. But already in the fourth century such individuals were found to be unbearable. The bishops—not the heretic, but the orthodox bishops—expelled them with more or less ignominy.

And this is what the guardianship of the State succeeded in bringing upon Christianity in less than a century; it worked out of it a pharisaism more impudent, more pernicious, than that against which Christ Jesus arose during his early life.

This same guardianship turned the representatives of the Church into impudently subtle flatterers—under Constantine Eusebius of Cesarea—with a whole lot of like orators and panegyrists of the "most divine emperor," and afterward legions of like men, who cared infinitely more for imperial graces than for Christ's work upon earth, and for their sakes were always ready to bless any vice, to promise impunity from God for any crime: into officers of that Asiatic temper with whom callings, employments, every thing is to be bought and sold, with only this distinction from civil officers, that here the mercantile practice extended even beyond the limits of the present life. This very pharisaism made possible the terribly awful record of dynastic catastrophes in Byzantium, from the dynasty of the "Second Flavians," whose representative was Constantine the Great, who strangled his son Crispus, the heir-apparent, his wife Fausta, destroyed his father-in-law Maximianus, his brother-in-law Licinus, etc., while both his sons began their reign by destroying two brothers and seven nephews and finished by mutual self-destruction—up to the last dynasty, that of the Paleologi, each one of whom, without exception, signalized its existence by deeds which would be imaginable in the world of heathenism, but which could not even be thought possible in Christendom if history did not bear witness to them. And in the face of the most revolting deeds the consciences of those who did them were quite pacified by "remissions and absolutions" of the representatives of the Church who, in return for certain prerogatives, for sufficient rewards—in one word, for the gratifying of their covetous appetites, sacrificed all that is holy and honored in humanity.

Thus far in reference to Christianity; and now, in reference to the State, how did this guardianship mani-

* "The aspirations of the bishops to domination are above all description. . . . Some of them contend for sees, rise one against the other, are stricken and strike. . . . Some others, after being divided into parties, strip the East and West, having begun with God, they finish with the flesh, so far are they blinded by their passion for vainglory and riches and by that awful envy which rejoices in evil. . . . They have as pretexts for their strife the Trinity, but as the real reason their by no means implacable mutual enmity. Such are the leaders, and not far from them have remained the people, and from them does the people borrow the rising spirit." Poem, "To the Bishops." There it is—this Christianity of the fourth century, brilliant and glorious according to the rhetorical descriptions of the falsely so-called historians of the Church!

* In the poem, "My Life."

fest itself? In order that the matter may be better illustrated let us take a fact from the famed "peace of the Church," granted by Constantine.

In the year 311 Cecilian was ordained Bishop of Carthage. The bishop, Felix, who ordained him, was of the number of those who were called traitors (*traditores*), because, during the last persecution, in order to save his life he delivered up to the persecutors the holy books. The bishop, Donat, who obtained the excommunication of the bishop who had feared death, refused to recognize the ordination of Cecilian as lawful. The whole African Church was divided between them, seventy bishops acknowledging this ordination to be right,* while the numerous party of Donat did not accept it. Each one ought to have remained content with what he had, as, in fact, they had nothing to quarrel about; but no, each party wanted to overcome its opponent, and both appealed to the council to have the matter brought before it for examination. Twice did the council gather—in Rome in 313 and at Arles in 314—and both times it justified Felix with Cecilian. The Donatists, discontented with the verdict of the councils, appealed to the emperor. What judge was the emperor in that purely religious discord, which also had arisen from the foolish provocativeness of some Donat? However, Constantine meddled with this matter, and put forth an edict by which the party of Cecilian and Felix was acknowledged as right and the Donatists were condemned as calumniators. The panegyrists of Constantine, and even that glory of the Western Church, Augustine, in face of this, his interference with matters of conscience—a precedent of the subjugation of the Church to the secular power—has enthusiastically commended this deed as "a wise and pious zeal to re-establish the peace of the Church" (peace between bishops by imperial order!). But the results too soon proved what it means to attribute importance to discords between bishops. The Donatists refused to yield to the imperial order as well as to the decisions of the councils; the ecclesiastical became a political affair, and outward force was required to subject the rebellious bishops. Violence was met by obstinacy; neither banishment nor confiscation of goods could overcome the stubbornness of the Donatists; they answered the anathemas of their adversaries by similar anathemas, and took fearful vengeance for outward violence. This revenge is known under the name of the uproar of the circumcelliones, as the monks were called who went about to other monks' cells, not having anywhere a fixed place of abode. The dispersed party of the Donatists spread among the masses and understood how to arouse them by that false interpretation of gospel truth to which the passions of the crowd so ardently respond. Professing to be the protectors of the oppressed, the Donatists taught that there ought to be universal equality on earth by abolishing all distinctions of authority, riches, etc. Putting their teachings into

practice, they broke the fetters of the slaves, gave them the property of their masters, massacred creditors, plundered their goods and divided them among the poor, and of course avenged themselves on all the partisans of Cecilian. The most bloody and devastating civil war was lighted up. The mob got to such a degree of fanaticism by a doctrine so tempting as universal equality that it refused to recognize any authority or laws at all, and ran together as to a festival wherever punishments or executions were carried out by Government, even such men being found as anticipated the verdict of the judges, casting themselves in throngs from a rock into the sea or into the fire of the funeral pile. The matter got so far at last that, to repress this uproar, which embraced all the African dominions, it was found necessary to send troops. By merciless massacres and devastations the uproar was repressed, but not put an end to, burning again after Constantine's death with a new ferocity, and continuing thus up to the time when the Vandals passed through the land and left no one to make any further disturbance. Thus "the wise and pious zeal of Constantine for the peace of the Church" ended very unfortunately for the State, and from such a trifling cause as the quarrels of two bishops came such fearful consequences, owing to the interference of the secular power with a matter that did not concern it. The lesson was sufficiently instructive; however, it taught no one wisdom; with every new quarrel between the bishops the secular power considered it as her duty to interfere and to take the side of this or that party.

The secular power leading, the whole of society followed in this fatal path; instead of striving after moral improvement, in which, according to the Gospel, the whole essence of Christianity consists, all was directed to the theological subtleties putting the highest Christian virtue in contention or strife about it instead of the actions of faith; and it was no longer politics, but metaphysics which began to rule the world. All ideas became confused, narrowed, and obscured so far that behind the exaltation into the mysterious regions of heaven the most essential needs of social life were forgotten—such as, for instance, the intellectual and moral development of the masses, etc.—those needs without whose satisfying society must necessarily perish. Precisely out of all this has been formed the history of Byzantium; endless religious strifes instead of great deeds; an always sharpened and unrestrained sword of words instead of that other sword which, day by day, became blunt and rusty, and which was so necessary for the protection of the unfortunate empire against the hosts of barbarians who every year surrounded it more closely. Thus was closed this history, which was unfortunately instructive, yet which did not and does not properly instruct any body; under Constantinople's walls an already invincible foe, and within theological strifes with fightings and bloodshed.

II. Russia, according to the records of all the historians of the Church, received Christianity from Byzantium. Yet it was not Christianity in the true meaning of the word.

* According to Schaff, the seventy bishops condemned Cecilian—*History of the Christian Church*. Vol. II, page 361.

It was rather a religion of outward rites and ceremonies with a fanatic dogmatism, with a pharisaic intolerance of all which is called liberty of thought and conscience. The Byzantine successors of the apostles who came to rule the religious affairs of Russia brought also with them their Byzantine tendencies, which they handed over also to the native Russians who succeeded them. Of course those who were being governed could not help revolting against this, and, indeed, they did so. From the so-called sect of the Strigolnics* to the sect of the Judaizers, which sects chiefly protested against simony and episcopal monastic abuses (irrefutable proofs of which, we hope, will be presented), and up to the separation of whole masses of people from the dominant Church under the most absurd pretenses, revolt followed revolt. Though darkly and faintly, Russia, nevertheless, was pervaded by the consciousness that Byzantinism is not that true faith, that divine religion, which can fully satisfy the inborn craving of man for truth. Thence the universal inquiries, even among the masses, for books "on the Godhead and Deity." But external authority wrought its work, punishing those who protested, after the example of Byzantium, by prosecutions and confinements, tortures, and funeral piles. What, then, was the result but that which is the result every-where after religious acts of violence: that separations from the dominant Church did not only not stop, but even increased?

But these separations are but the outward form of the protest against the religion inherited from Byzantium. There is yet another inward protest infinitely more serious and important than all these fallings away, which, by bringing divisions into social life, cannot but prove injurious to the social organism.

The only means by which we can struggle out of the present condition is an unconditional liberty of conscience and of religious convictions. It is not important for the State whether a person recognizes the orthodox or the Austrian† clergy, or while calling himself a Christian, does not recognize any clergy at all; whether he surrounds his worship of God by most splendid forms or satisfies his spiritual craving in the simplicity commanded by the Gospel. That which is important is that Christianity should influence the moral condition of society, and this influence is caused by an acceptance of the truth revealed by Christ Jesus to humanity, which is full, free, and exempt from all human artifices.

The kingdom of Christ is not of this world, and this world, with all the laws of its existence, has nothing to do with that kingdom; its strength lies in itself, and not in any human guardianships. And all these guardianships and protections—human protection to God's work on earth—are not only not commanded by Christ Jesus, but are positively and clearly forbidden. That all who have drawn the sword for the protection of his work on earth shall perish by the sword, he himself said. And his word did not pass away during the nineteen centuries of Christianity on earth, but proved itself a thousand times.

We have alluded above to the abuses of the bishops with whom Byzantium rewarded the Russian Church, and to the protests called forth against these abuses from the side of the people. Here are the proofs: "They (the bishops) would like that to them should belong both the world and God and all things;" thus Gregory, the Divine, strikingly pictures their tendencies. But if such were the tendencies of the episcopacy yet in the fourth century, and in Byzantium, to what height would they develop in the following centuries and in nationalities strange to them? Hence the almost unending records of the exceeding pretentiousness and almost insatiable love of money of the metropolitans and bishops of Greek origin, who, besides, did not consider it obligatory for themselves, nor necessary for the work, to become, at least to some extent, acquainted with the language of the aborigines. The Greek metropolitans established the so-called "inspections of the dioceses," not with any Christian intention, but merely for the sake of levying taxes and duties on churches, on cloisters, on all who served in them, and on the orthodox; and so furiously did they collect that people were often handing in complaints against them to the patriarchs of Constantinople, as, for instance, against Theopemptes, Michael, Theognost, etc.; against the latter of which complaints were sent even to the Tartar khan, that "he is collecting from all the clergy and from all Christendom much gold and silver and every kind of riches without number." But what did these complaints avail? After having bought a diocese the metropolitans and bishops were authorized to draw out of it, by whatever means they knew and desired, not only the sums expended for the purchase, but also for their extravagantly luxurious living. There could be, and there probably were, exceptions, but if there were any they were so few that they could not effect any change in the system that had been inculcated up to the present time—that is, which flourished during the course of 1,500 years. But, on the other hand, there were such bishops that their doings appear even fabulous. There is, for instance, one of this kind recorded by the chroniclers. In 1171 a certain monk, Theodore, came from Constantinople to occupy the episcopal see of Rostov. Having come with much wealth to Constantinople he asked the patriarch to ordain him metropolitan in Kiev, assuring him that there was no metropolitan there; but the patriarch (Michael III., 1169 to 1177) did not consent. At last he asked to be ordained bishop in Rostov, and the patriarch, without any reason, from mere shameless bribery and simony, ordained Theodore Bishop of Rostov. When he came to the purchased diocese the prince refused to receive him, and would send him first to the Metropolitan of Kiev to ask his blessing and license; but Theodore would not even hear of it, saying, "Not the metropolitan, but the Catholic patriarch has ordained me; what need then have I to ask blessing from any one else?" And to this insolence he added greater and unheard-of wicked deeds. "From anger against the prince he pronounced an interdict over the whole town, and also over other churches in the coun-

* "Strigolnics," a shearer, from *Strig*, in Novgorod, whose handicraft was that of a shearer.

† Old believers.

try; every-where he robbed the estates, tormented the boyars and the people; and, as to the prince's chamberlain, a man of wealth, after having despoiled and tortured him, he straightway crucified him; in some cases he burned the hair of the head and beard with candles, cut off the tongue and nose, ears, and lips of others, and crucified others on planks and walls. As to the rich women, after he had violated them, he cooked them in kettles, etc. All men seeing such wicked deeds of their bishop, besought with tears the grand duke to defend them against such a malefactor. The grand duke exhorted him to cease doing so wickedly, but he answered him with insults. Wherefore the grand duke ordered him to be seized and put in irons, and sent him to the metropolitan at Kiev; but he insulted even the metropolitan, and, being in a fury, blasphemed God and the saints. For this the metropolitan ordered a mill-stone to be hanged about his neck and to cast him into the water. And thus the wicked one perished wickedly."

If we take into consideration that Theodore was not at all an exceptional phenomenon, and that if he was drowned with a stone about his neck it may be only because he made too wide an application of episcopal power, we may ask, Could such an episcopacy be that light for the Russian land which ought morally to quicken and fertilize those who live on it, that light which, according to the teaching of Christ Jesus, ought to be set on the candlestick? The successors of these Byzantine enlighteners of Russian origin mostly went the same way. . . .

Here Bellustin's article comes to a sudden end. The censor did not allow him to publish any more, and he was summoned to appear before an ecclesiastical court to answer for having attacked the established order of things. His parish was taken from him, and he was degraded by being sent away in a sort of half confinement to a small provincial parish in the Government of Tver.

Hobeana.

BY MISS GERTRUDE R. HANCE.

As I stand on the veranda of the missionary's house in Umvoti, and look far away across the river to the hills beyond, I can see a small bright spot gleaming out in the vivid green of the foliage. It is the roof of one of my out-station school-houses. As I recall to-day the little building, with its many associations, there is one face and figure that stands out from the dusky crowd. Some years ago, as I was visiting this school one day, I saw a bright-faced, bright-eyed, intelligent-looking old man about seventy years of age—one whom we might call a splendid old heathen. His name was Hobeana. I was surprised to see him there, and as soon as I had an opportunity I said to him, "Why, Hobeana, how do you happen to be here?"

"O," he said, "I am coming to church."

This was such an unusual thing for one of his age and position to do I wondered what his motives were, and asked, "What are you coming to church for?"

"I want to find out what Christianity is."

"But why do you wish to find out what Christianity is?"

"I've had a dream."

"A dream! What did you dream?"

"I dreamed that I must come down here and find out what Christianity is. I didn't wish to do any suddenly, so I called all the chief people together and said, 'I am going down there to find out about Christianity.'"

"What did they say?"

"O, they consented, and so I've come."

"Well, what have you found out about Christianity?"

"I haven't found out, but I'm going to. I come to every service, rain or shine, and I'm coming right again."

He kept his word, and did come to every service. A few months from that time I saw Hobeana one day. I said to him, "Well, Hobeana, have you found out what Christianity is?"

"No; but I'm going to," he answered.

Then followed quite a long conversation. He told me about his dream, some of the innumerable superstitions of his people, and a little of what he had learned in the church. He mixed it all up together, and I wondered if there could be any place in his mind for the light; but I believe God was speaking to him, although the light was like a leaf in the air, seeming to have no place to rest.

Some weeks later I again saw Hobeana, and he was on his first garment. He was sitting on a bench with his elbows akimbo, and he did not quite know what to do with his hands and feet. Often when the natives first go into a civilized house they do not understand about the furniture and other things they see. They do not dare trust themselves to the chairs, for fear they will fall; so when they first sit on a bench they are quite sure of the foundations.

As soon as Hobeana saw me he said, "You see I am going to be a Christian, Inkosazana."

"In what way are you going to be a Christian?" I asked.

"Why, don't you see I'm dressing now? I'm going to have clothes. I'm like other people who wish to be Christians."

"O no, Hobeana; clothes do not make you a Christian," I answered. "God will hear you when you come to him and will help you in your native costume as well as he will if you have this garment on. I want some clothing for the heart. I can't make you understand all this, but God can. He can make you understand away down here;" and I placed my hand on my heart as I spoke; but Hobeana's face was sad and he couldn't understand me.

A few months passed by, and when I saw Hobeana again he had on a second garment. He was sitting straight and dignified on the bench. His elbows were down by his body. He said, "Inkosazana, now you see I am going to be a Christian."

"How are you going to be a Christian?" I asked, as before.

"Why, don't you see I'm dressed now?"

"O, but, Hobeana, still you want a garment for the heart, away down here," again touching my heart.

Hobeana put his hand to his mouth native fashion and shook his head slowly and silently. He couldn't understand; he was perplexed, distressed, to find that these things made him no better Christian. He must have clothing for his heart. What was this clothing, and how was he to get it?

His next step was to have his ring cut from his head. A Zulu, when old enough to become a soldier, has a nag, made of some glutinous substance, fastened on the top of his head. He thinks a great deal of this ring. To him it is like a diploma to a young man when he comes out of college. He wears it all his life. It was this ring that Hobeana had cut off. I said "Hobeana, why have you had this ring cut from your head? You thought so much of it, and it looked so nice."

"O," he said, "I am going to be a Christian."

Again I had to tell him, "Even this won't help you any to be a Christian. If you wish to have it cut off, that is all well enough; if you want to wear a hat you can wear it better with this off than on, but it won't make you any the better Christian."

Again Hobeana was greatly perplexed and distressed. He said, "I am truly going to be a Christian." Again he talked about his dream and what he heard in the church, and by this time he had really learned a great many Bible truths. He was still very regular at service, and we felt that he was improving—that the real truth was taking root in his heart.

It may have been two years later that I met Hobeana dressed in a fine suit of broadcloth clothes. They were very nice. His linen and all parts of the suit were quite perfect. I said, "Hobeana, where did you get this splendid suit of clothes and the linen?"

"O, my daughter went down to the station and learned to wash and iron, and she takes care of my clothes, and brushes them, and folds them and puts them in a box, and I shall only wear them when I go to church and when I go down to see you. I see other people who are Christians wear nicer clothes on Sunday than on any other day." Then he straightened up and said, "Now Inkosazana, I am a Christian."

Now, friends, don't you see the same human nature in Africa as in America? People go to church, put on their best clothes, sit comfortably back in their seat, find the right place in the hymn-book, and say, like Hobeana, "I am a Christian." Sometimes this very thing is like an armor—harder to penetrate than real heathenism. We didn't want Hobeana to have this armor; and, painful as it was, again I had to tell him that all these things didn't make him a Christian. O how distressed he looked! "But," said he, "I look just like other people who go to church, don't you see?" and he smoothed down the broadcloth. More and more we felt convinced, however, that the real truth was dawning in his

heart, and one day he said to me, "Inkosazana, we have prayed at our kraal—we have had prayers."

"How can you have prayers?" I asked. "Do you know how to read? And your sons and grandsons—what do they say about it? Will they come in to prayers in your kraal?"

The feeling of filial respect is very strong among the Zulus, and immemorial custom makes it still stronger. Hobeana seemed astonished that I should ask whether his grown-up sons were respectful. "O," he said, "they come in, unless they can make an excuse to stay away, and they sit still and they listen, but yet they don't want to be Christians. I repeat something that I have heard in church. And I have learned the Lord's Prayer; and Inkosazana, I've learned, too, some words of my own to say to the Lord."

So, month by month, Hobeana improved, always coming to every service, till at last we felt that he had the clothing for his heart that was so necessary. He applied for church membership, but there were difficulties to be overcome. In the first place, Hobeana had three wives. I shall never forget the day when he came to talk this matter over with me. We knew it was coming. I had said to him: "Hobeana, I have advised you about many things, but now I have no advice to give you; only God can help you. These wives are the mothers of your children; you took them in heathenism—it is your duty now as a Christian to provide for them, and if separated, to be separated in a Christian way; only God can help you, and we must both be very earnest in asking him to guide you."

By this time Hobeana had learned to take the truths of the Bible as direct messages from God to himself. He often said, "They are like a letter from God to me." He took them to his heart and believed them, and prayed, believing that God would hear and answer him. And God did.

Strange as it may seem, the answer came through heathen customs.

There is a Zulu custom that, when a man is first engaged, he gives a certain number of cattle to the father of his betrothed. They are not married young; engagements often continue for several years, and the rest of the cattle are given at the time of the final marriage ceremony. All this time the girl is at her father's kraal. We had supposed that Hobeana had really taken his youngest wife to his kraal—that the final ceremony had been performed; but we found that she was still living with her father. Without wishing to help Hobeana to be a Christian—in fact, we think it was because he was a Christian—she was determined the engagement should be broken. It was a very unusual thing to break an engagement, and it is almost impossible for a heathen woman to separate from her husband and be married again; but the girl urged her heathen father until at last he consented to return the cattle to Hobeana. The engagement was broken, and Hobeana was separated from his young wife; but there were two still remaining. Another Zulu custom is, that when a woman has a

grown-up son who is married, and wishes his mother to come and live with him, heathen law allows her to do this, but not marry again. One of Hobeana's wives had a grown-up son, who was opposed to his father's becoming a Christian, but who very much wished to have his mother to come and live with him. She did so, and thus all was pleasantly arranged. Hobeana was very happy in the thought that it had all been done without any unpleasantness; that he was free to live with his first and best-beloved wife. Again he applied for church membership, but there was another difficulty.

Some people in America may think the action of the mission of which I am to speak was very narrow, but if they knew all the difficulties we had to contend with they would modify their opinions, I am sure. There is a native beer, made from corn, of which the Zulus are all very fond; and among the social customs in which they take great delight are the large beer drinks, sometimes composed of three or four hundred people. All that is vile, and much that hinders Christian work, goes on at these beer drinks. Aside from other evils, the beer itself injures them physically, making them stupid and indolent. Our missionaries have done all they could to influence our Christian people to give it up; but the Zulus are born lawyers, and they can plead their cases well, bringing up strong arguments in favor of their beer. They say: "It is our food; we have not the variety of food that white people have, and then our beer does not intoxicate like the white man's rum and brandy." Many of our best people were determined not to be convinced that they should give it up. Ten years ago our mission held a meeting of several days to try and talk over this question. In many respects it was a very trying meeting. All of our native pastors, the chief native Christians and the missionaries came together. After much talk and prayer the people were induced to take a vote that in future whoever came into our churches should give up the native beer. I felt almost sorry this rule was made. I feared it would tear our churches in pieces, and for a year we did not have the communion at our church. It was like a great wave of trouble, annoyance, and anxiety. But it passed, and there came a wave of blessing such as we had never known before. I sometimes felt that we could only stand and see what the Lord would do. We had almost grown to feel that we could not have a revival in our churches; but it began first in Umvoti, and went through our whole mission, and the last five years or more have been like a steady and constant revival. In a letter I received from dear Mrs. Tyler, written just before she went to heaven, she said: "This last year has been the most blessed of our mission, and we feel we owe so much to the temperance movement, and the stand we took as a mission in regard to that and other heathen customs which were creeping into the church."

This rule was made before Hobeana applied for church membership. He was an old man, seventy years old, or more, when he wished first to become a Chris-

tian. He had never been a drunkard; he did not go to lager-beer drinks; but he felt he could not give up his beer. I shall never forget one of our preparatory lectures, when he stood in all his native dignity and pleaded his case. He said: "I'm old; my teeth are gone; I have not a variety of food; I walk a long way to go to church; I have never been intoxicated; I do not wish to go to beer drinks; I have given up my heathen customs; I have given up my ring; I have given up my wives—but how can I give up this little cup of beer that I need?" (*Ipikile encane engaka.*)

Our hearts had grown very tender toward Hobeana, I wished so much he could have come into the church before this rule was made. But it had been made. I knew it was a great blessing to many of our churches, and I saw no way but that Hobeana must suffer for the good of others. The missionary asked Hobeana to reconsider, and wait until the next communion. The next communion came. Hobeana had seen many who seemed to have made this a test question, and he had come fortified with new arguments. We knew that he was a Christian; we felt that he had sacrificed much, and that really he could not see how he was to glorify God by giving up his beer. "No," he said, "I will never give up my beer."

The missionary's heart yearned over him, and he said to the members of the church: "It may be that we are asking too much. We know that Hobeana is a Christian, and that he seems unable to understand the necessity for this sacrifice. If we make an exception and allow him to come into the church, we here will all understand it, and perhaps our other church members will. We will vote upon it; and if you, as a church, decide that he can come in, I shall say nothing more against it."

The church voted to admit Hobeana to church membership, and the next Sunday Hobeana came to his first communion.

Two or three weeks after that I was standing on the veranda. I saw Hobeana coming, resplendent in his broadcloth suit. As he came near me he took hold of the side of his coat, and said, "Inkosazana."

"Well, what is it, Hobeana?"

"Inkosazana, I want that little blue ribbon put right here in my buttonhole."

"What do you want of the blue ribbon? You say you can't give up your native beer."

"O," he said, "Inkosazana, to think that I am a child of God, that I have come to the table of the Lord, and can't give up a little thing for Christ's sake—can't give it up for him who has done so much for me! I said that my teeth were gone, and that I couldn't get on without my beer; but I'm old, and I can't get on without my sleep, and I can't sleep nights when I think that I can't do this thing. Can't give up a thing that I love when he has done so much for me! Now, I've tried to give it up, and for two or three days I have not touched a bit of beer;" and he straightened up and said: "I've walked all the way, seven miles, down here,

and I'm not hungry, and I'm not over-tired. It was just an excuse. If I haven't teeth, there are other things that I can eat. Don't you see how well I am? and yet I haven't had a bit of beer for several days; I can do without it. Now get the ribbon, quick! I want it in this buttonhole, so that all the world may know that Hobeana can do this thing for Christ's sake."

That was a year before I came to America. I often saw Hobeana, and I would say to him sometimes: "Well, Hobeana, what about the beer? When you get home sometimes and are tired, and you smell it, and see great pots of it, don't you wish you could have some?"

"O, no!" he said, "Sometimes I go and I look at it, and I smell it, and I say: 'Hobeana, now don't you wish you had some? It is nice; it would taste nice, smells nice,' and I say, 'No; if it is nice, I am glad I can give up nice things—a thing that I love—to him who has done so much for me.' No, no, Inkosazana; a thing that I love for his sake."

Only three weeks ago I had a letter from one of our native Christians, and he said, "Hobeana is as usual, growing more and more to know and to love the Lord."—*Life and Light for Woman*.

A Course of Missionary Reading.

BY REV. JAMES MUDGE.

A very extensive list of missionary books was published in this magazine last year, and a still more complete list is given in an appendix to the London Missionary Conference Report. But such an indiscriminate compilation of names, though it has its uses, by no means meets the whole need. There are many inquiring, Since we have not either the money to purchase or the time to read all of these thousands of volumes, will not some one designate a manageable number that shall best pay us for perusal? This is a reasonable request, and it ought to be answered.

There certainly should be a somewhat definite course of study in missions provided for those who are already interested in the subject and wish to inform themselves more thoroughly. It would be a good thing to put into the hands of young men, at the theological schools and elsewhere, who are thinking of making missionary service their life-work. Our laymen and ladies of leisure might read the course, at least in part, or present the books to Sunday-school libraries and literary institutions.

We offer the following, not as an ideal list impossible of improvement, but as a suggestive summary. We can vouch for all these, and are quite sure that most of the works easy to be procured and essential to peruse will be found among them:

I. THEORY AND PRACTICE OF MISSIONS.

- Dr. John Harris's *The Great Commission*. Boston, 1842.
 Dr. Rufus Anderson's *Foreign Missions; their Relations and Claims*. New York, 1869.
 Dr. J. H. Seelye's *Christian Missions*. New York, 1875.

Rev. W. F. Bainbridge's *Around the World Tour of Christian Missions*. Boston, 1882.

Dr. Gustav Warneck's *Modern Missions and Culture*. Edinburgh, 1883.

Dr. A. T. Pierson's *Crisis of Missions*. New York, 1886.

Bishop J. M. Thoburn's *Missionary Addresses*. New York, 1888.

II. HISTORY OF MISSIONS.

a. General.

Dr. Alfred Plummer's *Church of the Early Fathers' External History*. New York, 1888.

Dr. G. F. Maclear's *History of Christian Missions in the Middle Ages*. London, 1861.

Dr. Fleming Stevenson's *Dawn of the Modern Mission*. New York, 1888.

Dr. Theo. Christlieb's *Protestant Foreign Missions*. Boston, 1880.

Dr. G. Warneck's *History of Protestant Missions*.

b. Special.

Dr. J. M. Reid's *Missions and Missionary Society of the Methodist Episcopal Church*. New York, 1879.

Rev. W. Moister's *History of Wesleyan Missions*. London, 1871.

Dr. R. Anderson's *Missions of the American Board*. 4 vols. Boston, 1872-75.

Rev. H. W. Tucker's *The English Church in Other Lands*. New York, 1888.

Dr. A. C. Thompson's *Moravian Missions*.

III. NON-CHRISTIAN FAITHS.

Dr. J. F. Clarke's *Ten Great Religions*. Boston, 1872.

Archdeacon Hardwick's *Christ and Other Masters*. London, 1863.

F. D. Maurice's *The Religions of the World*. Boston, 1845.

Dr. J. M. Reid's *Doomed Religions*.

Dr. Fradenburg's *Living Religions*.

Rev. J. Vaughn's *The Trident, the Crescent, and the Cross*.

Rev. H. C. Du Bose's *The Dragon, Image, and Demon*.

Rev. M. Dod's *Mohammed, Buddha, and Christ*.

Monier Williams's *Hinduism*.

T. W. Rhys David's *Buddhism*.

R. H. Douglas's *Confucianism*.

J. W. H. Stobart's *Islam and its Founder*.

Sir William Muir's *The Quran*.

S. P. C. K.

London and

New York, 1880.

IV. THE GREAT MISSION FIELD.

Dr. S. Wells Williams's *The Middle Kingdom*. New York, 1883.

Dr. W. E. Griffis's *The Mikado's Empire*. New York, 1884.

Dr. W. E. Griffis's *Korea, the Hermit Nation*. New York, 1882.

P. Lowell's *Chosen, the Land of the Morning Calm*. Boston, 1886.

J. T. Wheeler's *India Under British Rule*. London, 1886.

W. W. Hunter's *The Indian Empire*. London, 1886.

V. MISSIONARY BIOGRAPHY.

Missionary Heroes and Martyrs. Hartford, 1852.

Master Missionaries. By A. H. Japp, New York, 1881.

Missionary Life of Xavier. By Henry Venn, London, 1862.

My Missionary Apprenticeship. Thoburn, New York, 1886.

Lives of Adoniram Judson, John Coleridge Patterson, Robert Moffat, Alexander Duff, William Carey, Henry Martyn, David Brainerd.

VI. MISSIONARY CONFERENCE REPORTS.

London, 1888; Mildmay, 1878; Liverpool, 1860; Calcutta, 1882; Bangalore, 1879; Allahabad, 1872; Shanghai, 1877, 1870.

VII. MISSIONARY PERIODICALS.

Missionary Year Book. London and New York.

Gospel in All Lands. New York.

Missionary Review of the World. New York.

Church Missionary Intelligencer. London.

Monthly Concert.

SUBJECTS

JULY.	MALAYSIA
AUGUST.	ITALY.
SEPTEMBER.	JAPAN.
OCTOBER.	KOREA.
NOVEMBER.	ARGENTINA.
DECEMBER.	BULGARIA.

EXERCISE FOR JULY.

Responsive Bible Reading.

Let the people praise thee, O God; let all the people praise thee.

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

In thee shall all families of the earth be blessed.

All the ends of the world shall remember and turn unto the Lord.

For the kingdom is the Lord's and he is the governor among the nations.

Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth.

O thou that hearest prayer, unto thee shall all flesh come.

Ethiopia shall soon stretch out her hands unto God.

He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

Blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen and Amen.

O soft are the breezes that wave the tall cocoa,
And sweet are the odors that breathe on the gale.

Fair sparkles the wave as it breaks on the coral,

Or wafts to the white beach the mariner's sail.

The forests are brilliant with gay, glossy plumage,

And flowers deck with splendor the mountain and lea,

But the shadow of death o'er the whole scene is lying,

And Satan is lord of these isles of the sea.

Catechism on Malaysia.

QUESTION. What is meant by Malaysia?

ANSWER. The country of the Malays.

Q. Who are the Malays?

A. A brown-skinned race, with black hair, thick lips, and high cheek bones.

Q. Where do they live?

A. Chiefly in the islands of the Indian Archipelago, between Asia and Australia.

Q. What are some of these islands?

A. Borneo, Sumatra, Celebes, Java, the Moluccas, the Philippines, and Singapore.

Q. How many inhabitants have they?

A. Probably about fifty millions.

Q. What is the government of these islands?

A. Most of them belong to the Netherlands, although Spain has the Philippines, and Great Britain a part of Borneo, with a number of smaller places.

Q. What are some of the chief products?

A. Coffee, rice, spices, gums, precious stones, and woods.

Q. Are there others living here besides the Malays?

A. Yes; the Chinese are very numerous, and aboriginal tribes like the Dyaks, of Borneo, and the Battes, of Sumatra, survive in considerable numbers.

Q. What is the religion of the Malays?

A. Most of them are Mohammedans, and the rest are very debased pagans.

Q. What Protestant missionary work has been done here?

A. Several Dutch and German societies have labored long at many points, and the English Society for the Propagation of the Gospel has done something in Borneo.

Q. What is the flourishing mission?

A. That of the Netherlands Missionary Society in Minnahassa, a promontory of Celebes, where nearly all the population, or about 90,000 souls, are converts to the Christian faith.

Q. What other islands have been largely Christianized?

A. Amboyna and Timor.

Q. What German society has the largest work?

A. The Rhenish, which, in Sumatra and Borneo, has more than 12,000 adherents.

Q. How many Christian converts in all the islands?

A. Not far from 200,000.

Q. What two missionaries of the American Board were killed by the natives in Sumatra in 1835?

A. Henry Lyman and Samuel Munson.

Q. In what other island did the American Board endeavor for a few years to carry on work?

A. In Borneo, from 1839 to 1849.

Q. What is the only American Missionary Society now laboring in Malaysia?

A. That of the Methodist Episcopal Church.

Q. When was the Methodist Mission to Malaysia founded?

A. Work was begun in 1885, and the mission was formally constituted in 1888.

Q. Where is it located?

A. Its head-quarters are at Singapore.

Q. What is Singapore?

A. An island in the Strait of Malacca belonging to Great Britain, in which is a flourishing city of the same name, with 150,000 inhabitants.

Q. Who inhabit it?

A. Chinese, Malays, and Tamils from India.

Q. Who superintends the mission?

A. The Rev. W. F. Oldham.

Q. Who are the other missionaries?

A. Revs. W. A. Brewster, R. W. Munson, B. F. West, C. A. Gray, and Miss Sophia E. Blackmore.

Q. What is the condition of the mission?

A. Very flourishing, especially in its school-work among the Chinese. It has also about 50 church members and 150 adherents.

Q. What is the peculiarity of its position?

A. It will be a connecting link, not only in situation, but in the kind of people among whom it works, between India on the west and China on the east.

The Silver Sixpence.

MRS. SANGSTER.

It was only a silver sixpence,
Battered and worn and old,
But worth to the child that held it
As much as a piece of gold—

A poor little crossing-sweeper,
In the wind and rain all day;
For one who gave her a penny
There were twenty who bade her nay—

But she carried the bit of silver—
A light in her steady face,
And her step on the crowded pavement
Full of a childish grace—

Straight to the tender pastor,
And, "Send it," she said, "for me,
Dear sir, to the heathen children
On the other side of the sea.

"Let it help in telling the story
Of the love of the Lord most high,
Who came from the world of glory
For a sinful world to die."

"Send only half of it, Maggie,"
The good old minister said,
"And keep the rest for yourself, dear:
You need it for daily bread."

"Ah, sir," was the ready answer,
In the blessed Bible words,
"I would rather lend it to Jesus;
For the silver and gold are the Lord's,

"And the copper will do for Maggie."
I think if we all felt so
The wonderful message of pardon
Would soon through the dark earth go!

Soon should the distant mountains
And the far off isles of the sea
Hear of the great salvation
And the truth that makes men free!

Alas! do we not too often
Keep our silver and gold in store,
And grudgingly part with our copper—
Counting the pennies o'er—

And claiming in vain the blessing
That the Master gave to one
Who dropped her mites as the treasure
A whole day's toil had won.

Notes and Comments.

MORAVIAN MISSIONARY GIVING.—A little item is going round the press to the effect that the contributions of the Moravians for Missions average \$12 *per capita*. This is hardly correct. The glory of the Moravian Church does not need to be enhanced by any exaggeration or misstatement. It is, we believe, a fact that it sends out nearly one in every fifty of its communicants for foreign mission work, and that it has two and one half times as many souls under the care of its Missions as are in its home churches. But its generosity, though great, especially considering the general poverty of its people, is not of the marvelous sort that is indicated in the above item.

The annual income for Missions of the Church of the United Brethren is given in the *Hand-book of Foreign Missions* for 1888 as £19,060. But the *Periodical Accounts* for September, 1888, give the total receipts for the year 1887 as only £16,803. These accounts also show that of the total at least £7,188 were contributed by friends in other Christian Churches, and £229 came from the Mission provinces. Hence there could have been no more (and may have been considerably less) than £9,386 contributed by the home membership of the Moravian churches; and this sum includes all legacies and endowments, interest of endowment funds, and collections by mite societies in Europe, Great Britain, and North America. The amount set down as "Contributions from members of the Brethren's congregations in North America, Great Britain, and Ireland, and the Continent of Europe" is simply £4,353.

There seem to have been, as nearly as can be ascertained, in the year 1886 about 32,000 members and 16,000 communicants in the three home divisions of the Moravian Church. Hence it will be seen that three dollars for each communicant, or a dollar and a half for each member, is the utmost that can be claimed on the basis of the above statistics. And if the direct contributions above are taken, about one dollar and a half for each communicant is all that was given in the year 1887. Probably in some years the amount is \$2.

It should still further be said that the entire annual cost of the Missions is set down at £50,000, but most of this amount comes from the proceeds of industrial enterprises, government grants, and for schools, and such like sources, which, of course, cannot be counted as contributions of the home Church.

In spite of all these deductions, however, we suppose the Moravian Christians

lead the world in their gifts for the extension of the Redeemer's kingdom. If the twelve and a half million communicants in the Protestant Episcopal Churches of the United States did as well they would give \$37,500,000 annually to Foreign Missions instead of \$3,000,000. And who would say that this was too much? It is certain that twenty five cents for each communicant is contemptibly and pitifully small.

THE AFRICAN SLAVE TRADE.—Nothing has a closer connection with the regeneration of Africa than the suppression of the atrocious traffic in slaves now ruthlessly carried on by the Arab miscreants who dominate and devastate so large a part of the Dark Continent. It is coming to be widely felt that it is not much use to attempt mission work in Central Africa until this curse is controlled or extirpated; and the matter is fast resolving itself into a question whether Arab or European influence, Mohammedanism or Christianity, is to prevail in this vast territory. The particulars of the atrocious system—so utterly reckless of human life and totally destructive of human happiness—which, in spite of all that has been done, not only continues, but increases, as set plainly before us by eye-witnesses like Lieutenant Wissmann, Henry M. Stanley, and Cardinal Lavigerie, are truly heart-sickening and appalling. It would seem that no one could read or hear them unmoved. And many, thank God, are moving. Christian governments are consulting as to the best steps to take. There is much hope that England and Germany will be able to enforce such measures as will close the whole east coast to the slavers. The king of Belgium is intensely interested. Antislavery societies are being formed all over Europe. The tide of public sentiment is rapidly rising. The House of Laymen of the Church of England lately presented some very strongly-worded resolutions to her majesty's government. The Nyassa Antislavery and Defence Fund in Scotland is raising £10,000 to organize armed resistance against the Arabs' inroads upon their settlements. Commander Cameron is seeking to gain authority either from Great Britain or from an international convention to patrol the great water-way of the Central African lakes, and so cut in two the roads of the slave-traders. Some definite police administration will, we trust, before long be organized for making life and liberty at least tolerably secure throughout the interior. How otherwise can preaching and teaching have any chance to exert their beneficent influence?

Professor Henry Drummond, in an ex-

cellent article on the subject contributed to *Scribner's Magazine* for June, asks, "What will America do to help?" and laments that of late she has not seemed to keep her place "in that moral reformation of the world which is the duty and privilege of all the foremost nations." He pointedly adds, "The world will be bewildered and disappointed if she separates herself now from the rest of mankind in facing those great wrongs of humanity from which seas cannot divide her and which her poorer brethren in every part of Europe are giving themselves to relieve. America does well in refusing the entanglements of European politics. Let her be careful lest she isolate herself from its humanities." To which we say Amen.

"**THIBET** is the only known country on earth not open to missions," say most of the papers, copying one from another without much thought or knowledge. This statement should be modified. Afghanistan is as thoroughly closed to missions as Thibet. The latter country has missionaries at its doors and in its borders—the Moravians on the south and the Roman Catholics on the east—although we believe no footing has really been effected as yet in the capital. In the same way, at the gates of Afghanistan, on the eastern side of the mountains in Peshawar, formerly an Afghan city, but now under British rule, there is a flourishing mission which has made many converts. But a Christian missionary in Afghanistan proper, among the fanatical Mussulmans there, would be killed quicker than among the Buddhists of Thibet. And Beluchistan is not much better, except at the few posts where British soldiers are stationed. Turkestan is about the same. In what sense is Abyssinia "open to missions?" Many attempts to enter it have been made, but without success. The same may be said of large parts of Mohammedan Africa, such as the Central Soudan. Indeed, the Russian Empire is not "open to missions" of the Protestant sort. The principles of religious toleration and the practice of permitting propagandism have amazingly advanced within the past few decades; but it is not worth while to ignore the fact that there is an immense advance yet necessary before men will every-where be free to preach and accept the truth.

THE INTERNATIONAL MISSIONARY UNION, which is to meet this year at Binghamton, N. Y., on Friday, July 5, continuing in session about a week, should receive the support of all returned missionaries. About one hundred and forty names of such are already appended to

its constitution, but very many of these will be unable to attend this sixth session, because now scattered in all parts of the earth. The first two meetings were at Niagara Falls, the next two at Thousand Island Park, and the fifth at Bridgeton, N. J. The attendance had increased from the beginning until the change of policy last year, which took the gathering away from a summer resort to a quiet inland city, causing a drop in the numbers present from seventy-one to thirty-seven. If a similar result should be seen this time the experiment of choosing such a place of meeting will not probably be repeated.

We hope that missions will receive a due share of attention at all the camp-meetings, conventions, and other places of assembly this summer. At Mr. Moody's Northfield meetings for the students, June 29 to July 10, the subject, we see, is not to be overlooked. Let the various Sunday-school assemblies and Chautauqua gatherings make due provision for a few missionary lectures. Nothing more effectually broadens the mind, elevates the soul, and deepens the spiritual life than the close contemplation and enthusiastic study of this mighty theme.

AN interesting account is given in *The Sunday-School Times*, by one of its correspondents, of the Evangelical Missionary Church of Belgium, which was fully organized in 1849, its first small society having been established in 1837. It has now 26 regular churches and 62 other congregations meeting steadily for worship. It has also 60 Sunday-schools, with about 2,500 children in attendance. The present membership of the churches is nearly 7,000. There are many cases of persecution; the people are very poor and the funds are scanty, but the workmen do not fail and the growth is steady. There is in the country another branch of the Protestant Church, supported, along with the Roman Catholic, by the Government; but of its numbers and condition we are not informed.

APRIL 10, of this present year, at the age of forty-nine, after sixteen years of heroic, self-sacrificing, soul-torturing work among the lepers of Molokai, the Rev. J. Damien de Veuster passed from earth to his eternal reward. We are glad to be able to give in another part of this number an extended account of his work. We hope yet more particulars will before long be furnished us. We are disposed to agree with the *New York Herald* when it says, under the heading, "A Nine-

teenth Century Saint." "Such an example ought to silence the man who cries out against the nineteenth century. No age and no race has produced a more supreme type of unselfish heroism. Canonization can add nothing to the glory of Father Damien."

We learn from an article in the May number of the *Nineteenth Century*, by the Rev. E. Clifford, who visited Father Damien last December, that there are two other priests on the island ministering to the lepers, Father Conradi and Father Wendeler, besides two lay brothers and three Franciscan sisters. Father Damien belonged not to the Jesuits, but to the "Society of the Sacred Heart of Jesus and Mary." He is described as being entirely without any airs of martyr, saint, or hero, one of the most modest of men, and also one of the most genial, cheerful, and truly catholic-spirited. It is no part of his belief that Protestants are to be eternally lost. He has a very sweet and tender expression. Mr. Clifford says that there are now 1,030 lepers on the island, about equally divided between Roman Catholic and Protestant. In attendance upon the latter there is a native Protestant minister, who went to Molokai in charge of his leprous wife; he cannot speak English.

THE REV. T. T. MUNGER has an excellent article in *The Forum*, for June, on "What is the Missionary Doing?" In it, after paying his respects to the recent criticisms on Missions from certain travelers and statisticians, "criticisms too shallow to be treated seriously," he notes the change which has come over the leading motives of missionaries in the last half century, and discourses eloquently on the benefits which are being conferred by Missions on every heathen nation where they are prosecuted. Christianity, with its ideas of freedom, conscience, and the sacredness of the individual, is the civilizing religion, and its influence, wherever promulgated, strikes deeper and reaches farther than casual observers suppose. "It is the only force that sets men in right relations to each other and secures for them the freedom of their powers." "Missionaries go to the East in order, if possible, to start it again on that career of endless progress which is the prerogative of man, and which differentiates him from the lower creation. This can be done by the Christian missionary better than through any other agency."

DENIERS OF THE VALUE of Missions, or of the benefits which Christianity has

conferred on the world, are recommended to read and ponder the following pithy sentence from James Russell Lowell.

"When the microscopic search of skepticism has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children, unspoiled and unpoluted, manhood respected, womanhood honored, and human life held in due regard—when skeptics can find such a place ten miles square on this globe where the Gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical *literati* to move thither and then ventilate their views."

THE Hon. Ezekiel E. Smith, United States Minister to Liberia, has been visiting some of the churches and schools in Monrovia and along the St. Paul River, as well as some of the native towns. He has preached some to the aborigines through an interpreter, and finds many of them apparently anxious to receive the truth. He speaks well of the earnestness of the religious teacher, and further says, "The weather is by no means so hot and trying as I supposed it was, nor is the 'African fever' so terrible as I had been made to believe. Each member of my family has had the fever since we have been here, and really we found it to be about the same as one experiences on the sea-coast of any of our Southern States." He thinks the Republic of Liberia has a great and glorious future before it.

THE Church Missionary Society of England is rejoicing—and all friends of Missions rejoice with it—in the fact that its income for the year recently closed is the largest ever received. It is, in the aggregate, £262,016, or something like \$1,300,000, being a gain of £16,800 on last year, and £3,600 more than the highest amount previously reached. Men, also, as well as money, seem to abound at the office of this truly noble society. There have been during the year 350 inquiries regarding missionary service; 129 of the applicants were actually considered by the committee, and 58 were accepted. Of these 45 are qualified to go at once. As in this country, the ladies appear to predominate, numbering 26; there were 12 clergymen and six physicians; 18 were from the universities. This speaks well for the cultured and wealthy Church of England.

INGENUITY must be exercised in gathering missionary money as well as in other departments of the Master's work. People like *newly* (if one may be pardoned the word) in all things. One pastor we wot of is planning to capture his congregation and get a thousand dollars out of them for the Missionary Society the coming year in this way: he will preach a strong sermon on the subject; he will distribute in the pews little envelopes bearing a pledge to give one cent a day for the spread of the Gospel through the Missionary Society, and he will get as many as possible to take these envelopes; every month at the regular missionary meeting they will be brought in and their contents received, such as are not brought in being called for by a corps of young lady collectors. We see no reason why this plan should not meet with a good measure of success.

ANOTHER pastor made a large gain in his missionary collection this year by getting the congregation interested in constituting life-members of the Missionary Society. At \$20 a member this counts up pretty fast, and considerable enthusiasm can often be awakened. Still another did well by taking the Willing Worker Cards and inducing as many as possible, old and young, to undertake their filling. On an appointed day the cards and money were brought in, and a five-minute paper was read on each of the twelve different fields represented on the card. To get in some way a large aggregate of *littles* is the open secret of great fortunes. There is nothing like it for filling the missionary treasury.

SOME one has pertinently said, "The reason many people have no interest in Missions is because they invest no principal." Which reminds us of the story of the little Belfast chumney-sweep, who had somehow been induced to put a couple of pennies in a mission-box. One afternoon he was met going along the street in better clothes and much cleaner than usual.

"Halloa! what's up? where are you going?" said his friend.

"O, to a missionary meeting."

"And what in the world is that for?"

"Why," said the little sweep, "you see I have become a sort of partner in the concern, and I am going to see how the business is getting on."

Precisely so. If people can only be prevailed upon to give, no matter if the motives are not the very highest and the amount at first is small, they will come to feel a desire to know what the money

is doing, and the more they learn the more they will give. This is a business that will stand the closest investigation and richly repay the amplest research.

THE *Catholic World*, for June, in noticing a new life of Xavier, says: "His is the type of Christian enthusiasm which we need most of all to-day. In our country what a field! Catholics to be reclaimed from sin and vice, vast numbers of dissatisfied but honest, truth-seeking Protestants to be won, the Negro race to be emancipated from spiritual slavery, and the Indians to be civilized and Christianized." What we have to do then is to pray God to send more zeal among us. There is no one who cannot help on in the work of the salvation of our countrymen. We can be more assiduous in prayer, and practice more mortification, and be more generous in our alms." To all of which—with the slight alteration of putting the word Protestants in place of Catholics, and Catholics in place of Protestants—we can heartily say Amen.

THE HINDUS are more and more awakening to the fact that Christianity is making very serious inroads upon their country, and that they must bestir themselves in order, if it be yet possible, to save the day. One sign of this is seen in the organization of a Hindu Tract Society, which has sent out, so far, eleven tracts, most of them wholly occupied in attacking various aspects of Christianity very much after the manner of Bradlaugh and Ingersoll. Another sign is seen in the *Bharat Dharma Mahamandal*, or "Great Assembly of the India Religion," which has just held its second annual meeting at Brindaban, in North India. About 200 delegates from various parts of the country attended. They re-affirmed their adherence to image worship, and their belief in incarnations and the virtue of pilgrimages. They urged the duty of teaching Hindu boys Hindee, Sanskrit, and religion, before allowing them to study English, and set the age of marriage for males at sixteen, and for females at between ten and twelve. This activity of the enemy is encouraging. Any thing is better than stolid indifference.

THE AMERICAN BAPTIST MISSIONARY UNION is entering upon a somewhat new departure in China. It is to occupy the important city of Suchow, in the province of Szechuen, 1,600 miles up the great River Yangtse. Two young men from Minnesota, Messrs. Uperalt and Warner, the latter a layman, are under appoint-

ment, and seem to be proposing to follow, in some particulars at least, the method of the China Inland Mission. They go out with no definite salary stipulation, relying on God and the assurance of their brethren that actual needs shall be supplied. The Baptist young men of Minnesota have undertaken to raise the money for their support. It is proposed to attempt a sharper distinction than is common between evangelists on the one hand and pastors and teachers on the other, and to eschew altogether schools for evangelizing purposes as being considered too costly.

This and all other fairly reasonable modes of work that are somewhat in the nature of experiments, or variations from the customary method, should have thorough trial and every opportunity for success. It should be remarked, however, that simple village schools are employed for evangelizing purposes in some Missions, as for example, the North India Methodist Mission, without involving extravagant outlay, and are by no means to be universally condemned. Smaller salaries than are common may also answer in exceptional cases of single men, but we do not believe the real interests of the work will be promoted by making them general. And we fail to see any advantage at all from making them less regular and certain.

IT IS A CAUSE of gratification to all friends of Missions that the noble old London Missionary Society, which a few months ago was so seriously threatened with a deficit on account of the enlargement of its work that it sent out a very earnest appeal for special help, received such a response (£16,320) as to be able to close the year's accounts in May with a clean balance sheet! The total income of the society for the year was £125,250, and the expenditure £122,596. There is steady development in every direction, and while this is the case it is not surprising that more money is needed. No doubt the wealth and numbers of the members of the home churches are increasing. It is no more than reasonable to expect their contributions to do likewise.

Personals.

Bishop Andrews has been appointed to visit our Missions in Japan, Korea and China this year. He expects to sail from Vancouver, per steamer *Abyssinia*, July 26, for Yokohama. He will hold the Japan Conference in August, the Annual Meeting of the Korea Mission in September, that of the North China Mission in

October, that of the Central China Mission early in November, and the Foochow Conference in the latter part of the same month. The Church may be sure of careful and conscientious inspection and of wise and judicious administration by Bishop Andrews in these important mission fields.

Rev. C. P. Kupfer, of the Central China Mission, is in Germany, on his way to the United States, having been granted a furlough by Bishop Fowler, partly in the interest of the educational work of that Mission.

Rev. D. O. Bunker, an American gentleman holding a leading position in the government school at Seoul, Korea, with his wife, who was formerly a medical missionary of the Presbyterian Church, made a very pleasant call at the Mission Rooms on May 31. They left Seoul May 1, and accomplished a feat never before known—reaching New York in the same month in which they left Korea. They came *via* Kobe, Yokohama, Vancouver, and the Canadian Pacific Railway. A few days before they left the American Minister called renewed attention to the King's edict against the propagation of Christianity, and for the present it may be necessary to suspend Christian teaching in the schools. We are sorry for this drawback, but cannot regard it otherwise than as temporary.

A farewell meeting to Rev. Elmer E. Count, on the occasion of his departure for our Mission in Italy, was held in the Cornell Memorial Church, New York city, on the evening of May 23, when addresses were delivered by Rev. Drs. S. F. Upham, A. B. Leonard, and S. L. Baldwin, by the pastor, Rev. H. E. Burnes, and the departing missionary. Mr. Count left for his field in good cheer on the 25th of May.

The Rev. F. D. Gamewell and wife will probably leave Vancouver in the same steamer with Bishop Andrews, July 26, for their field in North China. Their stay in America has been saddened by the death of both their mothers; but it was a great comfort to them to be able to minister to their loved parents in the closing hours of their lives.

D. E. Osborne, M.D., has been appointed physician and surgeon at the Jehu Silver Mines in North China, and will leave San Francisco, with his wife and child, in August, to take up the important work there. The directors of the mining company, one of whom is the great Viceroy, Li Hung Chang, asked for the appointment of a physician by our Mission, and promises him facilities for medical missionary work. Mrs. Osborne

is a daughter of the late Rev. Dr. John Alabaster, of the Rock River Conference.

Bishop Walden has been appointed to visit the Missions in South America, and will probably leave for that field within a month or two.

The Rev. W. W. Bruere arrived in New York from Bombay on May 31, to recruit health in this country. He reports that, owing to the removal of Brother Stuntz, to edit *The Indian Witness* at Calcutta, the force in Bombay is much weakened, and Brother Robinson is in danger of being overworked. Brother Frease, who had been appointed to native work in Baroda, was very severely ill at that place.

Our Missions.

A post card from the Rev. F. Brown, Tientsin, China, dated April 5, says: "Wesley Chapel was opened last Sunday after having been closed for renovation. A sermon was preached to a crowded congregation by the Rev. T. Bryson, of the London Missionary Society."

Rev. T. E. F. Morton, of Khandwa, Central Provinces, India, under date of April 27, writes as follows:

"God has blessed our work in this circuit. Since my transfer to this station from Mhow I have organized 22 Bible and Sunday-schools in this city, and 13 in Harda, with a weekly attendance of nearly 900 Hindu boys and girls. Preaching is steadily carried on at 6 points in this city. I have already made 4 tours in villages, visiting 33 of them and preaching to crowds. Hundreds of children have been taught the first lesson in Mudge's Catechism, and have heard me sing the beautiful hymn, 'Jo papi Yisukane awe.' What crowds! what attention! what a rush for religious tracts! On the 11th of February I baptized a Brahman 35 years old, who is now in the employ of our Mission at Harda, and on the 14th instant a Sadhu (a Hindu ascetic) was baptized by me. He is a bright and intelligent man of 35 years of age. We need more money and men for the Khandwa and Hurda Circuit."

Rev. H. G. Appenzeller writes from Seoul, Korea, April 1:

"God has been gracious to us and permitted us to carry on our work regularly. There has been no break in the lines. The evangelistic work is widening. Our Sunday services are held regularly. Preaching in the morning, Sunday-school in the afternoon, and preaching to the women at night. Our local preacher, Brother You, talks to the women, though I have attempted it several times also.

"In our morning service, we began the new year by taking up a collection regu-

larly. This I am sure you will approve of as thoroughly Methodist. It is surprising how the brethren take hold of it. The collections amount to almost six thousand cash. It is safe to say that one hundred cash are as much to the average Korean as one dollar to the average American. You can make your own deductions. I am pleased and encouraged with this part of our work. I am in hopes to get in the idea of self-support in this way, and I am quite sure the people are ready to give according to their means."

Bishop Thoburn describes in *The Indian Witness* a delightful visit to a Burmese village a few miles from Rangoon, where he baptized, after careful questioning and instruction through an interpreter, three men and two women, all Burmans. It is confidently expected that many more will follow this example, and thus an opening be found which in the previous history of our Methodist Mission in that country has been lacking. An encouraging fact is that one of the men baptized, and the one who handsomely entertained the Bishop, with his party of eight, is the village constable, and hence the most important man in the place. A Tamil Christian living in the same village is also a man of considerable consequence in the community, for he has recently purchased with his savings sixty acres of land. So Christianity has a very favorable footing in this village. The Bishop and all in Rangoon who heard his story when he returned were surprised at the cordiality of his reception and the apparent wideness of the door for labor. Nine tenths of the people in this village have never before heard the name of Jesus Christ. The faith of the workers has been greatly stimulated by the occurrence. May the little one soon become a thousand!

It is worthy of notice that the steam-launch in which the Bishop made the journey on the rivers to the village was kindly loaned him by a Bengali gentleman, presumably not a Christian, but either a Hindu or a Brahmo. The world moves.

Bible Work in South America.

Our beloved brother, the Rev. Andrew M. Milne, agent of the American Bible Society, in connection with our South American Mission, writes us as follows concerning affairs in his department:

"In a former letter I mentioned that the work of the American Bible Society under the supervision of this agency includes, in addition to the republics of the River Plate, Bolivia and the Pacific Coast, and that this latter section is placed under the immediate care of Rev. Francisco Penz-

otti. During the past year this brother has had to labor under many drawbacks of different kinds, but has notwithstanding, and in addition to mission and ministerial work, circulated 4,384 copies of the Scriptures in this new field. From the central agency we have circulated 18,749 copies, making a total of 23,135 copies, worth \$4,083 35 United States gold proceeds. In point of numbers the work effected from the central agency, independent of that of the Pacific Coast, is 1,433 copies in advance of the preceding year, and 801 in advance of the highest figure ever before reached on this field. Of the books distributed by donation 526 were Bibles. This is quite three times the usual number of entire copies of the Scriptures given away, and more than double the largest number heretofore reported. The donations include 507 Bibles, 170 New Testaments, and 860 portions; 1,537 volumes, all in Spanish, for the value of \$354 20, in United States gold, drawn for the various objects of the South American Mission of the Methodist Episcopal Church in Argentina and Uruguay. On the other hand, the Church collections on the field, we are happy to say, are increasing both in number and amount.

"At the last annual meeting of the Mission, which was held at Montevideo, various resolutions were adopted for the furtherance of the aims of the American Bible Society. The distribution of last year added to that of the preceding years brings up the entire circulation of this agency to 227,440 copies, worth \$47,581 13 United States gold proceeds.

"On the Pacific Coast Rev. F. Penzotti, in addition to his own work of Bible distribution, has founded the first Peruvian Evangelical church, with 7 members in full communion, 32 on probation, and 8 catechumens, and he earnestly petitioned the Missionary Society to send him a pastor to take the church off his hands; but we regret to learn that the petition has not been granted. Such results in a single half year are rare, and ought, we think, to be looked after."

Mission Work in Louisiana.

The Rev. William P. McLaughlin, presiding elder of Mission District, sends the following cheering news concerning the work of various kinds under his charge:

I. *English Work.*—St. Charles Avenue (Ames Chapel formerly), Rev. W. E. Shinn, pastor. Great prosperity has attended the work at the church during this past quarter. Formerly the church was almost entirely supported by missionary money; now it has become self-supporting.

It pays the pastor, pays all incidental expenses, is lighted by electricity, its congregations are already above the average in the city, and are steadily growing. Its spirit is evangelistic and aggressive, and almost daily the Lord is adding to it "such as are being saved." One notable fact is that colored people are fully welcome, and sit where they please.

Some eight or ten are members, have all the privileges of such, and no trouble whatever results therefrom. The Sunday-school is steadily growing, numbering now one hundred scholars. The two deaconesses, Misses Lowry and Johnson, have co-operated most efficiently in all of the above work.

City Circuit.—This is new work, in charge of Rev. J. J. Billingsley. He has during the quarter begun preaching and Sunday-schools at three different points. One school now numbers sixty scholars. Every night he holds open-air meetings and preaches to large and very attentive multitudes of people. It is our hope and expectation that this new work will steadily enlarge and strengthen, and that very soon we shall have large and definite results to report.

II. *French Mission.*—Revs. P. J. Robidoux and B. Bözinger, pastors. Work among the large and godless French population has been faithfully prosecuted during the past quarter. Our missionaries have been abundant in labors, holding open-air services almost daily in the market-places and meetings at night in the mission halls. They have distributed tracts and Bibles and have visited the people. Two Sunday-schools have been established.

Our missionaries have bought and used with much success a *Voiture Biblique*, or "Gospel Wagon." In this, with cornet and organ, they hold service in different parts of the city, reaching in this way great multitudes of people who could not at first be gathered indoors.

III. *Scandinavian Mission.*—Rev. Albert Swanland, pastor. Work among the Swedes and Norwegians has been during the past quarter prosecuted mainly in this city and at Water Valley, Miss. At the latter place there has been a glorious revival, and many have been converted.

IV. *Italian Mission.* Giovanni Battista Giambardino, pastor. The past quarter has been the first in the history of our Italian Mission. We have services at three different points in the city. The attendance in them is increasing. The Italian people are, as a result of Romish bondage, ignorant, but are very accessible. Our pastor is a devoted young man; he is visiting faithfully among his people, and

his preaching is attended with the Holy Ghost and with power. We use for hymnology a translation of Moody and Sankey obtained from Italy. We have also translations of *Pilgrim's Progress*, *Methodist Catechism*, *Binney's Compend*, and other good books. We have some few tracts, but have submitted several excellent ones to our Tract Society, and hope they may soon be reprinted for use in our missions in this country. Quite a number of the Italians have already been converted, and we hope soon to render an excellent account of them and their work.

V. Hammond and Arcola (new English Mission). Louisiana is rapidly settling with northern people, many of them Methodists and warmly attached to our Church. I have recently organized classes of our people at Hammond and Arcola, about seventy miles from New Orleans, on the Illinois Central Railroad. A strong tide of northern immigration is setting this way, and we hope in due time to establish in this region numerous self-supporting churches.

What Shall We Do for the Indians?

The Rev. Ebenezer Arnold, our missionary to the St. Regis Indians in northern New York, sends to the Mission Rooms a lengthy communication concerning what he deems the most pressing needs of the work in that quarter. We print extracts therefrom, prefacing them by the remark that Mr. Arnold's very extensive experience in this kind of work makes his views unusually worthy of heed, for he has been more or less closely occupied with this mysterious race in Michigan, Indiana, Oregon, and New York, ever since 1837.

Referring to their speech he says:

"Almost all of them cling to the Iroquois language, speak it in their families, think in it, worship, if at all, in it, as their dear mother tongue. But, alas! it is a narrow, rough, heathen tongue, and capable of expressing but little sentiment, rhythm, or breadth of thought.

"All missionary labor among them, while shut up in the hard shell of such a language, though no doubt saving a few souls, raises but a few above the stature and strength of mere children, and evolves but a trifle of reproductive Christian power; almost no ministers or reliable workers.

"What then is the duty of the Church? Some say, 'Abandon them.' Were they isolated, out of reach, or mind, even then this would be heartless and wicked. But our aborigines, 'our wards,' and in our midst and mixed with our very blood!—the thought is preposterous.

"Others say, 'do the least we can and just keep our ground.' This we are doing and have long been, until our very success necessitates advance and our legitimate failure admonishes us against repetition for long years of such stupid policy.

"The third and last counsel is to 'move forward.' Yes, indeed. But how? (1) 'Make a stern effort to wrench these thousands, old and young, out of their barbarous tongue.' We might as well try to pull their tongues out of their mouths. (2) 'Let their language wholly alone and confine our mission work to the English language.' Plausible counsel, but wide of the case. A few business terms make the bulk of their English, at least with the women, and little better with the school-children, for all they learn is mostly parrot lore, vociferated, but not understood, and soon forgotten. No, confined to English, instruction would be largely lost to the many and partly to all. (3) 'Well, use interpreters.' More easily said than done. Not one in ten who attempt it is reliable, because not qualified. With no provision for educating interpreters or paying them you must take such as you can get and be responsible for all their mistakes. Delicate business, often amounting to something worse than child's play, for eternal consequences depend upon accuracy.

"Yes, we must go forward! We must let in more and stronger Bible light than heathen Indian languages will admit or are capable of comprehending. We must lead them out into a language of greater scope, slowly, indeed, but patiently, persistently, surely. But during the gradual transition we must make of their language all that it will bear; filling the narrow dike with living waters till its walls give way and let all out into the broad river.

"Not all that is needed, but all I propose, is comprehended in two requisites—an advanced school and just two colloquial books.

"These much-needed Iroquois or Mohawk books are the immediate wants which have called out this message. They are the New Testament and our Catechism.

"In all my search, in seven years' charge of missions among the Iroquois, I have found no Methodist catechism or any statement of Bible doctrines in the mother tongue of the natives, nor can I find that any has ever been translated.

"The New Testament was many years ago translated, but has become very scarce. I know of only three copies complete in all this clan or tribe of 3,000 souls, nor can any be found in stock.

"A new edition is desirable. The language rapidly changes, having no standard idiom, and so, as the translation is full a half century old, it needs careful revision, and every part double columns, the English and the Iroquois. I understand the American Bible Society to be willing to get it out could they have a competent reviser and proof-reader.

"The catechism question is more difficult, the whole work being entirely new; yet I hope it can be done.

"The needed Indian school. It should not be a primary school. Nine government schools (five State and four provincial) scattered conveniently over both reservations (which join) do primary work and nothing higher. It must not be our blunder to set up a parochial school in competition with them.

"It should supplement, not supplant, these government schools. They all fall short of an English education of the most ordinary orthographical and orthoepical standards. Their best scholars cannot read plain English understandingly; for they do not learn the sense of the words. Hence the necessity of a moderate grade of academy to begin about where these primary schools leave off, and at least make its pupils ready Bible-readers and decent writers, as not one in one hundred now is.

"It should be a favorite resort for such adults as are illiterate but desire to learn. This rigorous climate affords much leisure, and if young families were duly attracted to a well-furnished lecture-room such a high school would find much of its patronage and work on evenings and stormy afternoons among adults.

"It should make it possible to establish in the common center, where it should be located convenient to the church, an attractive study-room for Bible research, on the Saturday afternoons for ladies and on the Sabbath for all. Our center is now, except our Mission, both hollow of any good for the Indians and full of temptation. To gain possession of the only water-power the pale-face early brought out a triangle, reaching past the center toward the British reserve. Here he has built a hamlet of mills and liquor-stores, and here are located the Methodist mission buildings and cemetery. But all around this purchase the Indian land is largely rented to white men; the Indians living off around, from one to seven miles away, 3,000 in number. The great desideratum of our Mission outfit is a comely, attractive Indian Institute as a nucleus; and it is obvious that, established and popular, it soon would draw about it, upon adjoining vacant lands, quite a com-

munity of school-patronizing families and a large Indian Sunday-school, all drifting by the natural attraction of school and church influence into the English language and Bible light and power.

"Such an Indian academy would have a large Indian territory to supply, if it is to be supplied at all with efficient school facilities. A circle four hundred miles in diameter, containing seven or eight thousand mixed and half civilized people, speaking the Iroquois language and passing for Indians, has no means of an English training provided for them suited to their wants; no arrangement to fit them for Bible-readers. And such a circle would hardly meet half-way the reasonable circles of Hampton, Philadelphia, and Carlisle on the south, or Brantford and Muncie on the west, while to the north-west, north, and east the vacancy has no limitation at all; and these are not wild nomadic tribes, but permanent settlers, and healthy and increasing.

The Starving Santahals.

The Rev. A. Haegert, director of the Bethel Santal Mission, Bengal, India, sends us the following communication, which we are sure will enlist the sympathy and prayers of our readers:

"We left England in October, 1888, with six new missionaries for our Mission, and arrived here in safety on the 2d of December. Our services on board were a joy to us and a blessing to others. Our missionaries learned five hundred Santal words and attended twenty-four lectures on diseases, their cause, their course, and treatment, on board. No time was lost; since their arrival they have continued their study, and made good progress in medicine and the Santal language. Messrs. Panes and Hearn are at Bethlehem, twenty miles east, the others are here. We trust Mr. Rowat will go twenty miles north by and by.

"During the last four months patients from twenty-five villages were attended at Bethel. Our nine dispensaries are busy at this time, as the prevailing heat lays many aside (it is 3 P. M. just now and we have 95 degrees in our veranda, in the shade); our nine dispensaries remove much misery and woe from many a home, and thus they do all the year round. As a rule patients from more than one hundred and fifty villages receive treatment every year.

"Since January 1889, we visited four melas (heathen feasts) and disposed of 1,850 gospels. May the blessing of the Anghv rest on his word, printed and preached, and may he guide the people to the feet of Christ.

"Last week our preachers, two and two, visited fifty villages.

"I hear Miss Pilditch is this moment busy giving a singing-lesson to our school children. Santhals are hill people and good singers. Thank God for liberty to praise the Lord in the midst of heathendom!

"Last Sunday about one hundred and fifty were at the Lord's table to remember his death; it was the wonder of the ages—the Son of God dying for sinful men.

"Eleven men and women were baptized in November and one man last month on the profession of faith in Christ. There is hope of many more to follow. Pray for them!

"Famine is tormenting thousands of people, daily heads of families, men and women, come to me saying, 'We have nothing to eat; give us some work, rice, or money; the children are crying.' The Santhals are a brave and hard-working people, but this famine is a great trouble, and the Government does not feel inclined to help. 'Come, ye blessed . . . For I was an hungred and ye gave me meat . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'—Matt. xxv. 40. How can we see these people starving before our eyes? This is a time of need. Pray for them, and afterward see how much you can deny yourself to help them. If friends knew their need they would cheerfully send a few pounds to help them."

A Syrian Colony in New York.

Work has recently been undertaken, in connection with Trinity Church, New York, among a colony of Syrians, in the lower part of the city. Mr. Yohannan, the Persian student in the General Theological Seminary, has also found some Armenians, from Diarbekir and the mountains of Ararat, living between Ninth and Eleventh Avenues. They have large eyes and jet black hair. They are employed in silk factories, and do not understand a word of English. Sunday is a weary day to them, and on week-day nights, when their work is over, there is nothing to interest them. At Mr. Yohannan's suggestion, the Rev. H. Lubeck, rector of St. Timothy's, lent them his Guild Room on Sunday evening, March 24. Mr. Yohannan was aided by his countryman, Mr. Babilo, in conveying invitations to the scattered families, and about sixty responded, including twenty-four men and boys whose ages ranged from twelve to forty. Dr. Hall, of the Seminary, was present, and a lady who is much interested in the work. Every seat was occupied, and no members of an American

congregation would have conducted themselves with greater propriety than did these interesting foreigners. They were tidy in dress and general appearance, and reverently knelt upon the floor at the opening prayer. Mr. Yohannan read a portion of Ps. li. in Syriac, and asked all those who understood him to raise the hand. The majority responded. Then he read the same Psalm successively in Arabic, Turkish, and Armenian. Nearly all understood two or more of the languages, and some were familiar with the four. Mr. Yohannan proposes to give instructions in Turkish and Arabic, and hopes to devote his entire summer vacation to this work. His chief need is of a room in the neighborhood of these people, where he could have a service on Sundays, using it on week-days as a reading-room at night, where religious instruction could be given, as well as teaching of the English language. Once a week he would have a social gathering and games. He also proposes to print the Lord's Prayer, Creed, and Ten Commandments on cards, for distribution.—*Church Work.*

The Latent Phase in Western Education in China.

The last mail from China brought the *Chinese Times* of April 6, 1889, containing the following items:

"If the Tung-wen College does not thrive it is not for the want of official nurses. The *Peking Gazette* of Sunday last reports that the Marquis Tseng had a special audience to thank the emperor for having appointed him to superintend the affairs of the college. This would allow us to hope that at last the ministerial oversight of the institution was placed in thoroughly competent hands; but it is not exactly so, for another official, Hsu Yung-yi, a vice-president of the Board of Works, has received the same appointment, and he, also, has returned thanks at the same time, though this has not so far been mentioned in the *Gazette*. This arrangement is, of course, in strict accordance with the dual system which forms so curious a feature in the Chinese administrative arrangements, which regard checks which neutralize action as of more importance than unity of purpose. Both the superintendents are ministers of the Tsang-li Yamen, all of whose members figure in the college calendar as a Board of Regents.

"Many indications have been given of late that the Government is disposed to raise the Tung-wen College to the status of a university, in which, however, it seems not unlikely to be beaten in the race by the Methodist Episcopal Mission, which is busily engaged in organizing the Peking University. The appointment of the two above-named superintendents, following close upon the erection of an observatory and the promulgation of a law connecting the college with the civil examinations, is

certainly significant of a design to move with the times."

NOTE.—The Tung-wen College is another name for the Imperial College, to which Bishop Fowler refers when he writes that it "accommodates only one hundred, and these are paid by and trained for the Government to be used in its consular service."

Notes from Italy.

THE REV. EVERETT S. STACKPOLE, D.D.

The Annual Conference was held at Milan May 2-6, Bishop Fowler presiding. He was so wearied by his journey and his voice so affected by a recent cold that he was unable to preach, but in executive firmness his strength was not at all diminished. His address to candidates seeking admission was very practical and forcible, and remarks flung in from time to time had point and weight: "We shall not accomplish a great work in Italy till we find some men who are willing to starve." "The mission of Methodism is to preach a knowable salvation."

On the first day of the Conference our new church at Milan was dedicated. On this occasion and every evening the house was packed with hearers. Three hundred persons can be seated, but twice that number were present. The church is the best we have in Italy, finely located on a street corner, with apartment for the pastor over it. It is built of stone, and will last for centuries. Its architecture is attractive within and without. It is supplied with water, gas, and heating apparatus. My only criticism is that it ought to be four times as large as it is. We have to proportion our churches to the size of the appropriations.

The most remarkable thing about the Conference was the altar service Friday night. At the close of the sermon an invitation was given to sinners to come forward and kneel at the altar during a season of prayer in their behalf. Nine persons came forward promptly, chiefly young men, though one looked to be past sixty. Others gave their names at the close of the service to the pastor, expressing their desire to become Christians. It is doubtful if Italy ever saw such a sight before. Earnest prayers were offered and personal instruction given to the seekers. On Saturday night, also, in response to the invitation to seekers of salvation, a dozen raised their hands. It is evident that the Spirit of God is here in our midst, and old-fashioned Methodist ways will succeed here as well as in other parts of the world. The Church at Milan has a hopeful future. The old preaching-place in another part of the city has been

retained and the pastor will be given an assistant.

Some changes were made in the administration of the Conference. There is now but one district, with Brother William Burt as presiding elder. Drs. Lanna and T. Gay have located. It is decided to discontinue the *Nuova Scienza*, and its editor, Dr. Caporali, was assigned a station in the itinerant work. Two elementary schools have been established at Palermo and Pontedera. The latter reports 80 pupils by day and 106 in the evening school during the winter. The girls' school at Rome, under the auspices of the Woman's Foreign Missionary Society, reports ten pupils, all recently converted. The theological school reports six students, no more being desired till a second class is formed in September. The Bishop's earnest advice harmonized with the view of the writer, that our leading educational institution, combining gymnasium, lyceum or college, and theological school must be built at Rome, and the sooner the better. We must have a system of schools from elementary up to the highest. Who will build us an educational institution worthy of Methodism at Rome, right in the center of popedom? We mean to storm the citadel. Popery has an American college at Rome. Let Methodism build a counter institution for Italians.

Brother T. D. Malan is transferred from this Conference and stationed over our work among the Italians in Philadelphia. Rev. E. E. Count is transferred from the Newark Conference to this. His arrival is expected in a few days. We need several more American preachers at once. A monthly paper has been established, called the *Evangelist*. It will be full of Methodism and "holiness unto the Lord."

Four men were admitted into full connection and one on trial. The reports of the pastors showed conversions in many of the stations. We expect next year will be the best and most fruitful of all in the history of the Mission. Victory is sure to come. Let the friends at home have half the patience that we have to exercise here, and continually pray for us.—*Zion's Herald*.

A Remarkable Japanese Convert.

Among late importations of Japanese by the steamer *Takasago Maru* was a man named Fukui, who had been exiled for his violent diatribes against the Government. He was a member of the Buddhist sect Minowysam, in politics an extreme Liberal, also very bitter against Christianity. He had edited a Buddhist newspaper. Finding Christianity so much

in ascendancy here among his own people he proposed to go farther, but first called upon the Japanese consul, Taro Ando, who received him with great kindness. In reply to his animadversions upon Christianity the consul earnestly preached Christ to his visitor, who became deeply impressed. Mr. Miyama also labored with him. In expounding to Fukui the Ten Commandments the fifth became the means of blessing to his soul. He was spiritually awakened. The power of God's holy law pressed upon him. He broke into weeping, confessing his sins. He continued to weep for hours, although he said he had never wept before since childhood. His life had been dissolute and intemperate; he had already divorced two wives and left a third behind him.

Fukui is now a probationer and will doubtless soon be admitted to church fellowship. He is diligently studying the Bible and prays many times a day. He wants to give his life to build up Christianity in Japan. He has written an earnest appeal to his associates in his Buddhist Society at home, urging Christianity upon them and telling them that it is indispensable to Japan. In the light of the Lord all his anarchical politics have crumbled to dust, and he sees that nothing but loyalty to Christ can save and build up his country. Fukui has no English education, but is a man of much intelligence and force.—*The Honolulu Friend*.

Gleanings.

—We have received a memorial giving some interesting details concerning Father Damien. After becoming fully aware that he had contracted the loathsome disease, and must die of it, Mr. Damien showed no signs of discouragement or doubt as to the wisdom of his choice in undertaking such a mission. "I would not," he said, "be cured if the price of my cure was that I must leave the island and give up my work." Paul himself could not have uttered a nobler sentiment than that. Nor was this devoted priest left without the same reward that strengthened Paul through all his trials. A lady remarked that, having given up all earthly things to serve God and to help others, he ought to have a joy that nothing could take from him. "Tell her," said he, with a quiet smile, "that I do have that joy now." To have a creed that is free from errors is a very good thing, but it is an infinitely better thing to have a heart wholly consecrated to the service of God and of humanity. Many a Protestant church member, whose creed is very much purer than that of Father Damien, could well afford to sit at his feet

and learn of him the creed of *creeds*—a belief in Christ which could be satisfied with nothing less than fellowship with him in his sufferings for the salvation of the human race.—*New York Witness*.

—The new Methodist orphanage building at Rangoon was formally opened, April 2, by Bishop Thoburn. The total cost of the building was 14,000 rupees; 4,000 rupees had been secured before, over 6,000 rupees were subscribed at the opening. Thirty-eight orphans, European and Eurasian, are in the institution. The new building will accommodate double this number.

—Says the *California Advocate*:

"Lam Foon and family and Fong Sui and family sailed for China Saturday by the *Arabia*. They are some of our oldest Chinese Methodists. When Lam Foon set up in business, ten years ago, he made a vow that when he was worth \$3,000 he would give up his business and go to China to preach the Gospel to his fellow-countrymen. He goes out as a self-supporting missionary."

—Brazil is agitated over the rejection of a petition to allow freedom of public worship in the empire. The opposition is led by women, and common report puts the Crown Princess Isabel at their head. The emperor is a man of very liberal views, but the crown princess is under the influence of the Jesuits, and it is said that the emperor will not be allowed to abdicate in her favor. South America moves with the rest of the world.

—In the course of a few weeks four princes of Siam, sons of the king of that country, will arrive in England for the purpose of completing their education. Their names are Princes Kilyakara, Rabi-patanasak, Provitatmoon, and Chiraprovat, and their ages range from thirteen to ten. They are accompanied by a numerous suite, Siamese and English, and they are under the special charge of Captain Pleian, of the royal army, who speaks English fluently. They are now traveling in India.

—A dispatch to the New York papers from Salem, Mass., says, under date of May 6: "Miss Kin Kato, who came to this country from Japan some five years ago to be educated, left Salem for home *via* California to-day. During her stay in this country she has embraced Christianity, and was yesterday admitted to membership in the Tabernacle Church. When she came to America it was understood to be the desire of the Japanese Government that her religious ideas were not to be influenced, but that if she wished to embrace the Christian faith she should be at liberty to do so."



EUGENE R. SMITH, D.D.,
Editor

AUGUST, 1889.

805 BROADWAY,
New York City



A SCENE ON THE UPPER PART OF THE YELLOW RIVER IN CHINA.

THE Hoang Ho, or Yellow River, illustrated in the picture above, takes its rise in two small lakes among the Kuen Lun Mountains, not far from the other great river of China, the Yang-tse-kiang, and though in some parts of its course it is more than eleven hundred miles distant from its brother, when it falls into the Yellow Sea it is only about one hundred and ten miles distant. Its mouth is only twelve hundred and ninety miles from its source in a straight line, but so tortuously does it run that the length of the stream is not far from twenty-five hundred miles.

Its banks, for a distance of nearly seven hundred

miles from the source, are steep and rocky, and the country through which it flows is inhabited almost solely by nomadic tribes, who do not live in towns. For a good many hundred miles further down it is also bordered by mountain-ranges and high hills, and the current is so impetuous that but little use can be made of it for navigation.

The great trouble it has given the country lower down in its course, by repeatedly bursting through the dikes which are built to confine it, and carrying devastation far and wide, is well known. It is deservedly called "China's Sorrow."

Poetry and Song.

A Plea for Missions.

Proclaim the Gospel in every land,
O Church of Christ; 'tis thy Lord's command.
Arise and shine; for his grace so free
Hath shone with a wondrous light on thee.
Reflect its beams to the sunless shores,
Full many a child of the night implores.
The beckoning islands plead from far;
And loud is the Macedonian call
From continents dark, where the Morning Star
Is struggling forth through the midnight pall.

Alas! how few are the hearts and hands
That haste to the help of the groaning lands;
Shall the millions sink to a hopeless grave,
Whom our hearts should pity, our hands should save?
Shall the harvest waste while we still withhold
The hire of the reapers—that cankering gold?
Nay, lest the Lord of the harvest frown
Let our willing tithes to his storehouse flow;
And so shall the showers of heaven come down
On our gladdening souls as we *give and go*.

The work is great, and the need is sore;
Shall we idly stand by the open door?
The time is ripe and the hour is come,
Help! help for the perishing heathendom!
Be a loving heart and a generous hand
Our prompt response to the Lord's command.
"Thy kingdom come," our prayer then be,
Till the world be conquered, O Christ, to thee.—*W. M.*

World, Work, Story.

Liquor Traffic Among African Races.

BY THE REV. JAMES JOHNSTON, A. S. A.

It is the opinion of the celebrated traveler, Sir Richard Burton, that the consumption of spirits is causing greater misery among the natives of Africa to-day than the slave-trade itself. The territories most fearfully demoralized by this unholy traffic lie on the West and South coasts, in the districts connected with the Cape.

The history of the Dark Continent has never been an exception to the rule that drink ruins trade, character, morals, life, and the many blessings of which Christianity is the harbinger. To the shame of England and America they were scarcely less culpable than Germany and Portugal in the importation of immense quantities of fiery liquors. When the benighted Africans were just emerging from the long night of darkness they were being slain in thousands by this terrible foe.

Overwhelming proofs of the evil are constantly adduced. The shipment of spirits—usually of rum of the

vilest manufacture—into Africa has risen in a brief period from 400,000 gallons to the enormous quantity of 1,200,000 gallons in the year 1887. An eminent authority says, "Two hundred and fifty miles of the West Coast of Africa consume 20,000 tons of spirits a year—say twenty ships of a thousand tons each." Dispatches from travelers, commissioners, residents, and missionaries confirm the melancholy revelation that the tribes of the entire West African seaboard and far inland, from the Niger to the cape, are the victims of degradation of which drink is the great fountain-head.

The report of a commissioner who was sent to Africa by the Church Missionary Society is full of harassing narrations. Its recital is appalling, well-nigh incredible. The commissioner saw hundreds of canoes descending the rivers laden with rich products from the distant interior. When the boats returned they were crowded with barrels of filthy gin, rum, and brandy. In some provinces the ground was strewn with bottles and capacious glass jars which had contained spirits. Seats in the churches were noticed which had been constructed of boxes in which the liquor had been conveyed.

On this grave topic Mr. Joseph Thomson, the distinguished African explorer, has written with burning indignation, "We talk of civilizing the negro and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns. . . . On all sides you are followed by eager cries for gin, gin, always gin. The line of African coast dotted over with European settlements, stations, and factories, should be a fringe bright with promise for the future, a fringe which should radiate some of the warmth, the sweetness, and light of civilization, which, slowly extending onward, should tinge the whole heart of the Dark Continent; but if I am to speak the truth I must use far different terms. To me that fringe of coast is simply a hot-bed of cancerous roots which are swiftly growing inward, threatening to turn the entire continent into one huge festering sore, rivaling in magnitude that other great African disease from which that region has suffered for some centuries."

The missionary organizations of Great Britain, Europe, and America, have inaugurated an influential movement to combat the importation of spirits among native races.

Eminent representatives of religious bodies are co-operating with missionaries and public opinion is being rapidly awakened. The Duke of Westminster introduced the subject on the 6th of May before the House of Lords. A stirring debate followed. Every speaker without exception commended the object and the urgent need of strong legislation. Lord Knutsford, on behalf of the English Government, promised assistance and renewed negotiations with European Powers.

Information on the condition of native tribes suffering from drink will be gathered, and circulated in every part of the civilized world. Wherever practicable it is

intended to give help to African chiefs and rulers, of whom many are abstainers and, as earnest temperance legislators, zealously desirous of the principles of abstinence being practiced in their own lands.

To recount the disclosures which have been communicated by eye-witnesses in Africa will be impossible within the limits of this paper. On the small island of Lagos, a British Crown colony, situated on the coast of West Africa and forming the key to the Yoruba country, is a population of 75,000 souls. Within the town itself, which has 35,000 inhabitants, are found more than 100 licensed spirit stores. From these places drink was carried into the country. Men, women, and children drank themselves into a bestial condition. The native rulers were powerless to resist the introduction of liquor, and in despair abandoned their opposition.

When the Government of Lagos was pressed to restrict the sale of spirits reply was made that British and foreign trade would be diverted to another center under the French or the German flag. For some 250 miles along the Niger the liquor trade among cannibals and the wildest tribes imaginable had wrought terrible mischief. Earnest steps were now being taken to effect its discontinuance. At Sierra Leone, Gambia, the Gold Coast, and on the Upper Zambesi the drinking customs are lamentably increasing. Wherever the evil appeared the natives were more terribly degraded. Gin given in exchange for raw products banished thrift and forbade any prospect of racial development. Traders were themselves defeating their own interests. Drink importations among the native races caused laziness, provoked crime, and checked the flow of commercial progress. This was the secret of the astoundingly meager advancement, industrially and morally, at the West Coast settlements after years of connection and occupation.

The iniquitous traffic in certain quarters is painfully disregarded. According to the Hamburg Chamber of Commerce, the habit of drinking in which the natives indulge is harmless, and, were the trade in drink limited, commerce generally would be driven elsewhere. It is not forgotten that the Berlin Conference refused to prohibit the sale of gin on the Congo. More surprisingly the delegates declined to interfere with drink-selling on the Niger, although the Niger Company desired legislation. The payment of wages in drink in some of the English Crown colonies is also a disgraceful custom which admits of no defense whatever. It is universally admitted—by the tardy action of colonial governments—that *revenue advantages* prevent the adoption of restrictive measures.

Both among the Hindus and Africans a craving, if not a passion, for drink has been created which it is urged must be gratified. It was undeniable that the want of intoxicating liquors in Africa had in the first instance been stirred by the supply.

Amid the wretchedness which the drink traffic has produced there are signs of reformation. In the district northward of Bechuanaland to the Zambesi a chief has

stopped the importation of liquors and induced his people to abandon its manufacture. Some years ago the drunkenness of the Basutos was notorious. The destruction of the natives seemed imminent and inevitable. From Caledon to the heart of the Blue Mountains drinking carousals prevailed. Subsequently a little-anticipated temperance agitation spread throughout the land. To-day the chiefs Letsie, Lerathodi, Mama, Masupha, and their principal followers, are total abstainers, and endeavor to persuade the natives to join them in refusing to touch drink. Severe measures prohibit Basuto subjects crossing the border to buy spirits in the Free States or the entrance of the accursed merchandise from that region. The Zulus are making an equally formidable stand in favor of temperance principles.

In Bechuanaland the Rev. John Mackenzie states there is an almost total absence of strong drink. The abolition would be possibly effected if there were not a large non-native population.

When the Cape Government Commission made investigation seven years ago into the drinking habits of the mixed nationalities it was discovered that spirituous liquors were utterly corrupting the bulk of the population. A stringent law was passed in 1883 which made it penal to give or sell drink within specified localities and empowering governors to exclude drink from native areas if necessary. This mode of legislation has happily reduced the quantity of drink consumed. Colonial missionaries are desirous of an excise duty being imposed in the colony with a view to minimize the present enormous sale of liquors.

In Natal the legislation affecting the sale of spirits is feebly executed. The cost of supervision prevents an adequate enforcement of the law. It is clearly evident that the missionaries are justified in asserting that the African Colonial Governments are not sufficiently vigilant in passing and administering laws which would advance the commercial interests not less than the moral and religious welfare of every shade, degree, and variety of races under their sway and shield.

The principal African trading companies had placed firm restrictions on the sale of liquors, which have been rapidly followed by a diminution of drink. With increasing zeal the advocates of temperance were pleading for heavy imposts, better legislation, efficient execution of excise laws, and, where feasible, entire prohibition. Too much importance cannot be attached to the common action of the nations of Europe and the United States. By the awakened conscience of the nations it would no longer be possible to remark that for every gallon of spirits imported into Africa a bale of legitimate goods was kept out. When the day comes—and God grant its swift advent—that the civilized powers resolve to act in concert for the suppression of the drink traffic in Africa a promise of redemption will assuredly be made to that long-suffering land from its increasingly unmitigated and desolating curse.

Bolton, Lancashire, Eng.

The Dhobies of Singapore.

BY FANNIE ROPER FEUDGE.

While I was living in the lovely little island of Singapore, the brightest gem of the Malayan group, my first experience of Oriental washing occurred. It was a startling surprise that I did not soon forget, and also the explanation of a mystery that I had long sought in vain to unravel.

I was, early one morning, looking out upon the beautiful tropic scenery, enjoying it with all the enthusiasm of my sixteen years, when suddenly there floated toward me the sound of a song, sweeter, tenderer than that of the bright-plumaged birds that circled in the cloudless sky above my head.

Following with my eye the direction of the sound I saw two Bengalese *Dhobies*, or washer-men, going forth to their day's work; and the lively little ditty that had sounded so very pleasant to my ear was in the Malayan vernacular, a language I had not yet studied. One of the men carried on his back a huge bundle of soiled clothes, and the other a sack filled, as I afterward learned, with a sort of yellow clay—*natrum*, or *tarna*, as it is called by the Malays and Bengalese.

They stopped at the side of a little creek and threw down their burdens; then one descended the rocky bank and plunged into the water the whole bundle of soiled linen, while the other poured out upon the ground near by about three bushels of what looked like yellow clay. After the clothes had been thoroughly wetted they were all spread out upon the grass, and then, to my amazement, they were thickly smeared over with the yellow clay I had seen disgorged from the sack; and so completely was every garment overlaid with this coating of earth as to be absolutely hidden thereby, while only the clay was seen.

Then the two dhobies sat down to rest, looking with evident complacency on their work, and every now and then dampening the clothes by sprinkling, as they were dried by the fierce rays of the mid-day sun. The wetting process was continued at intervals during the day; but toward sunset one of the men left the ground, while the other remained to watch during the night, in order to prevent the carrying off of the clothes by thieves. The next morning by dawn I was again at my post, to see the outcome of the queer operation I had watched with curious eyes. Nor did I wait long before the white robes of the second dhobi flitted before my eyes as he came singing as before to his work. They both descended into the creek or tank, this time carrying all the linen with them; and, standing up to their loins in water, they beat each garment separately over the rocks till all the clay was removed. Then they rinsed the clothes, each piece separately, and after wringing spread them upon the grass to dry. There I saw them, looking white as the very snow, with never a stain nor a blemish to be seen. Very little soap had been used, and boiling was not needed, the bleaching being readily accomplished by the heat of the tropical sun.

As I watched the men toward noon gathering the pile of beautifully white garments I thought of the strange process I had witnessed, and I wondered what it was they had smeared over the linen to make it so pure and spotless, stainless as though it had never been used.

Suddenly the words of the prophet rose before my mind, "Though thou wash thee with niter, and take thee much soap, yet is thine iniquity marked before me." Jer. 2. 22. This, then, was the *natrum* of the prophet—not "niter," as our translation has it—and the process I had witnessed was doubtless that which formed the basis of the prophet's simile. When I afterward read the passage to my teacher, a quaint old Buddhist priest, brimful of the subtle mysteries of Oriental lore, and asked him the meaning of the text, he answered promptly, "It is only a figure of speech, drawn from the use of *tarna* or *natrum* in the cleansing of linen. There are stains, the stains of sin, that even *tarna* cannot remove. The stain upon linen may be of ever so deep a dye, yet *tarna*, if rightly applied, will surely obliterate the mark, but *the soul once polluted by sin can never more be clean*. No washing or other outward appliance is sufficient to wipe out an evil act, a hasty word, or an unkind thought, still less malice, treachery, or uncleanness. The soul once stained with evil remains impure forever. Alas! alas!"

The grand old scholar bowed his head on his joined hands and breathed a heavy sigh. I spoke of "the blood that cleanses from all sin;" but he shook his head and turned away incredulously. He had delivered himself of all he meant to say on the subject, and no words of mine could tempt him to further utterances.

I afterward quoted the passage to other Orientals, who invariably gave the same interpretation thereof; nor did a single one of those questioned regard the language as of doubtful import.

I found the same true of many other Scripture texts, that even at a glance seemed perfectly intelligible to an Oriental, but might puzzle a Western reader all his life; and after the closest study would, perhaps, fail to be comprehended without a familiar acquaintance with Oriental customs and modes of thinking, just as I had done in my girlish study of the Bible, so often wondered why "niter" was used as the synonym of cleansing in Jer. 2. 22. A mystery then, but plain enough after I had witnessed this quaint mode of washing.

The City of Caracas, Venezuela.

BY REV. W. M. PATTERSON, D.D.

Caracas, the capital of Venezuela, claims to have a population of 60,000. It is about ten miles south from La Guaira, its sea-port, and formerly a favorite resort of the old-time Caribbean buccaneers. The city is on an elevation of 3,500 feet, but cut off from a view of the sea by a range of mountains, the two principal peaks of which are "La Silla" (in shape like a saddle),

8,625 feet high, and the Naignata, 9,434 feet high, named after one of the caciques of a tribe of Indians, who once dwelt in the beautiful valley at its base and chased the tiger and the deer and a host of smaller game over its wooded sides.

A narrow-gauge, English-built railroad, as well as the old Spanish military route, and a still shorter saddle and foot-path, connect the two cities. The first winds and turns and twists around and over and through the mountains, displaying some most magnificent scenery in the run of two and a half hours. An American company has been authorized by the Venezuelan Government to tunnel the mountain and establish a cable line of cars on a grade of 500 feet to the mile and seven miles in length, from the capital to the sea.

Caracas is in a valley about a league in width, with a descent toward the south of one foot in twenty as an average where the city is located. At the lower limit of this valley and the city flows the river Guaire, and immediately beyond rises a range of mountains about 6,000 feet high. At the western limit is "Calvario," a prominent hill adorned with trees, flowers, fountains, statue of General Guzman Blanco, and a church dedicated to the worship of "our most holy Lady of Lourdes." This hill gives a full view of the city, of the towering mountains at each side, and of the valley in front, covered with green groves and rich haciendas of coffee, sugar, and fruits, and stretching far away to the east. Through the city run five small rivers, emptying into the Guaire, thus constituting a good system of drainage. One of these rivers—the largest, "Catuche"—was made by an earthquake described in my former letter.

Although Caracas is only a few degrees distant from the equator and only a few miles from the line of greatest heat in the world (La Guaira, Maracaibo, etc.), its climate is truly "perpetual spring," the extremes of temperature during the past year being 55 and 85 degrees, Fahrenheit, while our summer (January) is said to have been "the hottest since the earthquake" (1812).

The rainy season begins with April and lasts about six months. It seldom rains more than an hour each day (this rule holds only in Caracas), and owing to the position of the city, the stone pavements and cemented sidewalks, the current of water, although strong while raining, soon disappears, leaving neither pools nor mud behind. In eleven months the rain has not once, on Sunday or week-day, interrupted our church services. The winds are never strong—not even enough to stir the dust in the dry season—although there is always to be felt a pleasant breeze.

So the city is clean and the atmosphere fresh and pure, as attested by the fact that at 8 o'clock in the morning, when the sun's rays, passing over the low roofs on the eastern side of the street, strike the walls of the houses on the opposite side, there can be seen distinctly, even at the distance of 200 yards, the color of each house—green, blue, brown, red, gray—thrown on the street and producing a most unique appearance.

Guillermo, our little Mexican, says "the reflected colors are cleaner and brighter than the originals."

Since the earthquake of 1812, which threw down most of the houses in Caracas and killed thousands of the people—and as there are still frequent reminders of that event in the way of more moderate shocks—nearly all the buildings are only one story high. Recently we had two of these reminders in one week, both shocks being at night, and one of them attended with a great noise like the dumping of stone from a cart—a very large cart.

We take the precaution, even at night, to keep the door that opens into the garden slightly ajar. Fear of these shocks or of a destructive earthquake at any time has made the people build one-story houses with thick walls and light roofs. These have the old Spanish court or garden within, adorned with the choicest trees, vines, flowers, fountains, etc., but there is no yard in front. The rooms are all in a row opening on a long corridor next the garden. The large outer door stands open from early morning till ten at night. A visitor enters the hall, or *saguan*, and knocks at the inner door, which is kept shut. He is asked from within, "*quien es?*" (who is it?) to which he responds "*gente de paz*" (person of peace), and the door is opened.

The windows have no glass, but iron bars set out 12 inches from the wall with solid shutters inside. Frequently there is a wire or wooden net-work just inside the bars, a yard in height, which allows a view from within, but not from without. In such case there is a little shutter at each side, which may be opened to give and take a view in line with the street.

There is one notable and commendable difference between residences in Caracas and those in Mexico—here there are not from three to thirteen families to go in and out through the same door, look out upon the same court, and look after equal rights for their children, servants, etc.; but each house is a home shut in to itself; and while many families have their coach and horses they are neither kept nor admitted in the patio, but cared for at a public stable.

The streets of Caracas are kept in good repair. The houses present a front of smooth cement, covered with a clean coat of oil paint; the city is lighted with gas, while some of the public buildings and plazas have electric lights; about 1,000 telephones are in use; three lines of trains are well sustained, and mail is delivered as in other civilized countries.

Public coaches are abundant, but many ride a horse or mule, especially those who conduct the out-of-door department of commerce, and they ride into a dry-goods, grocery, or candy store—if no ladies are present—almost as readily as they would walk in if on foot. The horses and mules are all trained to a certain gait, a very rapid, smooth-going pace, and it is considered inelegant to go in any other; no gentleman will put his horse to a gallop on the street, nor allow him to trot, and not often to walk. Ladies are seldom seen on horseback, but when they are it is on the right side of the horse; their saddles are made that way.

The gentleman's saddle is also peculiar; one style is very broad and flat, without pommel; the other is very narrow and long, with high pommel and back; all have a covering of quilted leather, generally of bright colors, and sometimes an extra cover of white cloth, with long fringe, is added; holster-pockets are never omitted, though the holsters are not carried. A severe bit is used, and the reins are of plaited leather or hair, with surplus enough in length to reach from the hand nearly to the ground and to serve as a whip. The "caballero" wears a spur, but it is neither noisy nor showy, like the Mexican's. He is supposed to be provided with a revolver, but not for ornament as in Mexico; it is not seen. I have heard of no racing in this part of the country, although bull and cock fights are common.

The Venezuelans are a peaceable people and quiet. The public order of Carácas is remarkably good, although the police force is small. We seldom hear of robberies, drunkenness, and fighting, even among the lower classes, where colors and races are mixed—Spanish, Italian, African, Indian, etc. All present the appearance of cleanliness; the poorest workman earns enough to dress in clean white coat, shirt, and pants, and covers his head generally with a neat "panama," and his feet with a native shoe or sandal, the sole of leather and upper of cloth, with ventilation at the toe, heel, and sides, and needs neither strings nor straps. Even the workman (by municipal regulation, I understand) does not go on the street in his "shirt-sleeves," or barefooted.

It has been reported by visitors to Carácas that ladies of the first class are never seen on the streets; but this is an error. While some of this class like to do their shopping by samples of goods sent to their houses, and sometimes like to do their religion in the same way, rather than with the mixed classes at church, yet ladies of this class are seen on the streets and in the stores, in company or alone, and, in company, do shopping even up to eight or nine o'clock in the evening.

After six in the evening the front windows of most residences are thrown open and present a charming display of female beauty; for the ladies of Carácas will compare in beauty most favorably with those of any of our own cities. The male members of the household are generally conspicuous on account of their absence at such times, perhaps at the club or plaza; but a young gentleman friend, standing outside, may carry on a free, pleasant conversation through the bars with the young lady or ladies within, in the presence of the mother. The "bearing" of a young gentleman here is not required to be so distant and prolonged as is the Mexican custom. He talks with his mouth instead of his hands, and a few calls are understood to "mean business."

Mr. Curtis, in his very interesting work *Capitals of Spanish America*, is not correct in all he has written, but does not go far astray when he says:

"The Venezuelans are the most courteous people that can be imagined. Impoliteness is unpardonable. They are not the semi-barbarians some people in the northern

continent suppose. They have accomplishments that ought to make the rest of America ashamed. Many of them are able to speak three or four different languages have refined tastes in art and music, and, while they lack ingenuity, and usually do things in the hardest way, are nevertheless possessed of the keenest perceptive faculties, and seem almost to read your thoughts. They do not allow smoking in the street-cars and public places, as in Mexico and Havana, and although it is the privilege of the masculine gender to stare at the feminine with all the eyes they have the men are never rude, and ask the pardon of a beggar when they refuse him alms."

The public plazas, buildings and institutions of Carácas remain to be noticed in my next.

Carácas, May 1, 1889.

Annual Meeting of the Bulgaria Mission.

BY REV. S. THOMOFF.

The Meeting opened in Loftcha on Thursday, the 18th of April. Bishop Fowler was to preside, but, not being able to reach Loftcha in time, Brother Challis, the acting superintendent, took the chair. Brother J. I. Economoff was elected secretary; all the brethren, members of Conferences and regular members of the Annual Meeting, responded to the roll-call, except Brother T. Constantine, who for some reason was not able to be present. It was thought best to transact all the business, reserving only the most important questions for the Bishop. Accordingly the usual committees were appointed, namely, on 1, The State and Condition of the Work; 2, Sunday-Schools; 3, Publications; 4, Bible Work; 5, Temperance; 6, Administration of the Discipline; 7, Education; 8, Self-Support; 9, Colportage; and 10, Bible Women.

The reports were then taken up. They showed an advance all along the line, and such progress as can never be tabulated in statistical tables, though even these tables will show an increase in the membership, which, considering the fact of this being the shortest Conference year (only six months) in the history of the Mission, is very encouraging.

The recommendation of the Committee on the State and Condition of the Work, that efforts be made to build as soon as possible commodious chapels in the principal towns occupied by missionaries or native preachers—namely, the towns of Loftcha, Tirnova, Shumla, and Selvi—was unanimously adopted. The Bulgarians, like all members of ritualistic churches, attach great importance to the performance of religious services in churches or chapels, and can more easily be induced to attend preaching-services in church-buildings than in halls or dwelling-houses. The truth of the above statement is clearly shown in the case of Varna. Since the dedication of our church in that town the attendance on the preaching-service has more than doubled.

The religious services in connection with the Annual Meeting were very edifying; the average attendance of outsiders on these services was about twenty-five, all of whom listened attentively. On Monday night, the 22d of April, the concert given by the pupils of the girls' school was attended by some of the most prominent men and women and some of the officers of the garrison of Loftcha.

Bishop Fowler reached Loftcha safely on Sunday evening, the 21st of April, with his wife and son.* The Bishop looked tired and worn out; he dropped in toward the close of the evening service and heard the conclusion of Brother Lounsbury's sermon in Bulgarian.

On Monday, the 22d of April, Bishop Fowler succeeded in disposing of all the business that was reserved for him. Before the reading of the appointments for 1889 the following resolution was unanimously passed, and it was ordered that a copy of it be given to the Bishop:

Resolved, That we express our hearty thanks to Bishop C. H. Fowler for his presence with us and his wise counsels, and for the lively interest he has taken in the welfare and advancement of the work of this Mission; that we wish him God-speed and a safe return to his native land, and we pray that abundant good may result from his visitation to the foreign fields of our Church; that we also hereby express our hearty thanks to Mrs. C. H. Fowler for kindly undertaking the toilsome journey that has brought her into this comparatively new field of the Woman's Foreign Missionary Society, and we trust that the representations she may make will encourage the hearts and strengthen the faith of the Christian women in America who have kindly interested themselves in the welfare of their neglected sisters in foreign lands.

Bishop Fowler then read the appointments, the benediction was pronounced, and the sixteenth Annual Meeting of the Bulgaria Mission was closed.

The closing address of the Bishop was given before the reading of the appointments, and was translated into Bulgarian by the writer. In it the Bishop exhorted us to work faithfully and zealously for the conversion of souls in Bulgaria. He had no doubt, he said, that if we prayed earnestly and labored unremittingly God would bless our labors, and at the next Annual Meeting we would be able to report very large accessions to the membership of the Church.

Brother D. C. Challis remains acting superintendent of the Mission pending the coming of the new superintendent; whom it is hoped Bishop Mallalieu will succeed in finding soon, that he may be sent out and reach Bulgaria about the first of next September. The interests of the Mission require that the new superintendent come out some time this summer or, at the latest, this fall and take charge of our Mission in Bulgaria, which, we believe, is destined to play an important part not only in the destinies of Bulgaria, but also in those of all the peoples of the Balkan Peninsula.

The next Annual Meeting will be held in Sistof, on the Danube.

* We hope the example of Bishop Fowler in bringing his wife to Bulgaria will be followed by the Bishops who will be appointed to visit Bulgaria in the coming years.

APPOINTMENTS OF THE BULGARIA MISSION FOR 1889.

D. C. CHALLIS, Acting Superintendent.

LOFTCHA DISTRICT.—D. C. Challis, P. E. *Loftcha*, D. C. Challis and Bantcho Todoroff. *Orchaniah*, Ivan Dimitroff. *Plema*, Yordaki Tsvietkoff. *Selvi and Gabrova*, G. Elieff and Chr. Pavloff. *Troyan*, S. Getchoff.

RUSTCHUCK DISTRICT.—E. F. Lounsbury, P. E. *Biela*, to be supplied. *Endjeleni*, P. Tikcheff. *Hotansta*, F. Dimitroff. *Rustchuck and Rasgrad*, E. F. Lounsbury, K. G. Palamidoff. *Silistrie*, to be supplied.

SISTOF DISTRICT.—S. Thomoff, P. E. *Sistof*, S. Thomoff. Theological and Scientific School, J. S. Ladd, Acting Principal. Teachers, J. I. Economoff, M. G. Vultchaff, G. V. Popoff, C. T. Gruntcharoff. *Tirnova*, P. Vasileff. *Vidin*, to be supplied. *Yaidj and Ivantche*, to be supplied.

VARNA DISTRICT.—T. Constantine, P. E. *Dobretsch*, to be supplied. *Shumla*, Ivan Todoroff. *Varna*, T. Constantine.

APPOINTMENTS OF THE W. F. M. S.

Linna A. Schenck, *Principal* of the Loftcha Girls' High School. Teachers, Miss Ella Fincham, Miss Dobra Roumanova, Miss Anea Yandikeva, Miss Elizabeth Herringer. Sistof Primary School, Mrs. Vulcana Papagova. Rustchuck Primary School, Miss M. Terzieva. Orchaniah Primary School, Miss N. Matcheva.

Bible Women, Mrs. Claya and Miss Seeka Dimitrova.

The Peking University.

BY REV. L. W. PILCHER, D.D.

For the benefit of the many friends of our educational work in North China we present here a picture of the school building which, with several others of smaller dimensions, occupied severally as bath, laundry, dining-room, kitchen, and dormitories, constitute the present accommodations of this growing institution.

The building contains two large school-rooms furnished with American desks, occupied by the primary and preparatory departments of the incipient university. Besides the two larger rooms there are also three well-appointed visitation-rooms, a room for the library and museum, and an office for one of the instructors. Adjoining this toward the west is the home of the principal; and still beyond is the chapel, a building having a seating capacity of three hundred. At the present time—February 12—there are ninety-one pupils in attendance.

The first Semester of the current year closed on the 29th of January, two days before the Chinese New Year, when all China takes a holiday. Four days were occupied in examining the pupils in the studies of the term. Quite a number of visitors, native and foreign, were in attendance and seemed greatly interested in what they heard and saw. The knowledge of the students in English was thoroughly tested. Good examinations were passed in the Gospel and Old Testament narratives. Excellent proficiency was shown in physics, chemistry, geology, and mathematics, and good progress was evinced in the study of the native classics.

On the evening of the last day public literary exercises were held in Asbury Chapel in the presence of a large audience of native and foreign friends. The programme consisted of orations, recitations, and essays—part in Chinese and part in English. The music for the occasion comprised a combination of native and foreign musical art, and was supplied by the pupils under the direction of Miss Greer.

Of these exercises Sir Robert Hart, the Inspector-General of the Imperial Maritime Customs, wrote:

"I am truly glad I was able to attend the meeting last night; it was one of the most pleasant and most interesting outings I have had in Peking.

"It did not occur to me beforehand that I was going to have such a treat. Then your fine big chapel, so

pletely transformed and experiences have been deepened. Some who for years had steeled their hearts against religious influences have at last yielded, and still the work goes on. Some of our young men are feeling strongly the call of God to "go preach." And many are the witnesses of the power of God to save to the uttermost.

Pray for this school, and pray for those to whose spiritual oversight these young men and boys have been intrusted. The Church—by its various branches—has undertaken the evangelization in China of a third of the race. Bishop Warren said, "Could we but rightly train the children we could redeem China in a single generation. The lack of teachers makes this whole accomplishment impossible. But a school founded and thriving on



PEKING UNIVERSITY.

airy and well lighted, and your large and singularly well-behaved and evidently sympathetic and intelligent Chinese audience were something more than I was prepared for. You are all to be congratulated.

"As a little token of my own sympathy and interest in your work, as well as of my gratitude and thanks for the pleasant evening, allow me to offer the inclosed (this check for *taels* 100), which you can apply as you see fit."

But better than all else has been the deep spiritual interest pervading the whole school during the last few months. There is scarcely a pupil who has not come under its power. Quietly but surely has the Spirit been at work awakening hearts to a realization of guilt and blessing with overwhelming grace the penitent ones. For weeks we have been in the midst of a most gracious revival of religion such as has never before been known in the history of the Mission. Lives have been com-

pletely transformed and experiences have been deepened. Some degree of such success possible and hence an imperative duty."

Owing to the sympathy and generous support of the Missionary Society we have been able to prove the advantages of advanced Educational work to the growth of spiritual life in the native Church. But our very success is in danger of becoming an embarrassment unless relief is afforded soon. New applicants for admission to the school are constantly presenting themselves. We cannot doubt but that the Master sends them, and to refuse them is to withhold from them influences which, during these years when their hearts and minds are open to impressions for good or evil, may determine their eternal destinies.

Our teachers are overworked, our dormitories are overcrowded, and increasing demands are made of necessity on the treasury, the funds from which are needed

in so many directions for more distinctively evangelistic work.

The urgent need, at the present moment, is enlarged premises, suitable buildings, an adequate supply of apparatus, and an efficient corps of instructors who are thorough masters of their departments and full of the Holy Ghost.

Brother Marcus L. Taft (P. O. Box 1116, New York city), now in the United States, will be glad to answer any questions relative to this work or forward any contributions.

Easter in Rome.

"Since you cannot work, go and enjoy yourself," was very pleasant advice, and it was almost worth a little breakdown to be able to take Italy as a restorative and so fulfill the wish of a life-time. As we passed the Kentish woods a few primroses were giving promise of the spring, but neither Kent nor Paris—not even the Eiffel Tower—could detain us; and we made our way, only stopping here and there to admire the grandeur of the Jura Mountains and St. Gothard as expeditiously as comfort would allow. At Turin we did not intend to stay—who stops longer than he can help at a gate?—but we were disappointed in not seeing the Alps, which were enveloped in mist and rain. When we reached Genoa we looked in vain for "the blue skies of Italy," for they were black as ink, and a tremendous thunder-storm was raging. But the next morning the beautiful waters of the Mediterranean were all alive with sunshine, which could not but delay us for a few days while we made acquaintance with the superbly-built and magnificently-situated city. But Shelley's words were in our thoughts—

"Go thou to Rome—at once the paradise,
The grave, the city, and the wilderness;"

and until we had obeyed them we could not rest even in Genoa. The ride was one never to be forgotten; the sea was lovely, and so were the orange and lemon groves, with the fruit hanging richly on the trees, and the mountains and valleys were most beautiful. We were especially interested in the Carrara marble quarries, and indeed there was no part of the journey that was not interesting, excepting the tunnels, and we had eighty of them in a journey of five hours. We rested at Pisa, and then went on to the Eternal City as in a dream, for it seemed as if it could not be true that our next stopping-place would be Rome; and never did the miles seem so long as those that were traversed that day. There was a frequent consultation of watches and an eager look upon all the faces as the train drew near its destination. There were some Germans in the carriage, "sisters of mercy," and French ladies, besides ourselves, and we were certainly not alone in the emotions that were stirred within us as we got the first glimpse of the wonderful city.

A railway station and a ride in an open cab are common-place things enough, but a few minutes brought

us to historic ruins and well-known names. Our first walk through the streets of Rome was disappointing, for the streets were like those of any other continental town, and we had a feeling that they ought not to be; but a very short time sufficed to convince us that there is no other city that is the least like Rome. Yet, for a day or two, though the heart is touched, the mind is bewildered, for there is so much to see that we scarcely know where to begin. But the difficulty is soon solved, for those who keep Easter in Rome naturally turn to the churches. There, of course, there is much that to the Protestant mind is unmeaning, and more that is distasteful; but the writer of these lines has always had a conviction that the critical spirit is of all others the least conducive to either instruction or enjoyment, and that the best way to see things is to look at them as far as possible through unprejudiced and even sympathetic eyes. And then, as Mrs. Jamieson says, when all is taken away with which we cannot agree, how much remains "to awaken, to elevate, to touch the heart—so much that will not fade from the memory, so much that may make a part of our after-life."

Thursday was very wet and cold. "You will see," said one at the *pension* dinner-table, "that this weather will last till Easter Sunday, and then the sun will shine." But she was wrong: Good Friday was a lovely day, without a cloud, such a day as England sometimes gets in July. All the world seemed to have come to Rome: at least, every nation under the sun appeared to be represented in the churches. Crowds were passing in and out of the heavy leathern doors from early in the morning until late at night. Augustus Hare, in his excellent and helpful *Walks in Rome*, says, "On Good Friday the rites are more impressive at Sta. Croce than at any other church;" so we went there in the morning, and in the afternoon to the St. John Lateran, where the music was exceedingly fine, and the church was crowded. Between the two services we drove along a pleasant road, not far from the Appian Way, and made our first acquaintance with the Roman tombs. A few of the shops were closed, and there were no bells ringing; otherwise there was considerable stir and movement in Rome. There must have been a large influx of Italians of the poorer sort, for they thronged the churches. We saw the ascent of the "Holy Stairs," people going on their knees over them, one crowd after another. We could not but remember that it was while going up these on his knees Luther heard the words which were so full of meaning, "The just shall live by faith." In most of the churches beautiful vases of fresh flowers adorned the altars, and young corn, as the emblem of the Resurrection, occupied a prominent place.

On Easter Sunday the bells began early to chime, and every body wished every body else "A Happy Easter." The morning breakfast rolls had whole eggs within them, and eggs and flowers and sunshine were everywhere. From nine o'clock crowds on foot, or in omnibuses and carriages, made their way to St. Peter's for high mass. Over the bridge of St. Angelo, built by

Hadrian as the approach to his mausoleum, they pass, glancing at the statues, each one holding something connected with the crucifixion; and, soon after the bridge, the immense hospital of Santo Spirito is seen; and then the great square, with its tall obelisk, its colonnades and the façade of the church, with the great dome behind it, breaks into view. The Piazza of St. Peter's has lost a great deal in the public estimation since the pope has ceased to bless the people from the balcony, and the Easter festivities altogether are shorn of much of their former pomp; but nothing can be more satisfying as a work of art than the perfect, magnificent interior of this wonderful church. To say that we enjoyed the service held in it would be to say what is not true, for the pushing and crushing of the standing crowd quite prevented repose of thought; but the ceremonial was gorgeous and the music very fine. The way to enjoy St. Peter's is to go when there is no crowd, and when it seems impossible not to pray. In the afternoon, in another church, we heard the nuns sing, and their voices were very sweet.

Meanwhile there are quiet places in Rome where the pilgrim or the resident can worship God after his own heart. The English churches are accessible; the Rev.

R. Grey, in the Presbyterian church, preaches to a thoughtful congregation; Mr. and Mrs. Wall are still successfully carrying on their beneficent work, and the Rev. N. H. Shaw, in the pretty little "Christian Sala" built for him some years ago, addresses Italians as if he were one of them. On Easter Sunday evening the room was nearly full, and many intelligent young men—among them two young priests, who did not seem to like it!—listened to his eloquent discourse on the confessional. Most of the people seemed to be going to the theaters

to finish the evening; and, for my part, I prefer greatly a Sunday in England to a continental Sunday even though it be Easter in Rome.

MARIANNE FARNINGHAM, in *Christian Work*.

Our New Church at Milan.

BY REV. WILLIAM BURT, D.D.

It is with great pleasure that we present to



METHODIST EPISCOPAL CHURCH AT MILAN, ITALY.

readers of the *Methodist* in All Lands a description of our new church at Milan, which was dedicated to the worship of God by Bishop H. Fowler, March 1889. For some time we were convinced that in this quarter of the city of northern Italy, and commercial center of the kingdom, there should be a church building suitable to the needs of work and worship in such a city. Several considerations combined to influence the choice of spot where the building is located. We wished to have it where the people are; that class accessible to us—the very rich, aristocratic nor extremely poor, the intelligent, industrious people. We wished to place our new building in that part of the city that is growing rapidly in population, the ward which the

of population tends. This would insure our work for the future as well as the present, and meanwhile the value of our property would increase. We wished also a corner lot on one of the principal streets. Finally we wished to be in a part of the city where we should in no way interfere with the good work being done by other evangelical denominations. These are the reasons which induced us to select the present situation, corner of Corso Garibaldi and Via degli Angioli. If in this building we can unite to the courage and zeal of C

baldi for his country the faith, meekness, and obedience of the angels, we shall certainly become messengers of God to the multitudes yet bound in slavery to sin and Romish superstitions. March, 1887, we bought two old buildings. The inmates had a right to due notice before these houses could be emptied and the work of demolition begun. Meanwhile plans for the new building were fully considered, and after due examination the plan and estimates presented by Sig. Car. Francesco Solmi were adopted and the contract signed. In April, 1888, the work was begun. All has been satisfactorily completed without any serious accident, in spite of the many evil predictions of fanatical priests. To have an adequate idea of the beautiful exterior, the attractive and commodious audience-room, and the convenient apartment for the minister, one must see the building and walk through it, and examine it in all its appointments. It is beautiful, inviting, and in every sense convenient. It produces a very pleasing effect when seen from the Corso. The neat iron railing inclosing a few plants—this is true to-day, though not when the picture was taken—the sturdy pillars and graceful arch of the main entrance, bearing the inscription "Chiesa Metodista Episcopale," the star of Italy, and, above all, the cross, all combine to make it one of the prettiest little Protestant churches in Italy. We will not attempt to give an exhaustive description of the building, but will mention simply a few of the principal features, so as to give of it a just idea. Those who have visited Italy know that most of the modern buildings are roughly made of an inferior brick and then covered over with stucco in imitation of stone. Some of this kind of work is very cheaply done, and, like most cheap goods, lasts but a little time. To avoid having to do our work over again in a short time we have made the chief parts of this building of solid stone. The foundation and the steps to the main entrance are of granite. The columns, the central arch, the balcony, and all the windows, are of stone. Many of the other decorations are of Portland cement. The main entrance to the church is on Corso Garibaldi, and that to the apartment of the minister on Via degli Angioli, which affords also a back entrance to the church. On the sides of the main entrance there are two large windows, which light two rooms that form a part of the vestibule to the church. Seven large windows on Via degli Angioli give light to the church. On entering the church we find a beautiful and convenient room about twenty-eight and a-half feet wide and about fifty feet long, not including the vestibule at one end and the small recess for the pulpit at the other end. The floor is made of wood and inclined a little toward the pulpit, so as to slightly raise those in the rear above those in front. The whole effect of the interior is pleasing and becoming. The seats are convenient, and the pulpit and altar-rail beautiful in their simplicity. The pulpit and the chairs for the platform are the gift of Mrs. Mary T. Graves. Back of the pulpit there is a little ante-chamber for the minister. There are two rooms for the sexton, and

above the church there is a room for class-meetings and a convenient apartment for the minister. In the cellar there is a furnace for heating the church. Considering the circumstances, the great difficulties surrounding us, we have reason to rejoice at the success and to give thanks to our heavenly Father. On the walls of the church are written these texts: "God is Love." "God hath given to us eternal life, and this life is in his Son." "Believe on the Lord Jesus Christ and thou shalt be saved." "Justified by faith we have peace with God, through our Lord Jesus Christ." "The Spirit itself beareth witness with our spirits that we are the children of God." Here is our message and all our theology. These are the truths that will be declared in this new church now dedicated to the service of God. May God grant that very many souls may here be truly converted to him alone, regenerated and sanctified by the Holy Spirit, having always the happy personal experience that they are children of God and heirs of the heavenly kingdom.

Why Protestant Schools Are Needed in Italy.

REV. CHARLES W. CUSHING, D.D.

It is generally conceded, I think, that education in some form and to some degree is indispensable to the highest success in all foreign missionary work. It has been thought by some that in Italy, and countries in similar condition where the Government is taking the matter of education in hand, it is better to leave this work entirely to that agency. But a careful survey of the facts has, it is believed, convinced all, or nearly all, that this is a mistake.

It is true that the Government is making earnest and commendable efforts to educate the people; but it is equally true that with the facilities it has it is impossible for it to accomplish, in many years, even, any considerable part of the work which ought to be done at once. The Government, at the best, can only undertake to educate the children, and that within certain limits, while the great mass of the adult millions whom the Romish Church has deprived of even the most elementary education must remain in this ignorance and die thus. This almost universal ignorance among all the common people, found every-where where the Roman Catholic Church has been in authority, leaves the people of Italy in a deplorable condition. It is not too much to say that the great majority of the adult population, and more specially of the men, have lost confidence in the Romish priests and in the Church itself. They do not go to confession nor to mass. They are drifting. And yet it may be said that the course of the Romish Church in withholding the Bible from the people has created a sort of superstitious regard for the Bible which leads them to have faith in it. So that while they have little or no faith in Romish priests, and not more in Protestant missionaries—whom they look upon as a kind of priest also—they tell you very

frankly that they would be willing to follow the instructions of the Bible if they could only be sure what the Bible teaches. But the difficulty is in being unable to find this out from sources in which they have confidence. They will not believe what the priests tell them as to the teaching of the Bible, and are equally reluctant to trust the authority of Protestants. "Teach us how to read," they say, "so that we can read the Bible for ourselves, and we are ready to follow its instruction." In this they are sincere.

Of course this kind of work cannot be done in the public schools of the Government, for two reasons, not to mention more. In the first place, in order to circumvent the influence of the Romish hierarchy the Government has felt compelled to prohibit all religious instruction in the public schools. The great bulk of the teachers are of necessity Romanists, and if not under the strictest prohibition they would, under the dictation of the priests, be continually intruding their infamous sentiments and filling the minds of the pupils with seditious notions.

In the second place, these illiterate adults are, almost without exception, in the extreme of poverty, and hence obliged to toil diligently every day, in order to secure the most meager subsistence. The only possible opportunity they can have for learning to read is in Sunday-schools or in night-schools.

It might be thought that after toiling hard from sunrise to sunset there would be no disposition to attend evening schools. But the reverse is true. There is an anxiety which would greatly surprise any one who had never seen it. I have seen from sixty to seventy-five adult men gathered together for an hour and a half each evening, for six evenings in the week, and after working hard all day they have applied themselves to the task of learning to read with an enthusiasm which I have never seen surpassed in any schools under any circumstances. These men, not infrequently old men with gray hair, manifested all the enthusiasm of boys under the stimulus of great prizes, so anxious were they to learn to read, that they might read the Bible for themselves.

The primary books used in these schools are usually made up of easy sentences taken from the New Testament or the Psalms.

A more interesting sight is seldom seen than when one of these old men has advanced far enough to be able to spell out and read his first verse from the word of God. I remember one such scene, when an old man indicated to his teacher that he had his first verse ready. He was pale with excitement as he rose, and, trembling from head to foot, he began to spell out slowly that wonderful verse: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It was a new revelation to him. And as he sat down I said; "Let the Church of Christ teach these adults to read, and put into their hands the word of God, without any priest between them and Christ, and Italy would soon be redeemed."

The above is not an exceptional case; but all over Italy, in every city where we went, there was the same hungering and thirsting for this knowledge.

The Protestant Church has a great work to do on this line alone, and a great responsibility to meet if the work is neglected.

Wheeling, W. Va.

Educational Work in the Italy Conference.

REV. EVERETT S. STACKPOLE, D.D.

After seventeen years of effort to establish the Methodist Episcopal Church in Italy the conviction of authorities in charge relative to the need of educational institutions has during the last year been aroused to the point of action. It has been found that Methodists, and especially Methodist preachers, cannot be trained in the schools of Romanism, nor in those of other Protestant denominations. If it is thought indispensable to have seminaries, colleges, and theological schools for the training and furtherance of our Church in the United States, much more may be easily seen the need of such institutions in this land where Jesuitism has a controlling influence, not only over their own ecclesiastical schools, but over the public schools as well. The Waldensians, the Wesleyans, and the Free Church have had their schools here for many years. We must have ours also, if we mean to take hold of this work in earnest and exert a perceptible influence over the future of these thirty millions of people.

In spite of all the debates and talk we have heard for many years about Bulgaria, I take it that it is the settled purpose and policy of the Methodist Episcopal Church that, when she enters a new field and drives down her tent-stakes, she intends to stay till the judgment day and make conquest of that land for Christ. She is not experimenting with the Gospel. She believes it to be the power of God unto salvation. Rome was not built in a day, and Romanism cannot be overthrown or reconstructed in a year or a century. The foundations for a great future ought to be laid. While direct evangelization ought not to be neglected it should be remembered that our great commission is to *teach* as well as *preach*. We need a system of schools that, beginning with the elementary schools, shall lead through the gymnasium and the lyceum up to the theological school.

In building a great railroad it is usual to begin construction at both ends of the line. Following this analogy, something has been done during the last year in establishing elementary schools and a theological school.

At Pontedera, where we have an overcrowded chapel, built by the generosity of Dr. Goucher, there has been opened a day and an evening school. The preacher in charge, Brother Felice Dardi, has shown very commendable zeal and judgment. An apartment of six rooms has been rented and furnished at the expense of people in Pontedera, with the assistance of only \$60 from the Missionary Society. A very small fee is required for

tution, yet enough to make it a sacrifice for Catholic families to send their children to our school, when the public school is free. There are now eighty children in attendance, ranging from four to thirteen years of age. The system of instruction for the younger children is that of Froebel. For six months there has been an evening-school, which 106 persons have attended, most of them young men. One scholar was forty-eight years of age. I was present at the closing exercises of the school, when over forty young men received certificates of good conduct and proficiency in study during the term. The New Testament was used as the text-book in reading. The hymn-book used in our church services is also used in the school. Every body sings with

her of the church at Pontedera who was sick with consumption. He was living, or rather dying, with his wife and two children in two rooms over a stable. There was only one bed for them all. Through Catholic influence he had been refused admittance at the hospital. They offered to take care of him and his family if he would renounce Methodism, but to the end he refused. The members of our church contributed twelve cents a day for his support, and the wife had often to leave him alone to go out to work for bread. We saw that he was near the end, prayed with him, heard his expressions of faith in Christ, gave him some words of encouragement, with something more substantial, pointed upward and said, "A rivederei"—farewell till we meet again.



CITY OF FLORENCE, ITALY.

energy if not with elegance. All of the children attend the Sunday-school and induce their relatives to attend the services of the church. Before this school was opened only men came to the church services; now the women also come. The church is crowded full, and frequently many stand about the door in the street unable to enter; with larger church and school accommodations, and the baptism of the Spirit, we can easily capture that town, of about ten thousand inhabitants, for Christ.

This work has been done with an outlay of only \$30 per month by the Missionary Society, to pay the salaries of a gentleman and a lady as teachers. The wife of the gentleman also gives her services to keep the younger children in order. Will some one tell us how the same amount of money can be better spent?

Pardon a little digression here. We called on a mem-

ber of the church at Pontedera who was sick with consumption. He was living, or rather dying, with his wife and two children in two rooms over a stable. There was only one bed for them all. Through Catholic influence he had been refused admittance at the hospital. They offered to take care of him and his family if he would renounce Methodism, but to the end he refused. The members of our church contributed twelve cents a day for his support, and the wife had often to leave him alone to go out to work for bread. We saw that he was near the end, prayed with him, heard his expressions of faith in Christ, gave him some words of encouragement, with something more substantial, pointed upward and said, "A rivederei"—farewell till we meet again.

He went home shortly after, and our little church at Pontedera gave him a decent burial at their own expense. Yes, the Gospel still has power in Italy. At Palermo, also, twenty-two children have been gathered into the school and taught, without salary, by the wife of our preacher, Brother Conte. The expense of fitting up a school-room has been \$60. This school was opened only a short time ago, and under unfavorable circumstances. We are confident it will grow and be a great help to the work of our church at Palermo.

A school for girls has been opened at Rome, under the auspices of the Woman's Foreign Missionary Society, and conducted by Miss Emma M. Hall. It has twelve children. Mrs. Jennie F. Walling has recently made a prolonged visit at this school, and reports a gracious revival and the conversion of all the children.

A theological school has been opened at Florence.

This location is temporary, while we are obliged to hire a building. The comparative cheapness of rents, and some other considerations that need not now be mentioned, led to the temporary location of the school at Florence. But it has been the conviction of the writer from the beginning, a conviction that has been strengthened recently by the counsels of Bishop Fowler, that when we build our grand central institution of Methodism in Italy it must be at Rome, close up to the walls of the enemy's citadel. Rome has doubled her population during the last fifteen years. The present rate of increase is 30,000 a year. Rome will be a greater city in the future than it has ever been in the past. Rome is Italy, just as Paris is France. It is the center of all influences, good and bad. The Catholic Church has crowded the city with schools as well as churches. In 1870 there were only 5 Catholic seminaries in Rome for the training of priests. Now there are 15 Italian seminaries, 2 French, 3 American, 1 Armenian, 1 Bohemian, 1 German, 1 Greek, 2 English, 1 Irish, 2 Scotch, 1 Polish, 1 Asiatic, 1 Oriental, 1 Belgian, 1 Illyrian, 2 Teutonic, and 5 Jesuit: in all, 41. In 1877 there were 22 monastic houses in Rome; now there are 128. In 1870 there were only 9 clerical schools in Rome; now there are 117, wholly in the hands of priests, friars, and nuns. Out of a population of 405,366 there are 26,428 children in the communal schools, 18,743 in the clerical, and only 384 in the evangelical and Jewish. Is it not time for the great Methodist Episcopal Church to build an educational institution worthy of herself on one of the seven hills?

I am speaking to the church at large. Do not plan for a little school at Rome, and do not build any more small churches in large cities. They never can grow to be self-supporting. Has not the Methodist Episcopal Church another Isaac Rich, a DePauw, a Goucher, or a Stanford, who will build an institution comprising gymnasium, lyceum, and theological school at Rome? And let the women erect a girls' school that will accommodate at least two hundred students.

The building rented at Florence (*via* Lorenzo il Magnifico 24) serves as a residence for the presiding elder, Brother William Burt, and for the writer, and also for the purposes of the theological school. There are six students in attendance, selected from twenty who have asked to be admitted. In addition to the usual course of theological study the English language is taught, so as to give our preachers admission to our church periodicals and theological literature. The pastor and assistant pastor of our church in Florence are utilized in the work of instruction. We have our weekly class-meeting and by all means possible seek to cultivate the heart and conscience as well as the intellect, and train up Methodist preachers who will be "fishers of men." It ought to be thought superfluous for me to add that the use of wine, beer, and tobacco is strictly prohibited among the students. Another class of six or more will be admitted in September.

A bit of the experience of one of our students may be

interesting. He was a school-teacher, but lost his position by reason of his conversion. A fine position was offered him if he would remain in the Romish Church. He refused, returned to his native city, not far from Venice, and began to preach, as he had opportunity, to congregations of one, two, or three. His mother and sister have been converted at the cost of being turned out of doors temporarily. Twenty is the number of converts at present reported, and no missionary has ever visited the town. They are calling for a Methodist Church, and we intend to send this student to them during the summer vacation.

By having the students in the same house with ourselves we are able to study their characters very closely and to sift out the unworthy from the true. Three who were well recommended by ministers of our Conference were dismissed after short trial, having shown themselves to be utterly unworthy of the ministry. One especially, who had been employed for a time as assistant pastor, proved himself to be capable of almost any iniquity, and was speedily dismissed. It is far better to give these young men a probation here than in the ministry. It is less expensive, and less damaging to the Church. We are convinced more firmly than ever that the future success of this Mission depends upon this school more than upon any other factor, and we ask and expect the prayers and support of the friends at home.

We need money not only to build our institutions, but to endow them, to maintain professorships and scholarships, and to furnish a theological library. One hundred and twenty dollars will support a student one year. Who will help us? We need holiness still more. Who will pray that the sanctifying Spirit may come and abide with us, and make this school like the upper room at Jerusalem?

Florence, Italy.

Why Did Not the Reformation Succeed in Italy?

It is not generally understood how large a hold the Reformation of the sixteenth century in its earlier stages obtained upon the lands, like Italy and Spain, where it was afterward so completely crushed.

There were a number of reasons why Italy in particular might have been expected to take a deep interest in the new movement. It is well known that the revival of learning, in dispersing the darkness by which the papal pretensions had been so largely fostered, gave Romanism its severest blow. Renschlin and Erasmus necessitated Luther. But this resurrection of letters had begun earlier and proceeded further in Italy than anywhere else. Hence the flourishing condition of literature and classical studies throughout the peninsula gave good ground for hoping that religious reform would follow the intellectual.

Again, it is well known that the scandalous degeneracy of the priesthood was one of the main causes leading to the Reformation. But the corruption of the clergy was certainly deepest and their oppression most

intolerable nearest the center of their power. Hence, if Germany could be stirred to righteous indignation and determined revolt, much more, we might think, was this likely to occur in Italy. And history also would encourage the supposition. For nowhere had there been a more steady, long-continued, and strenuous opposition to popery through all the centuries than here at its very doors. The people of Milan, Turin, Florence, and Venice, seeing the monster near at hand, undisguised by the enchantment of distance, had bravely dared its power over and over, when countries further away were trembling. Here, then, of all places, we might reasonably have said, here, where light is strongest, where the priests are most thoroughly despised, where religious independence is a familiar thing—here, where Dante, Petrarch, and Boccaccio have written so stingingly about the Church, where Savonarola has thundered so eloquently against it, and where the council of Pisa, a century before, inaugurated the call for a radical correction of its flagrant abuses, here pre-eminently may the reformers anticipate brilliant success.

And for a time they found it. These causes could not but wield a wide influence and produce notable results.

The first considerable impression upon the mind of Italy in favor of the new cause was made in 1519 by Calvi, a bookseller of Pavia, who circulated extensively some of Luther's works. The productions of other reformers soon followed, many being smuggled in under fictitious names; Philip Melancthon, for example, being disguised as Ippofilo Terranigra, and in that garb doing much damage to the enemy before he was discovered. Students coming across the Alps to the Italian universities, or going beyond them to the German, did much toward spreading the new doctrines. German soldiers, also, who entered Italy in large numbers, aided the good cause in the same way. Travelers and letters passing between the two countries likewise contributed to the interchange of thought. Commentaries on the holy Scriptures began to be written and read with eagerness, various versions of the Bible were made, and in 1530 a translation into the vulgar tongue was printed at Venice.

The effect of so much sacred literature, upon inquiring, excited minds, could not fail to be great and most beneficial. Priests and monks preached boldly in the churches opinions quite at variance with the received superstitions. Still more openly in private houses was the Gospel proclaimed, and even in the papal States it became widely disseminated. Venice contained great numbers, including several of her senators, who were favorable to the Reformation, and was a sort of headquarters for the literary operations of the movement. Turin was but little behind her sister. In Modena the evangelical doctrines had spread so widely that it was called the "Lutheran City." The University of Bologna had a large number of laymen and ecclesiastics who showed the greatest zeal in the same direction, while the walls of Ferrara sheltered very many Lutherans of note and learning. Here it was that the Duchess Renée,

daughter of Louis XII., of France, a woman of great soul, generous heart, sound judgment, and firm will, warmly espoused and fearlessly maintained the persecuted principles.

Naples was extensively permeated with the reformed views, and in the neighboring village of Chiaga an evangelical circle was established which included among its members at various times many of the chief reformers. Their names are little known to fame. There was no one man raised up to do for Italy what Luther did for Germany, Zwingle for Switzerland, and Calvin for France. The dangerous honor of leadership was divided among a number, and since their efforts were not crowned with success history has been slow to do them justice. Yet they were a noble band, of distinguished attainments, and drawn from the highest ranks of society, much more so than in any other country. Illustrious women not a few cast in their lot with the movement, bravely enduring its hardships. Of these the most prominent after Renée were Isabella Manricha, Julia Gonzago, and Vittoria Colonna, ladies of noble birth and great celebrity. Of the men who stood forward in the movement may be mentioned Carnesecchi, secretary to Clement VIII.; Ochino, the most eloquent preacher in the peninsula; Paleario, the learned professor of Sienna; and the Valdez brothers, called the "morning star" of the Reformation in Italy, and contributing, perhaps, more than any others to its progress.

There were many also who sympathized with these in doctrine, but did not come out and declare themselves openly on that side. Some refused to join them through love of peace and despair of success in any attempt against Rome. Others, of hierarchical tendencies, clung to the old Church from fear of schism and attachment to the time-honored forms. Some of these even rose to the highest posts in the Church while truly evangelical and Protestant at heart. Cardinal Contarini is an example of this. He was a senator of Venice and an ambassador, held in the highest esteem by Pope Clement and by the Emperor Charles. In 1534 he received a cardinal's hat from Paul III. This he accepted against his wishes for the sole purpose of reforming the Church. He preserved his independence and spoke his mind freely in regard to the glaring abuses of the day. He resolutely opposed simony, advocated the marriage of the priests, and maintained that we are justified by grace through faith. His voice had great weight with the pope, and a council of reform was summoned at his instigation. But he found, we hardly need say, that the corruptions of the Church were woven into the system too closely to be removed. He was generous and just, humble and kind, upright in his life, sincere in his convictions. He made great advances in scriptural doctrine; but his philosophic and scholastic education restrained him within the limits of ecclesiastical authority. He died with firm faith in Christ, but submitted in every thing to the Church.

Illustrative of the same thing was the Abbot Folengo, who died at the age of sixty in the same convent where

he had taken his vows in youth. He was faithful in his monastic duties, but put no trust therein, and exhorted others not to. He longed for the reform of the Church, and published commentaries on the Epistles in which his sentiments were so plainly and forcibly expressed that his book was put into the *Index Expurgatorius*. Yet another book of his, on the Psalms, was reprinted by Gregory XIII. with scarce any alterations.

Still more remarkable was the case of Antonio Flaminio, 1498-1550, a man of great ability as poet, author, and commentator. His love to God was of the deepest, purest type; the Saviour reigned without a rival in his heart; his one desire was to devote himself and all his powers to the glory of Jesus. His writings overflow constantly with love to God and one's neighbor; nor is there a trace in them of any other expiation for sin save the sacrifice of Christ. They contain no address to the Virgin or the saints, and no mention of purgatory. He believed in the doctrine of justification by faith alone, and his paraphrase on the Psalms contains the very essence of the gospels. He was a member of the "Oratory of Divine Love," formed in Rome for mutual assistance by those who were sincerely pious. He was universally beloved by all classes for his genial disposition and truly Christian character. He was an admirer, encourager, and friend of the prominent reformers of Italy, and was deeply mourned by them when he died. So likewise was he intimate with many of the cardinals, even Caraffa, the fierce persecutor, praying with him at one time for his recovery from sickness. He was offered the post of secretary to the Council of Trent, and accepted the secretaryship to Cardinal Pole, who went to preside. He defended the doctrine of the Real Presence and bowed submissively to the authority of the Church, not having courage enough, alas! to separate from her communion, though he saw she had departed from the Scriptures.

But others, the names of some of whom we have given, having more heroism or being less closely involved in their personal relations, did come out and declare themselves very distinctly for the Reformation. Congregations of believers were gathered in most of the cities, and some of the States were almost ready to raise the banner of Protestantism. Many of the convents were becoming infected with ideas dangerous to the Catholic doctrines, and some of the highest officials in the Church, cardinals, bishops, and others, were strongly suspected of heresy. Pious Catholics were full of hope that a reform would begin at the head and extend through all the members of Christ's body.

But no, it was not to be. The sick man rejected the remedies offered him, and, turning in anger upon his physicians, rent them in pieces. The papal power at length awoke to the magnitude of its danger, and, thoroughly alarmed by the numbers of the foe at its very gates, began to bestir itself in earnest. This was all it needed to do. For the strength of the Reformation, after all, was more in appearance and in prospect than in present reality. The great majority of the common peo-

ple were too indifferent, ignorant, and sensual to care much about it. It was impossible to arouse them to an abiding enthusiasm. They fully exemplified the fickle Southern temperament, quick to receive but not persistent to retain. Then such of them as were refined possessed that artificial civilization and false social pride which is ill-suited to accept the plain, humble truths of Christ's religion. Furthermore, the country was broken up into petty States, which were kept in perpetual distraction by the strife of factions and the devastations of war. These were unfavorable to the peaceful spread of the new opinions. So also in a marked manner was the national vanity, which caused all the divisions of Italy to rally round Rome, its natural head, and oppose whatever threatened to strip her of power. All the great families were connected with the papal court or dependent on its offices. So also most of the learned enjoyed pensions or held benefices. Hence a net-work of ties and interests bound nearly all Italy to Rome and presented a formidable task to those who sought their disconnection. To make it more difficult, and still further lessen the chances of success, dissensions crept in among the Protestants. They were weakened by divisions on the sacramental question—divisions which were increased by the ill-timed violence of Luther—and they also became infected with anti-trinitarian opinions, due, perhaps, to Michael Servetus. When we think of all these difficulties, and think, moreover, what must have been the almost overwhelming power of the hierarchy when fully aroused and exerted to its utmost, we cease to wonder at the overthrow of the Reformation.

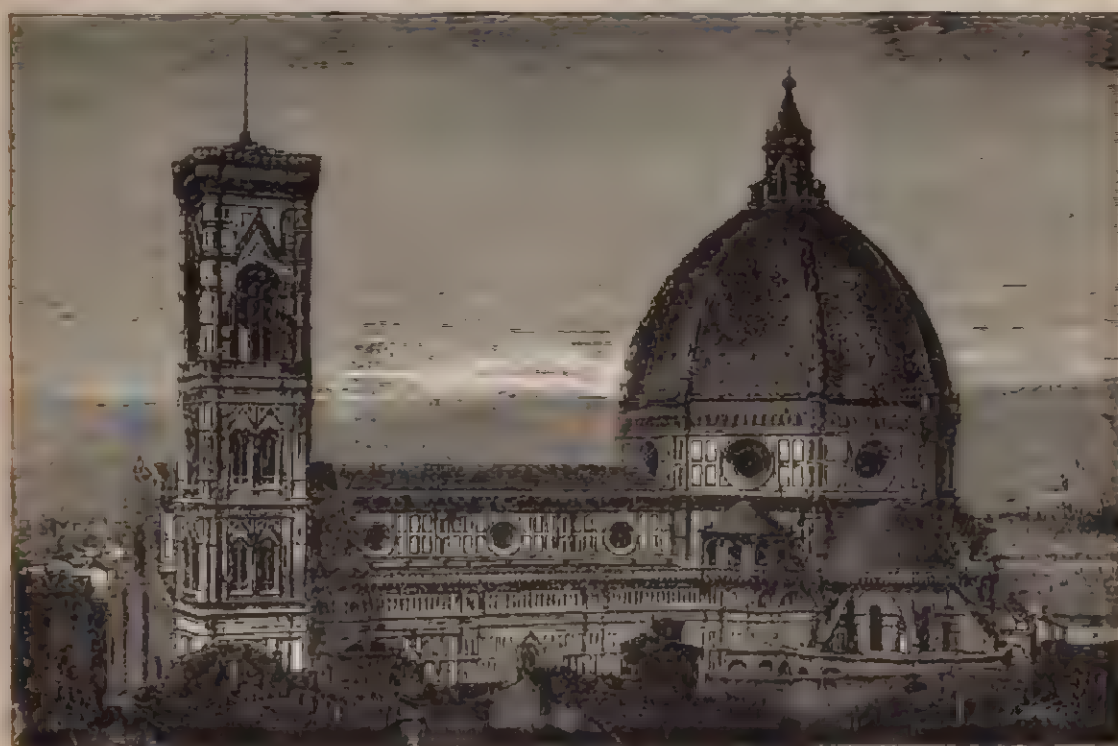
Its overthrow came about on this wise: The pontifical party, feeling that extreme measures were demanded, at last put forth all its strength and brought its whole influence to bear. It tried persuasion, intrigue, and cruelty by turns, now feeling its way with shrewd policy, now striking with direct and vigorous blows. In 1542 operations for suppressing the perilous heresy began to proceed in good earnest under Cardinal Caraffa, Paul III. being pope. Spies were sent out, many persons were entrapped, and the prisons were filled with the accused. Ochino, Martyr, and others of less note made their escape into Switzerland, but thousands fell. The Inquisition, re-organized on the Spanish basis in 1543, was the most efficient agent in the complete destruction of the Reformation. It was the salvation of the Roman Catholic Church. With scarce any obstruction it ranged through the length and breadth of the land, addressing itself to its work of death with hellish ingenuity. The details of its doings need not be recorded. At Milan, Mantua, and Cremona horrible barbarities were perpetrated. Lucca was attacked, and her best families compelled to fly to Geneva. Two hundred of the most industrious and peaceable inhabitants of Locarno were driven forth from their houses in the midst of winter. The destruction of the Waldenses of Calabria, in 1558, was attended with the most fearful cruelties. Demons could not have behaved worse. They racked their brains to discover the most dreadful modes of torture

and inflicted upon this simple, unoffending people, torments too fiendish to be described. The butcheries went on until the flourishing colony of four thousand souls was utterly exterminated. The victims for the most part met their fate without flinching, and gloriously won the martyr's crown. Professors and students in the universities, distinguished persons of high rank and learning, fell nobly in defense of their faith. Carnesecchi was burned in 1567, Paleario was hanged in 1570, others were drowned, strangled, and variously murdered. By the use of such vigorous methods as these we may well believe the Reformation was effectually crushed. Twenty years sufficed to do the work. It was mainly accomplished by 1562, though secret friends of the vanquished

The Present Protestant Force in Italy.

The *Annuario Evangelico*, or Year-Book of the Evangelical Churches in Italy, has appeared for 1889, and gives some details regarding these bodies which may be profitable reading.

To begin with the Waldensian Church. It appears that that body has at least 100 cities or towns, or country places, where there are churches or stations maintained by it. At Mounious, Pinerolo, and S. Secondo di Pinerolo, however, there are schools only. In Florence and Nice there are two churches in each city, and this fact being taken into consideration places the churches and stations of the Waldensian Church at 99. The



THE CATHEDRAL IN FLORENCE

opinions still remained in various parts of Italy down to the end of the century.

It is not true under all circumstances that "the blood of the martyrs is the seed of the Church." Where the persecution is sufficiently thorough-going and persistent it usually succeeds.

Where the common people are not of a sufficiently sturdy stock to appreciate pure doctrine and prize liberty the heroic efforts of a few high-toned leaders are of comparatively little avail.

If Italy ever becomes the seat of a true and successful reformation it will only be when the masses of her people shall have become permeated with sound education, and when there is a "free church in a free State."

J. M.

number of communicants is 4,074, which, divided in equal proportions, would give an average of 41 members to each church or station.

The Free Church has 40 churches or stations in various places, but in Galasso and Turin there are schools only. Putting aside these, and Camara not yet actually established, the number of Free Churches and stations is 37. Last year the number of communicants was 1,519. This gives an average of 41 for each church or station. And in this respect the Waldensian and Free Church were alike.

The number of churches and stations, and also the number of communicants, however, does not furnish the sum total of good done. There is, undeniably, a strong impression made in favor of the truth at funerals, where hundreds, and sometimes thousands, listen re-

spectfully and attentively and, oftener than not, appreciatively to the plain Gospel; also the truth spoken at school festivals and treats, the public conferences, the conversations of the colporteurs, the silent yet teaching tract, and, above all, the Scriptures themselves—all these means to the end are undermining error and sowing the seed of truth, which is certainly taking root in many and many a spot where it is but little suspected.

The Wesleyans occupy 58 localities, the number of communicants being 815, giving a mean proportion of 23 to each church or station. The Episcopal Methodists have 28 places of worship, or stations, and 920 communicants. The Baptists occupy 60 places, two of these being at Naples and 9 at Rome, and count 875 members.

During the year 1888 there were in the Waldensian body 6,218 persons ordinarily attending worship, and 49,795 occasional auditors, forming in all 56,013.

With respect to the stability of conversions it may be noted that, in the Waldensian Church from 1884 to 1888, about 2,646 members were admitted (men and women); but in 1888 of this number only 296 remained. In 1884 the members of the said church numbered 3,778, and in 1888 only 4,074. Thus the loss in so short a time was 2,350 persons.

This fact can scarcely be accounted for on the supposition that the havoc has been made by the recent visitation of cholera; neither can it be laid at the door of emigration, but must arise from some other cause. In 1886 the Waldensian Church closed the year with 4,061 communicants. In 1887 it admitted as members 558, closing the year, however, with 4,005 communicants. Therefore if, on the one hand, 558 were admitted, on the other 614 were lost.

It is to be regretted that the stability of the professing converts belonging to other denominations cannot be shown here; but there are no statistics given.

Respecting the day-schools the following details may be interesting:

The Waldensians have 25 schools, with 2,323 scholars, averaging 93 pupils for each school. The Free Church 9 schools, with 1,094 scholars, averaging 121 for each school. The Wesleyans 6 schools and 871 scholars, thus averaging 145 pupils to each school.—*Evangelical Christendom*.

Count Campello.

Those who have kept themselves informed concerning religious movements in Italy will readily recall the stir produced a few years ago by the abandonment of the Roman Catholic Church on the part of Count Enrico di Campello, at that time, 1881, a canon of St. Peter's, an apostolic prothonotary with ample revenues and bright prospects of rapid promotion. He was followed by much persecution and, as is customary, many false accusations. But he bore himself with credit and stood firm, though his weaker companions one by one went back. Baron Kendall, the Prussian Ambassador,

hid him for two weeks in his palace as the only means of preserving his life. He seemed at first disposed to connect himself with the Methodist Episcopal Church, but after a little, deeming it best, perhaps, to wait till the worst of the storm had passed, and hardly knowing yet exactly what course to take, he withdrew to England and was lost sight of for a couple of years. In 1883 he returned to Italy and settled in his native district of Valneina, in Umbria, where, collecting around him his friends who had remained faithful to the cause, he began to lay the foundations of a Reformed Catholic Church. Since then he has planted five mission-stations and has lecture-halls in a large number of towns and villages.

Mrs. Julia Robertson, writing to *The Sunday-School Times* from San Remo, furnishes the following interesting account of what has been and is being done:

"The work is carried on by four faithful priests and by a number of young men as evangelists and students for the ministry—men of culture and intelligence, who are in touch with the world around them, and who, as advocates and doctors, have an influence that an ordinary priest could hardly gain. The whole populations of these places seem to be with them. In many places halls for conferences have been lent them; and in Arnone, Count Campello's native town, the municipality have given him for nothing the site on which to build the first church. This movement in Italy is not a solitary one. It is in connection with that greater one of Catholic reform that is working in so many countries under the name of the Old Catholic. Being in communion with that Church it is the intention of the reverend count and his friends, when the time comes for the students to receive ordination, to send them to do so at the hands of the Old Catholic bishops of Holland. But this is a matter they do not wish to hurry in, since they have great hopes that, before the necessity for ordination arises, one of the Italian bishops, whom they know in his heart to think as they do, may yet find manhood enough to follow his conscience and become one of them.

"During his conferences at San Remo Count Campello was our guest. I was beyond measure struck with the marked change that had come over him. The unmistakable priest's look that his face once wore had entirely disappeared. The anxious, fitful expression was all gone, and a contented restfulness filled his eyes and lit up his smile. I could not restrain myself from remarking on the difference, and he answered, 'No wonder. Then I was sitting in an awkward seat; now I have one that fits me.'

"A great deal of the foregoing was explained by the 'ex-canonico' to the packed crowd who listened to him with rapt attention. Nearly two thousand persons, mostly men, were crammed into the small theater in which the lecture was given, while many hundreds more were outside unable to gain admittance. The count was supported by men of all parties and churches; for all, of no matter what creed, must desire to see Italy religious. Those who have lived much in Italy cannot

help the conviction that all men of intelligence and patriotism are now outside the Church of Rome. They have left it for political and for moral reasons. They know by experience that they cannot remain within its pale and be true and loyal subjects, and also that its teaching and influence lead to laxity in morals in all the events of life. In discarding the Church of Rome, however, there is the danger that they will also discard all religion, and drift into infidelity and, what perhaps is more hopeless, indifference. Still that danger may yet be averted, for there is in nearly all Italians the expressed wish for 'a religion we can believe in.'

"This deep-seated desire was certainly shown by the manner in which the speeches of Count Campello and of his able young evangelist, Signor Ugo Janni, were received. We were quite prepared for the enthusiastic applause with which those parts of the speeches were received which were destructive—such as when Count Campello declared that he had broken with the Vatican because his conscience was weary of hypocrisy and his intellect of slavery, and because he wished to be able to be a good Christian without being enrolled among the enemies of his country. But we were not prepared for the continuous approval which met the constructive portion when, in burning words, he showed the need of Christianity, adding: 'Drive out the papacy if you will, but replace the pope by Christ and the syllabus by the Gospel.'

"The interest roused by these two men—the elder a martyr for conscience' sake, the younger his earnest helper and disciple—was shown throughout the whole six days of their stay in San Remo. In the streets, in the shops, rough men would salute him as he passed or

stop him to grasp his hand. One of the three liberal popular papers published in the town gave the whole of the speeches *in extenso*, and was obliged to throw off over three thousand copies, instead of the usual six hundred. And, what is better still, some of the workmen's guilds invited the count to return, offering him the use of one of their large club-rooms in which to lecture, being anxious 'to hear him again on this matter.'

"Reformed Protestant Churches are neither few nor inactive in Italy. Great is the good they do; and yet they do not make all the headway that we should desire. They are looked upon as a foreign importation, and however much we may ourselves sympathize with their mode of working we can understand that they may not suit the needs of all alike. Then they are known as 'Protestant' Churches, which word the priests have taught the people to believe is synonymous with 'atheist.' None of these objections can be urged against the work of Count Campello. It is Italian, it is called Catholic, and it preaches Christ. We may therefore hope that it may in course of time be accepted by Italy, and a grand

Reformed Catholic Church become the Church of the land."

Gavazzi.

Alessandro Gavazzi was born in Bologna in March, 1809, so that he was nearly eighty when he died. At the age of sixteen he entered the monastic order of the Barnabiti, and at twenty was sent to Naples as professor of rhetoric. Soon after he began to preach. His sermons, full of patriotism, mixed with aspirations toward



LOGGIA DE LANZI, FLORENCE.

something purer than what the Church of Rome was, attracted the attention and the displeasure of the Curia Romana, and Father Gavazzi would have paid dearly for his bold speaking had it not been for Pius IX., who for a moment at that time had some inclination toward liberty.

In 1848 we find Gavazzi alongside with another Barnabite monk, the famous Mgr. Bassi, one of the most ardent patriots of that momentous time. When the news of the revolution in Lombardy reached Rome, where they were, Gavazzi went to the Capitole, delivered a discourse in commemoration of the heroes fallen gloriously in Milan for the freedom of their country, and excited such an enthusiasm that for two months the Colosseum had to be used as the gathering-place of the multitudes that flocked to hear him. Pius IX., who had proclaimed the constitution, willingly or unwillingly withdrew it, and cursed the same attempts for the freedom of his fatherland which he had blessed a few months before. The papal treason seems to have opened the eyes of Gavazzi, and laid in him the first germ of the conviction, which grew stronger year by year, that freedom and the Vatican could never go together. By that time the war between Piedmont and Austria was fairly begun, and Gavazzi hastened to Bologna to stimulate the patriotism of his fellow-citizens. The Bolognese still remember his ardent, heart-stirring appeal when, with his magnificent, powerful voice, he addressed ten thousand people that were cramming the square before the church of S. Petronia. The feelings of the crowd were moved to such an extent that men and women were seen, in large numbers, emptying their purses, giving their watches, their chains, their ear-rings, etc., and piling them up before his feet. The same success Gavazzi obtained in Piazza S. Marco (Venice) some time after.

After having taken part in the battle of Vicenza, Gavazzi went to Rome, where the republic had been proclaimed. The city was stormed by the French troops after a heroic defense. Mgr. Bassi was arrested and soon after (August 9, 1849) shot by the Austrians. Gavazzi would have shared his fate had he not providentially escaped and taken refuge in England. The death of his bosom friend, the treason of the pope, the new oppression of his country, filled the heart of the exile with deep sorrow and indignation. This must be borne in mind to understand the bitterness of the speeches he delivered in many places. In 1851 two volumes of his discourses were printed in London, under the title of *Orations by Father Gavazzi*.

During some years Gavazzi traveled through England, Scotland, Ireland, United States, Canada, holding meetings, every-where exciting great interest, and awakening bitter opposition in the Roman Catholics, as was the case in Quebec, where he ran the risk of losing his life. From 1860 to 1867 we have the various expeditions of Garibaldi, during which Gavazzi acted as his chaplain. During one of the fights which took place in Sicily one of the officers being mortally wounded, Gavazzi should-

ered him and carried him away from the battle-field. The red shirt the chaplain had on that day, stained with blood, is now deposited at the museum of Bologna. Italy was made one and free, but the pope was still reigning. Sharing the conviction of his general, Garibaldi, that "the priest is the unreconcilable enemy of Italy," but, knowing that infidelity would never overthrow his power, Gavazzi turned his whole attention toward fighting popery on religious ground and with the Gospel.

In 1859 he had formed the project of founding the National Catholic Church in Florence, but he had been too long with the Protestants to be really satisfied with half measures. In 1865 he, along with the late Dr. De Sanctis, planned the union of the various denominations that had been imported into Italy into one Italian evangelical church. That attempt failed, and 1870 finds Gavazzi at work among the free churches of Italy, twenty-eight of which united to form the union of the free Christian churches known afterward as the Free Church of Italy.

By way of explanation I may add that the free churches of Italy were, previous to the year 1870, scattered congregations of brethren, evangelized by men supported by the brethren of England and Switzerland, and without any connection with one another. How repeatedly after 1870 Gavazzi visited Great Britain and America, to plead the cause of that which he called, in his own way, "my baby church," is well-known. Appointed professor of the theological seminary of the Free Church in Rome, he divided the time he could spend at home between the chair and the pulpit, occasionally visiting the congregations and stirring them up with his eloquent addresses. This year, the seminary having been closed, he was giving more time to preaching, and was just preparing a series of conferences when the messenger of the great King came. On the very day on which Victor Emmanuel, eleven years before (January 9), passed away, Gavazzi died. Full of vigor, stronger than many a young man, he was finishing his luncheon at one o'clock; a few minutes afterward he was no more. His often-repeated wish to be spared a long illness was answered. Another of his wishes was complied with by his friends—his body was incinerated. All the Italian-speaking ministers in Rome, along with the Scotch and German pastors, were present at his funeral. His colleagues of the committee of the Free Church came also from Leghorn, Florence, Milan, and Venice. Mr. McDougall, his long-trying friend, was present also, and a fair representation of the various churches. The service was very simple, being held in the not very large hall of the seminary. For the 1st of February the Evangelical Alliance Committee have convened the churches to a commemoration service, in which will take part Mr. L. Conti, Dr. Gay, and Dr. M. Prochet.

It is perhaps a little too soon to speak of him and of his work otherwise than by a mere historical sketch. Yet I venture to express my opinion, and give it freely

for what it may seem worth. Gavazzi has himself dictated the inscription of his monument—"Alessandro Gavazzi, *Patriotta Cristiano*." A Christian patriot—a fine name, and I think he is fully entitled to have it. Few hearts in Italy have burned with a more intense love for his country than his, and certainly he has not spared himself to serve the patriotic cause. *He has done what he could.* It is as much as can be said of any man, without falling into the high-sounding phrases that always make upon me a painful impression, as if one wanted to make up for the want of feeling by sonorous words.

He served the gospel cause with all his heart, too, and as well as he knew.

but, though it may appear strange, it is nevertheless a fact that, when he came to it, his great hold of the people seemed to be lost. Were it not so, how could be explained the fact that the man who moved the thousands on the squares at Bologna and Venice, who still in Rome filled his chapel each time he gave a conference on a semi-political subject, was reduced to an audience of 15, 20, 30 people when he preached the pure Gospel? While no one else would have mustered an audience to be compared with his to hear a semi-political discourse, more than one evangelical preacher in Rome had three times as many hearers as he had when it came to the plain gospel preaching. This I say not by way of disparagement; God forbid; but



FONTANA DELLA AMMANATI, FLORENCE.

The course he selected and followed—was it the best, the most efficient? I have great doubts about it. I am rather inclined to say distinctly, No; and since I have said so much I must explain myself.

Father Gavazzi, by his great eloquence, his patriotism, his friendship with the Italian hero, had acquired a fame and an influence which might have been much more felt in Italy if he had not identified himself with any particular Protestant Church. His mission was to pull down the errors of Rome, to unmask its treacherous work, to knock to pieces with his mighty power the iron bonds that popery still maintains around the neck of so many millions of Italians. In this he excelled; he had no equal, and will perhaps have no worthy successor. But to do that most efficiently it required of him to remain Father Gavazzi. I do not mean to say that he could not preach the truth, and preach it eloquently;

simply to explain the above expressed opinion, which will certainly startle more than one of my readers. If what I have said were not true the congregation of the Free Church in Rome ought to be the largest of all the evangelical bodies of the capital, and that is far from being the case.

So, until better reasons are brought forth, I shall stick to my opinion that Gavazzi would have rendered greater service to the cause of evangelization at large had he remained Father Gavazzi, or even Alessandro Gavazzi, with no ecclesiastical tie, going about delivering his fiery orations, and every-where pointing to the Bible as the only means of strengthening the acquired liberty and of obtaining a superior one—that of God's children. During these last eighteen years he would have spoken to millions of Italians. Who can tell what might have been the result? It is a melancholy fact,

but a fact, that even our most liberal men are not prepared yet to face an identification with a Protestant Church. A striking proof of it we had at the funeral. Several journals of the city had related the death of Gavazzi and announced the hour of the funeral. There are in Rome by thousands men of liberal principles, men who spoke highly of him and praised his patriotism, and yet not one of them was seen in the hall to pay a tribute of respect to the memory of the man who had done so much for his country; and this is the more striking to me because I saw, three years ago, in Pisa, the authorities of the town and its most distinguished citizens taking part in the funeral service of Dr. Chiesi, who, however, was also a convert from Romanism.

Nevertheless, and notwithstanding, a great champion of the cause of the Gospel in Italy is fallen. In this we all agree: in saying that he was at heart what he wished to be expressed on his tomb—*patriotta Cristiano*.—DR. MATTEO PROCHER, in *The Church at Home and Abroad*.

Roman Catholic and Protestant Missions Compared.

REV. JAMES MUDGE.

The history of Roman Catholic Missions—by which we mean the efforts of the Roman Catholic Church, from the Reformation to the present time, to evangelize non-Christian countries—is a record of self-denying labors rarely paralleled and perhaps never surpassed. In America among the red men, in India, China, Japan, the Indo-Chinese peninsula, and in some parts of Africa, the patient toil and heroic devotion of these missionaries, together with their courage and constancy in the midst of severest persecution, have won unstinted praise even from their opponents, and added new luster to the cause of our common Christianity.

But the critical observer, in the midst of his admiration for so much endurance and daring, finds his heart saddened to see these noble qualities in so great a degree wasted and the results that might otherwise have flowed from them made impossible because of the mischievous methods employed. The best endeavors have been largely neutralized by the false system to which, in spite of all experience, the Roman authorities have clung. While Protestant missionaries, who in the earliest days of the enterprise fell into many of the same errors, have steadily worked themselves clear of their mistakes, the Romanists have kept on, without change, in the old ways handed down to them from the Middle Ages, and in consequence are falling further and further behind in the race.

At present the number of converts from heathenism in the Roman Catholic Missions is practically the same as in the Protestant Missions. The Rev. James Johnston, Secretary of the London Missionary Conference, after a very careful and candid examination of the subject, taking his figures from Roman Catholic official documents, makes the number of their adherents in

heathen countries in 1886 to be 2,742,961. For the same year the closest calculation that can well be made of the adherents or nominal converts in the Protestant Missions to heathen countries makes the number just about 2,700,000, or almost precisely the same as the other. But the former, it should be noticed, are the result of almost three centuries and a half of labor, while the latter have almost all been gathered within the past hundred years. And such is the present condition of affairs and the unmistakable trend of events that there is no risk in confidently affirming that Protestant Missions will soon distance the Roman Catholic in every element of true prosperity and solid growth.

Compare the number of workers now in the field. The Roman Catholics have 2,822 European missionaries, and they count among these not simply the bishops and priests, but lay brothers of the various orders, nuns, sisters of charity, etc. We have, at the least, 3,000 ordained missionaries, besides 2,500 women and about 800 laymen, or a total of 6,300, which is more than twice theirs. Furthermore, we have about 2,400 ordained native ministers, while they report only 752 native priests. Inasmuch as the actual work of gaining converts in any large numbers must be mainly committed to the children of the country itself rather than to foreigners, this last item is exceedingly full of significance.

If we compare the amounts of money raised for Missions in Protestant and Roman Catholic countries we shall also get important light as to the reason of our greater present advances. The "Society for the Propagation of the Faith," which is so far the chief that it may almost be called the only organization which raises funds for the support of Roman Catholic Missions, was founded at Lyons, France, in 1822, and has been gradually extended into nearly all the countries of the globe. Its members pledge themselves to pay one *sou* (less than a cent) a week, and to recite a short prayer every day. It publishes a bi-monthly periodical, of which more than 200,000 copies are issued in nine languages. Its receipts up to 1838 were \$1,000,000. It collected for that year \$200,000. By 1868 its receipts had risen to \$1,000,000 annually, and in 1886 it raised \$1,350,000, of which France contributed two thirds. But the foreign missionary societies of Protestant Christendom, though representing a much smaller population, raised in 1886 the sum of \$10,714,000, or eight times as much as the Roman Catholics.

Another advantage which we Protestants have is that the most powerful progressive nations of to-day are on our side. Just as in the sixteenth century Spain and Portugal were the great commercial powers of Europe, under whose banners Roman Catholic Missions advanced to the ends of the earth, so now Great Britain, Germany, and the United States have the leadership of the world, and on every coast give prestige and protection to those who preach the pure Gospel of the Son of God. Out of 21,000,000 tons of foreign shipping 17,000,000 belong to Protestant powers. To-day Protest-

ant powers control more than twice the population controlled by Roman Catholic powers, or 468,000,000 to 217,000,000, whereas one hundred years ago they were almost exactly equal in this matter.

Still again, our rate of increase in the main mission fields has been of late, and promises to continue, much more rapid than theirs. In Japan, for example, they count a population of only 30,000, largely gathered from their ancient adherents, while our church membership at the close of 1888 was 25,500, increasing at the rate of four or five thousand adult baptisms yearly; and 25,500 communicants, mainly in Presbyterian, Congregationalist, and Methodist Churches, must mean a population of much more than 30,000. Nor can there be any reasonable doubt that in a few years Japan will be a Protestant country. Much the same is true of India, save that it will be a longer time before it is converted. But Protestantism will surely dominate it, and in only twenty years more, at the present rate of growth, will overtake the superior numbers of the Catholics won by three centuries of labor.

With more men and more money, greater national or commercial prestige, and a higher rate of growth all on our side it requires no prophet to perceive which form of faith will ultimately prevail. And, as before intimated, the fundamental reason for their failure manifestly lies in the blindness and folly with which they persistently cling to their false, mistaken, outworn method of work. That method, closely interwoven with the whole spirit and genius of the papal Church, is defective in three main directions.

First, it is too *political*. Throughout the history of the Roman Catholic Church it has been a leading feature of its policy every-where to lean very heavily on the secular arm, to depend closely on some civil government, to trust largely to diplomacy and intrigue and military power for the advancement of its interests. Even Xavier considered this fundamental, having it for one of his maxims that, "missionaries without muskets do never make converts to any purpose;" and another Jesuit missionary, John Bolonte, says: "The truth of this maxim is confirmed by universal experience, that neither in the Brazils, Peru, Mexico, Florida, the Philippines, or Molucca, have any conversions been made without the help of the secular power." Times have changed since then, not so much of this sort of thing is practicable now, and Rome has learned to adapt herself a little to the age; but still her tendency is toward this same old error. In spite of the fact that the Congo Mission was ruined through its too great dependence on the King of Portugal, in spite of the fact that it was driven out from Japan and from China repeatedly because those governments would not brook its political plots and interferences with matters outside its province, it clings yet overmuch to the skirts of France, or of any other nation that will help it, and so gives rise to natural suspicions as to its ultimate objects. It would advance more solidly did it cut loose from these entangling alliances and put its trust alone in the living God and the word of his truth.

Secondly, it is too *despotic*. That is, it keeps its converts in the leading-strings of childhood, and takes no sufficient pains to educate and strengthen them so that they can stand alone. It does not fit them for or encourage them in independent aggressive action. It does not produce self-supporting, self-governing, self-propagating churches with an educated native ministry. The government must come wholly from outside, and all are trained to submit implicitly to authority. Hence there is the same stagnation and blight produced in its mission fields, like Mexico, Peru, and the Philippines, as in the older countries of Europe where it has had most undisputed sway. As an essential part of this repressive policy it refuses to trust the people with the Scriptures, scarcely ever translating them into the language of those among whom they work. And this point alone of contrast between its method and that of Protestant Missions universally would go far to account for the difference in the prosperity of the two. While so many of its practices are unauthorized or forbidden by the Bible it is not surprising that it does not dare to put that volume freely into the hands of those it wishes to keep in ecclesiastical serfdom.

Thirdly, it is too *ceremonial*. It lays the chief stress upon rites and forms, to the neglect of conversion and the promotion of a new life. Very little attention is paid to the preaching of the Gospel in the vernacular of the people. Baptism is supposed of itself to save them, and if they can be baptized in masses by the thousand all the better. It is not considered very important that they adequately comprehend the step they are taking or understand the meaning of the words they utter; all who will for any reason consent to take the name of Christian are counted as such. Great stress is laid on the baptism of dying infants of heathen parents, and tens of thousands of these are thus sent to heaven at considerable expense every year. Where so much is made of processions, pageantry, and outward show as in this system it is easy to see how natural it becomes to make undue concessions to heathen customs, to the spirit of caste in India, to ancestor worship in China, and to superstition and idolatry generally. That this has in many instances been done there can be no question. The Jesuits have been the chief offenders in this direction, and over and over again have they been complained about and roundly denounced for these practices by their fellow-missionaries of other orders. Such being the case, spiritual life and a change of heart being so little thought of, it cannot be wondered at that a large proportion of these converts are considered by those who have had best opportunity to know them as little if any better than baptized pagans. Nor is it surprising, since no proper time is taken to secure an inward basis for lasting success, that the rule has been with most of these Missions rapid progress at first and then a falling off afterward, while with the Protestant system the rule is a slow beginning, followed by a steady and abiding increase.

With a method so seriously flawed in the three direc-

tions indicated it is not surprising, though it is very saddening, to see the many splendid deeds with which the annals of Roman Catholic Missions are crowded comparatively fruitless, and the magnificent heroism exhibited on every page going largely to waste. It emphasizes for us the declaration of Paul, that something else is needed besides a good foundation to insure an abiding building. If wood, hay, and stubble be the materials put into the structure, when the testing fire comes that work shall be burned, and the builder, though he be saved himself, shall suffer grievous loss. Such loss, and for such reason, has surely befallen many of the Roman Catholic missionaries. And while we count their Missions worthy not of contempt or indifference, but of all respect, because of the high purpose embodied in them, we find more in them of warning than of pattern, less about them to imitate than to beware of. There is very little that they do which we do not do better, and we have no occasion for fear lest they should outstrip us. We are rapidly passing them, and we fully believe that the future is with us. There is every reason to believe that by the close of the next century the English-speaking race will number 840,000,000 if not indeed, as some calculate, one thousand millions. If then this race remains true to its great mission, as we hope and trust it will, the problem of the world's destiny will be solved. Through its enormous predominance and overpowering influence Christianity of the Protestant type will almost every-where prevail, and the Roman Catholic Church will so feel the constraining impact of that influence as to undergo such changes that it will scarcely be recognized for its old self. It will be reduced to the rank of a minor denomination, will feel the pulses of a new spiritual life, and will wheel into the line of substantial unity with the great host who here on this redeemed earth shall give glory and dominion and honor and power to Him that sitteth on the throne and to the Lamb for ever and ever. Such, at least, is our hope and prayer.

Romanism in Spain.

Dr. James M. Buckley, who has been traveling in Spain, writes to *The Christian Advocate* his views and observations concerning Roman Catholicism there. He considers it to be as superstitious and intolerant as ever it was. In regard to its morals he sets down the following deeply-interesting and important conclusions:

"The influence of Romanism on morality in Spain is, after all, the question of deepest significance. Making all allowance for many devout and conscientious persons in that Church who are earnestly trying to serve God according to the light they have, and whose consciences are only sophisticated upon the ceremonial requirements of Romanism, it is to be doubted whether any positive influence for good upon the morality of the Spanish people is exerted by the Church. Priests, as a class, are notoriously frivolous and profligate.

The hardest things we heard said of them came from Catholics, and no Protestant would dare to speak publicly of them as they are spoken of by their own people. In one great city the wife of a foreign consul, herself a Catholic, declared that 'there were but three or four priests in the entire Church in that city to whom an honest woman could confess.' The people consider the confessional, chiefly frequented by women, as an organized institution for the destruction of the family.

"Priests, when performing their mercenary services in the largest cathedrals, are often frivolous. In the Seville cathedral the most disreputable spectacle I ever saw in any religious edifice was presented by a number of priests, who were chanting the requiem for a deceased priest. They laughed and talked during the service, and even the leader, when not engaged in singing himself, joked and laughed with the rest of those who were unemployed, without any attempt at concealment.

"Some years ago a freethinker, named Garcia Vao, edited a paper in Madrid largely devoted to the publication of authentic cases of immorality committed by priests. He was very particular to have facts, and the record was extraordinary and awful. It revealed in many of the remoter villages of Spain, where no papers are published, a condition of immorality defying belief. In many of those villages there are few besides the priest who can read and write. The people are crushed, and there is no one of sufficient influence to protest against these immoralities. As the record weekly increased it became necessary to dispose of Vao, who was assassinated, no one could tell how. But other freethinking papers exist, giving many statistics of the sort. Individual acts of immorality occur among the ministers of all denominations in all parts of the world, but among Protestants, except very rarely, they are not condoned. Corrupt priests in Spain are often passed off as mad. People despise them, and are themselves demoralized by the situation.

"The Sabbath is the great day for bull-fights, and from the most elaborate services in the cathedrals, closing at one o'clock, the people hasten to the bull-fight and spend the rest of the day in a manner incompatible with religion of any kind.

"The work done by Romanism every-where, of establishing a false conscience and of treating the whole subject of moral accountability on a sliding scale, giving absolution without holding the soul to its allegiance to God, has in Spain gone to the last degree compatible with human nature.

"Observe that it is not *denied* that there are many moral men in the Roman Catholic Church, and it is not *affirmed* that all priests in Spain are corrupt. But that the institution does not promote morality, does promote licentiousness and looseness of all kinds, I am compelled to believe, though more than willing to perceive the contrary if it existed.

"In addition the pecuniary exactions from the people are so great as directly to promote licentiousness. Fine

stories have been told of bishops and priests visiting the dying, in the cholera epidemic, where the relations between the people were illegitimate, and by a few words of marital ceremonies legitimizing the children. When it is considered that the expense of getting married is one of the chief causes of persons living in this way the halo which surrounded those visits darkens into a part of the general shadow which the moral and spiritual dungeon walls of popery throw over the whole region."

Our Mission in Denmark.

BY REV. KARL SCHOU.

The first member of the Methodist Episcopal Church in Denmark, Brother Lars Olsen, has gone to his reward. He died happy in God April 18, and was buried from St. Paul's Methodist Episcopal Church, Copenhagen, April 22, a very large congregation of members and friends being present, and addresses being made by the pastor and the superintendent of the Mission. Among the many tokens of love and regard may be mentioned a large and beautiful wreath of palm from the Quarterly Conference of which he, for over twenty years, was a member, and one from the Sunday-school officials and another from the scholars, for which he had been treasurer and secretary about twelve years. Brother Olsen was among the first to gather around Rev. C. Willerup when he, in 1858, began preaching in Copenhagen. Under his preaching he was converted and, together with his wife and nine others, joined the church on probation, Jan. 11, 1859, and was received into full connection Dec. 9, 1859, his name being the first in the church record.

After some time he became janitor for the small society, and colporteur of books. His engagement in a lawyer's office prevented him from continuing in this work, but after some time other work was given him, until he became intrusted with almost every thing the Quarterly Conference could give him of a financial nature, and in all he was faithful to the Church of his choice.

He died in his sixty-second year, happy in his Saviour and in the hope of a blessed resurrection.

Throughout the Mission the work of God is prospering more or less. Although the reduction in missionary appropriation for Denmark was the full 15 per cent, a lot which befell no other Mission of the Church than Denmark and Sweden, we have been enabled to continue the work as laid out last year and employ every brother appointed then and add one more to our number. This has not been done without considerable sacrifice on the part of the preachers, for whom it meant a reduction of 25 per cent., as rent, interest, taxes, and insurance could not be reduced; but it has been done without one single complaint. All felt ready to bear their part of the burden, and have borne it nobly, and the membership in the different charges have done what they could to relieve the brethren.

The work here in Copenhagen this winter has been

prosecuted with vigor by the pastor, O. Olsen, and a theological student, and 6 regular preaching places have been supplied with preaching once or oftener every week. Since New Year 34 have been received into full connection and over 60 on probation, and our 3 Sunday-schools in the city number over 1,000 children. If it can be done, at our next Annual Meeting the charge here ought to be divided into two or three separate charges, and a larger hall secured for our Mission on Norrebro. It is 44x15 feet and 9 to the ceiling, with an adjoining room 15x15, and in these rooms over 400 children are packed together every Sunday, and there we hold our services, and any one can easily imagine how unpleasant it becomes. That hall costs us 1,200 kr. annually. A better is greatly needed.

Since the dedication of the church in Odense exceedingly large congregations have listened to the preaching of our eloquent pastor there, Brother J. J. Christensen. The Lutheran priests are troubled; one, especially, has felt it his duty to warn his hearers most earnestly from going to hear our preaching, and has denounced us as false teachers, slandering us so that Brother Christensen had to call in person upon him, demanding that he should retract what he had said. That he promised to do, but did it in such a way that it required further explanations by our pastor, and he gave a lecture about Methodism, to hear which every available space in the church was occupied, and for which he afterward received thanks from many. A number have joined us this year.

In Veile there has not in many years been such an opposition to our work as now, and the reason is that sinners are being brought to Jesus and saved. But the opposition is not from the world; it is from those who will be called Christians from the Lutheran home or "inner mission." They are enraged, and denounce the Methodists to the deepest hell; the result is, of course, that more come to hear for themselves, and it happens that people will come one hour before the time for service to get a seat. Since New Year quite a number have been converted and over thirty have joined the church; among these a few, who has been converted, and April 1 was baptized in the presence of the whole congregation. We are thinking seriously of building an addition to our present house here in order to get a better hall, or church proper, for our services.

In Frederikshavn, where our Annual Meeting is to be held, blessed meetings have been held during the winter in the different preaching-places. Forty persons have been received into the Church on probation since New Year. Last fall a comfortable parsonage was built here, containing, besides the pastor's dwelling, two others to be rented out. A bell for the church tower has been ordered from Germany, and will be delivered in the middle of May.

From other charges equally good news might be reported. The Lord is blessing us with peace and prosperity, and the cause of God and our Church is making steady progress.

Copenhagen, May 7, 1889.

"Garenganze; or, Seven Years' Pioneer Mission Work in Central Africa."

BY ARTHUR T. PIERSON, D.D.

This story of seven years of pioneer mission work in the heart of the Dark Continent is another fulfillment of Victor Hugo's sagacious prediction that in the twentieth century Africa would be the cynosure of all eyes.

Mr. Arnot, the author, has not given us an ambitious narrative. It has all the *naïveté* of a son's letters to his mother, "homely" in the etymological sense. His work was strictly pioneer work, for he started to cross the continent on foot. Like Mr. Baldwin, in his late tour, Mr. Arnot dared to go in the apostolic spirit and on primitive principles, as set forth in the tenth chapter of Matthew.

Mr. Arnot sailed from Glasgow July 19, 1881. He began at once with his fellow-passengers to speak of things eternal. On the 20th of August he landed at Port Durban. After a stay of three months in Natal he began his journey northward, and at every stage of his journey met the continual manifestations of a loving and gracious Hand guiding and guarding him.

There were many things about Mr. Arnot's experience which are not only striking but savor strongly of that supernatural element so precious in a believer's experience; as when, for example, in a tremendous thunder-storm an electric ball fell at his feet, crashing against the earth with the sound of a cannon-ball, and yet he was unharmed. Again, he tells how at Shoshong a terrible drought threatened the crops, and the enemies of Christ sneered at the Christians, wondering what they would do without the "rain doctors."

Kama, the converted chief, called all his people to pray for rain. The Shoshongees invited the Makalakans close by to meet with them for all-day supplication. They refused. The humble disciples met, and toward the close of the day a long and drenching shower watered the gardens of Shoshong, but left those of Makalaka, lying beside them, dry and parched! The news of this miracle of prayer spread rapidly, and traders and others came in throngs to see for themselves. The Spirit of God quickened even Mr. Arnot's mortal body, and he passed through the most unhealthy season with scarce a touch of fever or fatigue.

Mr. Arnot's route was north-west from Durban Bay, through the Transvaal country; his course ran about seven hundred miles from the Atlantic coast, until he reached Victoria Falls; then it deflected further westward to Benguela on the sea, some hundreds of miles south of St. Paul de Loanda, and then due east to Garenganze, about one hundred miles west of Lakes Moers and Bangweolo. The distance traversed cannot be far from three thousand miles.

If any reader asks proofs of the reality of the Gospel's power let him read of Chief Kama and his people. See this converted ruler not only putting down the drink traffic in his own dominions, but forbidding it to go through his country; putting down revolting heathen

customs, setting an example of unselfishness and self-denial, and so winning the love of his people that though he is constantly warring against their heathenism they would, almost to a man, die for him. Mr. Arnot says one would see more open vice and immorality in High Street, Glasgow, on a Saturday night than in twelve months in Shoshong.

Mr. Arnot's secrets are open secrets. His faith made God's promises realities, "certainties to go by." He sought to let go all simple head knowledge of the word and get it learned and fixed in his heart. His faith begot self-surrender till he had no will or wish as to his future. The snare he most watched was the snare of his own willfulness. He feared to be led in his own paths. He was not afraid to plead the promises, and dared to look for their fulfillment, as when, all the water being exhausted, he mentioned to the Lord the promise, "Their water shall be sure," and a young man of the company immediately came to announce that three Nasaroa had brought plenty of water. Another of his secrets was *patience*. He remembered Dr. Moffat's parting advice when he left London: "Have patience, patience, patience." He found the natives taking months to decide what a white man would instantly settle, and moving as though they had eternity in which to act, and not time merely.

The love of Christ was not with him a love unto death only, but a living, active love; not a mere sentiment, but a principle of service. His bearing was such that he soon won both the trust and love of his Kaffir carriers and attendants. He had passion for souls. He honestly, with his whole heart, loved those Africans and longed for their conversion. It made him restless and impatient when all around him were so many who needed the Gospel and he could not converse with them. Whether this passionate desire to reach souls quickened his mental powers and stimulated his endeavor or not, by June 25, 1882, about ten months after he landed, we find him using the language of the Bechuanas in reading, conversation, and prayer, and after only about four months' struggle with that tongue.

The Malange (Africa) Mission.

BY REV. S. J. MEAD.

I feel like writing a few words of thanks for the constant arrival of THE GOSPEL IN ALL LANDS at our Mission. It is a blessing to thank God for. When I read of the glorious work of salvation that is spreading all over the world, the dear missionaries who are so faithful to the call, and how the Master is crowning them with glorious success, I stop as it comes to my soul. What can be said at Malange of the Master's work? Bless his name, the dawn has come to this most distant Mission in South Central Africa, where we for the first two years struggled hard against circumstances.

This year we see the clouds breaking; souls are coming in bringing their claim for salvation in the name

of Jesus. The plan of self-support works gloriously. We have in our family nineteen souls to be clothed and fed. Two of us do the hard out-door work, and we have enough to do; but by the hand of God we have supported ourselves, and, on an average, added to the mission property over two hundred dollars each year for the past three years.

You may ask, How about the soul-saving work? It is going on, thank God. I cannot say how, but Jesus knows. No one can work like him. A little of our daily life may give some light in regard to this:

We are up in the morning at four o'clock, about two hours and a half before it is light enough to work. W. H. Mead, one of the principal ones of our Mission, is at his bench or swinging the broadax every day that his strength will permit; you see before him an open book, and his plane is driven to and fro on hard African lumber. He rests a moment and glances at his Embunda grammar, getting out some of the tangles that will enable him to tell the heathen in their own tongue of Jesus. Sundays he preaches two or three times at the Mission; often goes out to neighboring villages to preach and teach in the evening; through the week he lectures one or two evenings with his magic lantern, which is a great help to the work, as all the views are Bible pictures.

Robert Shields is a young man from Ireland whose time is given to a small store, where he sells cloth and other articles to the natives for copper, which is indispensable to the mission work, as all of the trading with the natives is done with copper. His spare time is given to the learning of the language, in which he has been very successful, as it is shown by the natives, as they are awakening and coming to the light through his continuous testimony and teaching.

My niece, Bertha Mead, who was called back to life from the gates of death two years ago, has charge of our day-school; the blessing of God rests upon her in patience and love as she teaches. My wife and companion in this work is moved in tenderness and love toward these little wanderers that are so numerous among the heathen. We have gathered in a few, and the Father has given us a taste of the blessing that comes from rescuing these neglected little ones.

The last one added to our number was on Christmas. He is a sweet little fellow, two years old; he has a destiny before him that cannot be hid. The first thing that we noticed in this little baby boy that was uncommon was one day when he came into the chapel as we were about to have worship; my wife was at the organ, W. H. — with his violin, and myself with violoncello, when we noticed all the muscles of his face, his hands, and feet keeping time to the music. This comical sight caused no little confusion, and now at times, amid the laughter of the children around him, this baby will continue his swaying and time-keeping, seeming unconscious of things around him. He is nearly as white as ourselves, being half Portuguese. Africa may have a young Mozart coming to the front in a few years.

The wife of W. H. Mead one year ago had a severe attack of bilious fever; we thought the time of parting had come; we committed her to the care of the heavenly Physician, there being no doctor in the place at this time. After a few days the fever abated and she gave birth to a nice healthy baby boy. The mother recovered rapidly, and both now have usually good health. We had a grand day as we celebrated the birth of this little boy; also that of Miss Bertha, who completed her seventeenth year. A birthday in this land has more meaning than in old Vermont. We have more thanks, praise, and prayer in our hearts.

We are asked, Would it not be better if we could give all our time to this work? This we have done, and feel a loss at times that we have no more to give. We reach more souls in the various occupations that we now fill than we could to be in the teacher's chair all the time. But the time is now come when the children at our Mission need constant care and teaching.

We are asked, How is your health holding out? Generally speaking, our health is failing. We are obliged to go aside and rest this year more than two years ago. What are you going to do if your health continues to fail? Receive the gain St. Paul spoke of, if God wills.

This is a good country to live in; the fact is, we have borne more burdens, done more thinking, lived and encountered more in the past five years than one would in fifteen years in New England, and more than one will in ten years to come here, I believe.

Is there a remedy for this? Yes; give that poor pale-faced brother that has been doing pioneer work for the last four years a three months' trip down the cape, or a six months' trip to the Isle of Madeira, or a one year's trip to the White Mountains. One of these old missionaries well rested up would be worth, generally speaking, three or four new-comers. Some of these dear ones need this change. I remember of one brother saying he found it so sweet to have the privilege to wear out in the Master's service and not run out or rust out. I think that now nearly all, if not all who are at the front, have consecrated their lives for the redemption of Africa. My prayer is that their lives may be prolonged for this work if God wills.

To present Jesus to the heathen in this part of Africa has cost a number of lives, and will cost a number more. The trials and hardships were made plain to us as we stood before our dear Bishop. In Brother Grant's reception-room in Jersey City he said to us: "You will be called to suffer many things, perhaps hunger, want, and sickness, and you may come to a day when you are to be laid away in the hot sand and your brothers march on without you. Can you do this for Africa?" I knew he was not trifling with us. Through all this we have been more than conquerors through Him who loved us. We desire your prayers, that we may be enabled to continue in this blessed work till called home to meet our Jesus and the dear ones who have gone before.

Missionary Work in Palestine.

BY SELAH MERRILL, D.D., LL.D.

[Formerly American Consul at Jerusalem.]

Many intelligent travelers have expressed to me great surprise that the Americans had not established a mission in Jerusalem. They have asked why it is so, and why the field should not at once be occupied. Probably few persons are aware that sixty years ago the American Board made strenuous efforts to plant a mission there, and, after some years, saw fit to abandon the enterprise. These efforts extended over two periods, of four and ten years respectively, from 1821 to 1825, and from 1834 to 1844; and their record is one of heroic deeds, exposure to many hardships, disappointment, sickness, and death. The young wife of the now venerable Rev. William M. Thomson, D.D., known throughout the civilized world as the author of *The Land and the Book*, was the first martyr in that mission band. She died in 1834, and hers is the earliest grave in the quiet American cemetery on Mount Zion. Two years later her death was followed by that of another of their number, the beloved physician, Dr. Asa Dodge, who is buried near her in the same ground. When Mrs. Thomson died, her husband, like Abraham of old, did not know where he should bury his dead; but a person in authority kindly gave permission for the body to be buried in a certain piece of ground, and the spot is known now in Jerusalem as the American Cemetery. It is small, is inclosed by a high stone wall, and while I was in that city a benevolent gentleman in New York directed me to have prepared and placed over the entrance a stone tablet, and to have carved on it in large letters, in both Arabic and English, the inscription, "Jesus Christ said, 'I am the resurrection and the life.'" The deed of this lot is held by the American Mission in Beirut, whither the remnants of the Jerusalem band removed permanently in 1844. There is not now any American mission in Jerusalem or Palestine.

In those early days to which reference has been made Jerusalem was quite different in many respects from what the traveler finds it at present. European influence had not then been felt there as it has since; the country was every-where more unsafe, traveling was attended with many more difficulties and hardships, and it was impossible for foreigners in sickness, or even in health, to provide themselves with any comforts.

It should be said that the first Protestant missionary ever resident in Jerusalem was Rev. Levi Parsons, who arrived there January 16, 1821. (See Dr. Rufus Anderson's *History of Missions to the Oriental Churches*, Vol. I, p. 13.)

Two years later the English commenced a mission among the Jews, which work the London Jews' Society still carries on. Since that time the Church Missionary Society (English) has planted missions there, and we find also several independent workers, besides the Germans, whose efforts in missions, schools, hospitals, etc., are commendable.

The Palestine field is a peculiarly difficult one; and this remark is specially true of Jerusalem as an important part of that field. The English missions there have not made progress equal to the American missions farther north in Syria. Many candid Englishmen have told me that the methods of their societies and missionaries were not so well adapted as the American methods and missionaries to reach the people of that country. I could easily show the correctness of this view, although this is not the place for such a discussion, my present object being to explain why Jerusalem is such a difficult field for Protestant missions and for Protestantism in every phase.

Both the Greek and Latin Churches in Jerusalem possess a large amount of property. The great convents are said to be very wealthy; and it is certain that they are able to give liberal pecuniary assistance to the members of their respective churches. For instance, they give to each family of their communions free house-rent. With the convents are connected immense bakeries, and twice a week each family is supplied with bread. This, also, is gratis; and once a week, or at certain brief intervals, there is a free distribution of soup. I have known heads of families who owned houses to rent them and receive from the convent a house free of rent. There is no secrecy about this, and every one seems to think that such a practice is carrying out the idea of charity, or "alms-giving," which the Bible and the Church have commended. By the promise of material aid adherents are gained, and they are held faithful by the same means. To summarize a long chapter on the evil effects of such a system I will say that thereby religion is degraded, while life and character are not elevated. Among Orientals who have little conscience, and whose perceptions of right and wrong are not very clear, that religion is worth something which furnishes bread and house-rent free.

The evils have not yet been fully stated. Besides the Greeks and Latins the Jews, of whom there are more than twenty thousand in the city, have a corresponding system of charity which produces similar results. The Jews are divided into communities—as Russian, Austrian, French, etc. In the different countries of Europe money is raised every year and sent to Jerusalem, where it is distributed among the members of these respective communities. Each person receives from this source an annual stipend. This is called "Haluka" (a present), and corresponds to what the Greeks and Latins mean by "charity." The "haluka" attracts to Jerusalem, from different parts of the world, a great many Jews who otherwise would not go there. They know that they shall receive aid in this way, and they hope by some means to eke out a sufficient sum to enable them to live in the holy city.

In the manner now indicated the three great bodies—Greeks, Latins, and Jews—pauperize their people. So far as the Jews are concerned I know that some of their prominent men in Jerusalem and elsewhere consider the system to be unwise, and harmful in every way. It fos-

ters a spirit of dependence, not to say idleness; but the evil exists, and these men do not see clearly the way to correct it.

To the practice I have described the genius of Protestantism is diametrically opposed. Protestantism inculcates independence and self-reliance; it teaches that a man should pay for what he receives; that by honest labor he should earn the supplies needed for the support of himself and his family; that he should not receive aid, charity, or alms of any kind, except in cases of extreme need. The opposite system, indicated above, has poisoned the popular mind in Jerusalem so thoroughly that even those who are disposed to join the Protestant communion sometimes ask what material aid they shall gain thereby. In a word, where the drift of public sentiment is in favor of giving and receiving alms it is difficult to convince people that loaves and fishes, however abundant, do not constitute spiritual religion. It will be seen, I think, that whoever labors in Jerusalem as a Protestant missionary must exercise great patience and contend with very great obstacles.—*Sunday-School Times*.

Are Our Missionaries Too Comfortable?

One of the great stock criticisms on modern Protestant missionaries, brought forward ever and anon by all sorts of critics, some friendly, some quite otherwise, is that in these degenerate days they live too well, are too spaciouly housed, and provided with altogether too many creature comforts. They are told (chiefly by men who are taking things easy in England or America with several times their salary) that they should go barefoot, lodge in mud huts, eat about five cents' worth of food a day, and wear almost nothing. And they are assured that if they will only adopt this plan the admiring natives will at once become Christians by wholesale.

All this, we confess, seems to us extremely narrow and superficial. When we recall the long list of those cut off in their prime, or forced to retire with shattered health on account of the present limited degree of exposure and hardship to which missionaries are necessarily subjected in the unfriendly climates where they work, and then think how fearfully this list would be increased if all ameliorations of these hardships were taken away, we wonder that any man in his right mind can make the proposition. Should it be adopted great powers of physical endurance and animal-like strength of constitution would be the prime and indispensable condition of missionary life, and celibacy would become also a requisite. It is hardly necessary to say that if these qualifications were enforced the supply of missionaries would be much restricted, and many who have done the very best service would have been shut out at the start.

People who thoughtlessly catch up this cry, and imply that the heathen will flock to the cross whenever its preachers exhibit a proper degree of self-denial, expose

their ignorance both of human nature and of the history of missions. There are no such convenient and easily-applied short-cuts to the evangelization of the world as this. This method is in no respect new. It has been often tried, but the result has in no case corresponded with the expectations of its projectors. Its most eminent exponents, such as Wm. C. Burns, of China, and Geo. Bowen, of India, have publicly confessed their disappointment, and have refused to recommend others to follow their example.

We could write much on this theme, but it has been so admirably treated by the Rev. A. H. Blakesley, a High Churchman of Bishops' College, Calcutta, that we prefer to make a long extract from his admirable article in the *Indian Churchman*. Referring to the demand for more asceticism in mission life he says:

"There are two lines of argument on either of which this new ideal might be supported; the first, which has doubtless been the determining reason of those who have adopted it, that it could be shown *a priori* to be either right or likely to be effective; the second, selected by Canon Taylor, that experience has justified it. Let us, then, consider it from this latter side first. Following the recent utterances of Sir W. Hunter there appeared some remarks in a publication of one of the great missionary societies deprecating the verdict he arrived at, and showing that an appeal to results was still in fact favorable to the old-fashioned methods. The protest was not without foundation—a fact which the friends of the new attempts were themselves quite ready to acknowledge. They do not base their defense on results at all, and Canon Taylor is but a questionable ally if he diverts attention from what is in truth their strength to what may at present be shown to tell against them. For what are the actual facts as regards India? We may take four instances from the records of recent years (and it is with the *present*, not the *past*, conditions of Indian society that we are concerned). Mr. Bowen spent a long life in the native quarter of Bombay, adapting himself in almost every particular to the habits of the natives; he got admiration from his countrymen, respect and affection from the heathen—everything but converts. Father O'Neill, again, in another part of India, submitted himself with the utmost self-denial to hardships which few Europeans would be physically equal to bear; yet he likewise scarcely baptized a single person. The Salvation Army, with a reckless expenditure of life, which to many seems culpable, but which at any rate exemplifies the principle under discussion, has achieved results altogether inadequate to the effort made, and one still further minimized by a peculiarity in their principles; for by not insisting on baptism, involving as it does a final break with heathenism, they are enabled to number among their 'converts' many who under other circumstances would only be called inquirers. Lastly, the Oxford missionaries in Calcutta, starting under apparently most favorable circumstances, have succeeded in influencing, attracting, and propitiating, but not as yet,

to any considerable extent, in converting. There is no cause for despair in all this; rather, for those who believe in their principles, an incentive to greater activity; the effort is still young, the indirect effects may be incalculably great; doubtless no honest, still more no heroic, work is ever really thrown away; but the one thing to which the supporters of such attempts cannot at present appeal is the number of conversions.

"What, then, is the principle which should underlie missions conducted on this method? Not, surely, that an exhibition of asceticism for its own sake is likely to convert India; and this for two reasons. It would, in the first place, be to give a prominence and an independent value to what, in the Christian scheme of life, is only subordinate and useful as a means, and would, therefore, be a dangerous departure from truth; rather, the character brought chiefly into prominence must be the one which is capable of standing as the *summum bonum* of Christian ethics, the love of God and man. It would, in the second place, be to court inevitable failure; no European could for a moment hope thus to contend on his own ground with a Hindu fakir, nor would any Christian be likely to wish to do so. Asceticism, then, must find its use as a means to an end, or, rather, to two ends: first, for self-discipline, in which capacity, however, it is bound, as it values its own function, to remain buried in secrecy, and, therefore, valueless for aggressive purposes; secondly, in an aspect more familiar, perhaps, under the name of self-denial, it opens up opportunities of work which must otherwise remain closed. For it is obvious that while missions receive the niggardly support at present granted to them much work must remain untouched for want of means; hence a system of brotherhoods where each member was content with food and raiment might be established in double the number that missions on the ordinary footing could be, and much new work might in this way be started. Again, a willingness to undergo discomfort and hardship would open up spheres of work in the native quarters of large towns, or in districts where, as in Africa, the climate compels every man to carry his life in his hand. And the love which does not flinch from such sacrifices would be sure, without any conscious effort, to issue in greater sympathy with those for whose sake the work is undertaken, and so be likely to lead to greater results. It is in these ways that we should expect to see an increase of fruit from an increase of the spirit of self-denial among missionaries; for it is thus that the latter gains its ethical character, and thus, too, that it appeals to the native mind. Self-imposed austerity can only seem to them a weak imitation of the principles of their own ascetics; hardship cheerfully endured, when through them alone lies the road to a noble and unselfish end, is as different as possible from all they have seen in ordinary Hinduism.

"If this is so it is beginning at the wrong end for Canon Taylor or any one else to insist on a violent increase in the asceticism of missionaries. Let him use

all means in his power to excite in men an unselfish devotion to the work of salvation and an unconquerable determination to take whatever course leads most clearly to that result; we need not, then, be afraid of their failing to brush from their path whatever obstacles seem to bar the way.

"But to start from the opposite direction, and to advocate the adoption of ascetic principles as a means of gaining influence, instead of fixing attention on those positive and deeper qualities of mind and spirit which, even in ascetic missions, are what really impress the native imagination, can only result in failure. Influence, like respect, cannot be obtained by any short cut; to make it an end or motive is inevitably to lose it, while it will certainly follow work begun for other objects in proportion as those objects are themselves intrinsically noble and nobly followed out. Of influence, as of so much else in the Christian life, it may be said—

"Not here, nor there, but in a self forgot,
Greatness is found of them that seek her not."

"Whether among obstacles to success will be reckoned the wearing of English clothes and the consumption of English food, as Canon Taylor imagines, is at least an open question, at any rate as concerns India. English missionaries do not come to this country as members of an unknown race, nor can they by any effort make the natives forget that they have a white skin under their clothes, and are strangely subservient to mysterious laws of logic. They will always continue to be looked on as foreigners; and it is open to dispute whether they will be more likely to gain respect and affection by a futile attempt to obliterate this distinction than by a more self-respectful adherence to their own customs. The experience of the Salvation Army, . . . who have tried the experiment of dressing and eating like the people they work among, is certainly not encouraging. Canon Taylor accuses missionaries, groundlessly enough, of attempting to 'make Asiatics or Africans into middle-class English Philistines;' yet he himself advocates their trying to turn themselves into clumsy and out-caste Hindus."

Heathen Piety.

We favor our readers with the concluding portion of an excellent sermon preached by Dr B. H. Badley before the North India Conference at Bareilly, Jan. 13, and published, by request of the Conference in *The Indian Witness*. The general title of the discourse is "The Spiritual Possibilities of the Heathen." The first part shows that "the gospel message has been carried to the lowest and meanest of earth's peoples, and has brought about wonderful transformations of life and character." The second part marshals encouraging facts proving that "heathen people in every part of the world have responded praiseworthy to the claims of the Gospel." The third part discusses "the spiritual

insusceptibilities and religious capabilities of the people of India, especially those classified as heathen." The preacher goes on to say, "These people are essentially and primarily religious. This is shown in many ways:

"1. *In their worship.*—They are a nation of worshippers. Temples abound throughout India, from those on the far-away peaks of the Himalaya Mountains to the remotest point of the Madras Presidency; it is only when one has seen the temples of Muttra, Brindaban and Benares in the North, and the immense structures at Madura, Trichinopoly and Tanjore in the South, that he is qualified to speak on this subject; in comparison with some of these great edifices the ordinary village temple of the North-west Provinces seems but a toy.

"In more than one Kumaon valley nestle a score or more of stone temples, small, it is true, and rudely built, but still temples, proof positive that in some by-gone age the valley was the home of those who feared the gods and sought to please them. Besides, there is constant daily worship in the houses of the Hindus to an extent which we probably do not dream of; the rude clay image is quickly fashioned; grains of rice, sweet-meats, a *lota* of water are always at hand, and flowers of some kind are nearly always available—for no purpose so available as to deck the household idol. Herein largely lies the strength of Hinduism; if every Hindu mother would to-morrow abandon all worship at home the system would soon fall and be a thing of the past. The heathen father may not call together his family for daily prayers as the Christian does, but the wife and mother sees to it that the idols are not neglected; and her zeal makes idolaters of her children. The mothers must be reached before the nation can become Christianized. It is a cause of devout thankfulness that so many consecrated women are coming to India year by year to labor among their heathen sisters. There are Marys and Marthas, Phebes and Priscillas, Tryphenas and Tryphosas, Lydias, Julias and Persises in these cities about us as well as in the scattered towns and villages, and awaiting wealth of fervor and devotion, now lavished upon gods of stone and brass, that shall yet be turned toward the Lord Jesus Christ.

"2. *In their pilgrimages.*—Often long, weary and painful; often ending in death. It is something more than a passing whim or idle notion that causes a man to leave his home in Bengal or Bombay and make his way to Hardwar (where the Ganges emerges from the Himalayas) and then on up the roadless mountainsides to the sacred shrines of Kidarnath and Badrinath, where he may make his promised offering and prefer his darling request. Year by year, scores of these enthusiasts, men, women, and children, sicken and die along the road, and yet the tide flows on. A steamer full of pilgrims for Pooree may go down in the Bay of Bengal with the loss of all on board, but other pilgrims, undeterred by the fear of a repetition of the shipwreck, set out upon the same voyage to pay their vows at the shrine of Juggarnath.

"3. *In fasting.*—This is a well-known custom among the Hindus, and is observed in many parts of India with a carefulness, strictness, and zeal which are worthy a better cause. On certain days of the year millions of Hindus abstain from food from sunrise to sunset.

"4. *In keeping vows.*—Illustrations of this abound on every hand and need hardly be cited. On many a mountain summit, where the road cuts the ridge, pieces of cloth are to be seen tied to the branches of a tree, each piece telling of a vow fulfilled. The devotee who holds up an arm until the limb is stiffened, never more to be restored to its natural place; the man who measures his length along the dusty road to a certain temple, the recluse in the jungle—these and others show that these heathen people have not only a willingness to make vows to their deities, but a strength of purpose to keep them.

"5. *In large gifts of money offered gladly at the shrines of gods and goddesses.*—Who can estimate the value of the offerings made to-day in the many temples at Benares? Who can tell the value of all the offerings thus presented to-day in the various temples throughout India? The Hindus are good givers. The fact that so many thousands of priests are supported year by year proves this. The people repair to the shrines faithfully and do not go empty-handed. In the midst of many a tray of sweet-meats presented to the idol lies a piece of silver. Millions of pice are daily offered in the name of some favorite god by those who can ill-afford to give even so small a sum. Such giving shows, as nothing else could, the capacity for self-denial which the ordinary Hindu has. Mr. Sumant Vishnu, of Bombay, gives it as his opinion that the Hindus spend from 5 to 15 rupees each per annum on religious rites.

"6. *In spiritual-mindedness.*—Who among us does not recall some devout Hindu, with whom he has come in contact in the course of his missionary experience, with face full of eager questioning, with a mind accustomed to thinking on spiritual subjects, and a heart yearning to find rest? There are many such all over India; some on the threshold of the kingdom of Christ; others, alas! still groping in the darkness, never having had the gospel message explained to them. The people about us have a capacity for soul culture.

"In almost any season of the year, if you will walk carefully across your compound, even where at a cursory glance you see nothing but grass growing out of the *kankar*-filled soil, you will find on a closer examination that the tiniest flowers of most pleasing hue and of delicate pattern abound on every side. It takes stooping to find them, but when found their delicate beauty is beyond comparison. Even so I have thought in the midst of the bloody sacrifices, the wide-spread idolatry, the gross ignorance, the heathen rites and ceremonies of India, we find conjugal fidelity, love of children, obedience to parents, and other sweet and gentle virtues developed often to a surprising degree, giving us an earnest of what we may expect when the

genial dews of the Holy Spirit's precious influence shall fall upon these hearts. It seems almost a miracle—a yearly miracle—that these plains about us do not lose their productiveness, that the fields should continue to be plowed and reaped century after century, millennium after millennium. In many western lands we see the soil wearing out and refusing to bring forth seed to the sower; here in India our kind heavenly Father, night after night, touches with loving hands the dews as they fall upon thirsty fields, and year by year he miraculously enriches the clouds that descend with copious showers. The millions are fed. How easy will it be for him who so wondrously loves this people to send showers of blessings upon waiting souls, rivers of grace that shall flow through countless hearts, showing forth his thoughtful love and his almighty power and bringing forth spiritual harvests of unspeakable beauty and value!

"In view of these and various other considerations, which no doubt have suggested themselves to your minds while I have been speaking, it is not strange that Bishop Thomson, eloquent, sympathetic, far-sighted, in his address at the organization of our Conference, years ago, should have spoken in such glowing terms of the bright prospects of Christianity in India. Speaking of India's sons, the eloquent Bishop said: 'Hypocritical, false, ungrateful, from the oppression of ages, they may be; but in their breasts is gentleness and patience and love, while religion enters largely into their national life. They have characteristics which, if sanctified, would enable them to enjoy the plenitude of grace. Europe is too proud, America too worldly, and both too materialistic. India, brought to Jesus, may lie, like John, in the Master's bosom. Is not the Indian mind, too, peculiarly adapted to our form of faith? It needs something to arouse it from its fatalism, to teach it the immutability of moral distinctions, the moral quality of intention, and to inspire it with a sense of human responsibility. It is adapted also to our type of piety—the emotional, the hopeful. It demands, too, our form of propagandism; we employ lay agency, we teach men to preach Christ crucified so soon as the divine coals burn within them. We have a system of itinerancy just fitted to set fire to these plains.'

"It is for the salvation of such a people that you and I are laboring. Could we find a better field, one more attractive or inspiring? We are in good company, here in India, in the midst of our Aryan brothers and sisters. I know of no better place than India for developing moral character, the graces by which we may 'adorn the doctrine of God our Saviour.' I deny the charge, often carelessly made, that missionaries in India, on account of their heathen surroundings, are apt to backslide and lose spiritual power. Helping these little ones about us is the best and greatest and safest thing you and I can do, as we shall see in the great day of eternity.

"God is with us; let us be of good cheer. Our suc-

cesses—let them be spoken of with humility on our part—tell that the divine Leader is in our midst. Let us go on, strengthening the stakes and lengthening the cords, expecting great things from God, attempting great things for him. Let the joy of the Lord be our strength. The future has wonderful surprises in store for us as Christian workers. Times of refreshing shall surely come, revivals will break out in our midst as never before, and multitudes will press their way into the kingdom. Let us appreciate the rich heritage, and know of a truth that God has 'much people' in this mighty empire. And let us not be discouraged, let us not say in irritable impatience, Why is it that our Lord delays his coming; why does he not stretch forth His mighty hand and by a word win these millions of India to himself and enter upon his rich inheritance here? The fact that he does delay most plainly indicates the duty of the Church; something remains for us to do, and it behooves us to do it with our might. We may say with one of India's greatest missionaries, the immortal Duff, who still lives in the lives of many worthy workers in various parts of the land: 'If India has been allowed to continue for ages the theater of one of Satan's mightiest triumphs it is only that in these latter days it may become the theater of one of his disastrous defeats. If, in the pride of sinful lust, India has long refused to yield allegiance to Him who on Zion's holy hill has been anointed King and Governor of the nations it is only that—where made captive, and willing in the day of his power and merciful visitation—she may enrich and adorn, with more than the spoils of orient magnificence, the triumphal car of the conquering Immanuel.' Let us go forth then, 'strong in the Lord and in the power of his might,' our hearts aflame with holy zeal, our souls purified by the precious blood of Christ, our minds enlightened from on high, in fullest sympathy with the purpose of Christ, to save the world and enter upon his inheritance. It may not be ours to unbar and lift up the everlasting gates to allow the King of Glory to enter the shining courts above; but we may take some little one by the hand and lead him or her into the Redeemer's kingdom and win thereby the Master's approval and the eternal gratitude of a ransomed soul! May God bless us for Jesus' sake!"

Lights on the Ganges.

BY THE REV. E. W. PARKER, D.D.

As the time of the full moon in October or November draws near, thousands of Hindus gather on the banks of their sacred river, the Ganges, at fixed noted centers, or shrines, about fifty miles from each other, for the purpose of bathing in the holy water and worshiping the goddess of the river, thus washing away their sins. At each of the larger shrines there are seldom less than 200,000 people present, and the number often reaches 400,000.

It is well known that every Hindu looks toward the

talk to him about sin and its punishment, and of salvation through Christ, and I have seen him shed bitter tears as he remembered his sins. He went away from Lucknow to Naini Tal, but continued to read the New Testament. He was at length so wrought upon that he decided to become a Christian. Not knowing the difference in Missions he went to a Roman Catholic priest, and asked him to baptize him, which he did. When after a short time the priest found out that he was studying the New Testament, and tried to keep him from reading the book he prized so much, his eyes were opened and he began to see that all Christians were not alike. He returned to Lucknow, and, keeping aloof from the Roman Catholics, found me out one day and at once joined our native Church. He is still working as a *munshi*. Besides having had a fairly good education in the vernacular he has passed the middle class in English. His wife and family have not been converted as yet, but do not object to his living among them. My wife in the course of her zenana work has several times visited them, and has tried to lead them to Jesus. We hope that ere long they too will come to the Saviour.—*Westeyan Missionary Notices*.

The Tiger and the Missionary.

BY REV. A. HAEGERT.

One evening in February, 18—, after tea we had worship, and commended ourselves, our friends and well-wishers and the Mission to God. We were all well, and dreaded no evil. There was money in the mission-box, which is not always the case, and we were at peace with God and men. After worship I had to go outside, and right under the window was a tiger, about twelve feet off. My first thought was, turn and flee; but fearing that he would jump on my back and shake me by the neck (as the cat does the rat) till I was dead, and, seeing that I was too near to flee, I resolved to walk straight up to him, and begged Jesus to go with me and preserve me. The tiger had already been to the cow-house and scratched a hole to get at the cows and calves. The walls, however, were thick and hard; so after scratching about nine inches deep he gave it up as a bad job. Now he came to the house seeking his supper, and no doubt thought he had found it when he saw *poor me* walk up to him, not knowing but what in a moment more I might be in his mouth. What a blessed thing that my soul was safe in my Saviour's keeping!

On the veranda was lying my Scotch dog, green from Scotland. He had never seen a tiger before; he had never looked in a picture-book; the village dogs might have told him many a tale of friends and relatives having been carried away by tigers, but my dog was a white man's dog, and he would disdain talking to those low fellows in the village; so he rushed at him and barked furiously. The tiger had never seen impudence like this before. He was a man of war, and had taken his prey from his youth, and had always seen dogs

taking to their heels much faster than he cared for; but here was a rough and hairy-looking stranger, with a deep bass voice, bearding him to his face. He snarled at us and went a few steps on one side, and I made a shave between the wall and the tiger, praying all the time. When passing him I expected every moment that he would paw me, and felt nervous. After walking about twenty yards I realized that I was safe and thanked God. I thought, "Poor doggie! you will pay with your life for your master's safety." Tigers and leopards are very fond of eating dogs; so I whistled for him. To my great joy he came, wagging his tail, and turning round barked again at the far-off tiger.

Does not the holy book say: "The angel of the Lord encampeth round about them that fear him?" Probably he gave him a crack with his wing and told him to find his supper somewhere else. Blessed be God, who has given us the angel of the covenant to watch over and keep us all the days of our life! (Isa. 63. 8, 9).

Bethel Santhal Mission, India.

The Story of Jadu Bindu Ghose.

More than fifty years ago a boy of fourteen sauntered leisurely home from school along the road in Calcutta where now stands College Hospital. At that time there was an open space. A large crowd was gathered there, and in the midst stood a missionary preaching. During the few minutes that the boy's attention was arrested the speaker, in graphic terms, pointed out the awful nature and effects of sin. The boy moved on without hearing a single word as to the means of escape from sin and its consequences. He was vexed and troubled to find that the preacher's words would not leave him. For years they worked upon his mind. He left school, engaged in commerce, grew rich, and buried serious reflections. Reverses came. Misfortune woke up the slumbering thoughts of by-gone days. Sin and misery, as set forth by the preacher, troubled his conscience. He was so greatly moved that, forsaking wife, children, and all, he started on a pilgrimage to the many sacred shrines of India. For years he thus wandered about in a vain search for peace.

Finding no comfort from such efforts he joined the new sect of Brahmos. For ten years he held by the Brahmo Somaj, but found no true satisfaction for the deepest wants of his soul. Sin was still an awful thing, and he knew no way of escape from its power and consequences. Again he left Calcutta and wandered over India, haunted by the dread awakened in boyhood. He came once more to Benares, determined to make a last attempt to gain peace. With bitter toil and earnest purpose he went from shrine to shrine in that City of Temples. Many weeks it took him to make the dreary round. Night had closed in when his tired feet passed out of the last temple. He entered a lonely garden and sat down at the foot of a tree. Its shadow in the dark night was a fitting emblem of the darkness of his weary heart.

He buried his head in his hands and wept in bitter, hopeless agony. "Enough," he said; "I will make no more journeys after peace." Nearly forty years had passed away since, as a boy, he had lingered to hear the preacher's voice. Toil and anxiety had made him an old man at fifty. Quietly he returned to his ancestral home at Naihati, some twenty-two miles to the north of Calcutta. There he settled among his own people, revered as a saint by all except himself.

One night, eight years ago, Mr. Vaughan was preaching in his chapel in Bow Bazaar Street, Calcutta. Among the audience he noticed a gray-haired man whose eyes sparkled with such eager attention while he spoke of the cross of Christ. Whenever he looked in that direction those wonderful eyes, like diamonds, seemed to gleam upon him. As he was walking home this venerable Hindu followed him. He invited him to come to his house. When they were seated the old man with tears exclaimed, "Sir! I thank God that ever I heard you this night. At last, after forty years' searching, I have found the cure for sin."

He told the story of his first impressions and subsequent struggles and miseries. He wished to be baptized without delay, but he was advised to count the cost: to remember that those who now revered would curse, that relatives, even his own wife and children, would spurn him and heap scorn and bitterness upon his head. "Ah, yes! you are right," he said; "I must think about it; that will be very hard." About four months afterward he came again, said he had counted all the cost, and begged to be baptized without delay. He was baptized. Except his wife all relatives united to drive him with scorn and curses from their midst. But his wife clung to him, and thus left him a ray of comfort amid the gloom of hatred. Since his baptism he has been a burning and shining light. He has passed away to his long home, loved by all who knew him. Those who cursed him learned to respect and love, and his last days were cheered by the affection of those very sons who once drove him forth.

Sue's Tithe.

KATE SUMNER GATES.

"A penny for your thoughts, sis," said Will Preston, laughingly. "You haven't so much as winked for fifteen minutes at least. What weighty matter is it you are so intently considering?"

She laughed a little and roused herself from her thoughts.

"I'm in a sort of a fix," she said, "and can't for the life of me see my way out. You know Mr. Long said to-day that the Sunday-school would take up a collection next Sunday for Miss Harper's school in Japan, and I have but fifty cents to my name. I shall have to spend part of that for car-tickets to-morrow, and it's two weeks before I have my next allowance. What am I going to do? I can't give just twenty-five cents; I'd feel too mean for any thing."

"How much do you want?" asked Will; "perhaps I can lend it to you."

"Thank you for your offer, but you see I promised papa when he began giving me an allowance that I wouldn't borrow, under any consideration, of any one. It is too provoking! They never take up a collection for any thing the first of the month, when I have some money, but just as I get to my last cent all the missionaries and poor folks put in their appearance."

"If that's the case," said Will, "I should think you would profit by past experience and put aside a certain proportion of your allowance when you get it; then you will be ready for any emergency. I've heard of folks tithing their possessions; why don't you?"

"I would, I believe, if I had more; but it seems a good deal to take a tenth out of the little I have; and how can I tell how much I am going to need for myself?"

Will laughed outright.

"You remind me of a proverb I've heard, 'What the Abbot of Bamba cannot eat he gives away for the good of his soul.' If you happen to have a little left after you've gratified all your own wishes you'll bestow it in charity; that's your principle, is it? Strikes me it proves rather more beneficial to you than to charity, inasmuch as the charity seems from your own account, begging your pardon for the expression, to 'get left' most of the time."

Sue's face colored with vexation.

"It's a very easy matter for you to sit there and tell me what to do," she said. "Why don't you practice what you preach?"

"I fully agree with you, my dear sister; it's the easiest, most comfortable sort of thing in the world to tell any body else just what he or she ought to do. As for my practicing my own advice in this line, I'm only telling you what I should consider it my duty to do if I were a professing Christian like unto yourself. I don't profess to be living for any thing special but my own pleasure, you know. and, if I understand it aright, you do."

The color on Sue's face grew deeper than ever, but this time she did not answer, and Will, feeling half ashamed of himself, betook himself elsewhere.

Yes, Sue thought, she did profess to be living for Christ; but was she? Did she serve him or self—which claim was first and paramount with her? Why didn't she put aside a tenth of her ample allowance for Christ's cause?

Simply because she was afraid she should not have enough left to gratify all her own wishes.

Let me see—yes, she had been to three concerts this month, into the art-gallery once, bought two pounds of caramels already, and had ridden on the horse-cars several times when she might just as well have walked. O dear, it was no wonder she had no money left!

"It's a perfect shame. Will's proverb fits my case about right. I'm too mean and small and miserable for any thing, to give only the poor little bits of leavings as

I have. I'm going to reckon up my expenses and decide on a certain sum to be set apart for charitable purposes."

So Sue, procuring a pencil and paper, set to work at once, and was surprised to find how much was left of her monthly allowance after she had reckoned up all her actual expenses and made liberal margin for extras. She would certainly set aside a tenth hereafter, and in the meantime she would go to papa, state the case, and ask him for once to advance a little that she might be able to meet next Sunday's demand.

Papa heard her through and granted her request. But somehow he did not seem as pleased with her resolution as she had expected he would be.

"You say," he asked, "that you think you can surely give a tenth?"

"O yes," replied Sue. "I shall have plenty left for all that I need, by calculating ahead a little, and some for what I don't need I expect you would say if you saw my memorandum."

"Do you remember what David said about his sacrifice once?" was papa's next question.

"Why, no," answered Sue, wondering what any thing David said or did could have to do with her tenth.

"Neither will I offer unto the Lord that which cost me nothing," quoted papa, gravely. "Think about it prayerfully, Sue, before you decide what you will do."

Sue went slowly up stairs to her own room.

"Neither will I offer unto the Lord that which cost me nothing—that which cost me nothing." How the words rang in her ears! Yes, that was just what she wanted to do. A tenth was better than nothing, of course, but she was not really going to deny herself any thing of any amount. Why not set apart one fifth and deny herself candy and concerts, for instance?

But the other girls all had them; she was so used to doing as they did. It would be hard—

"Neither will I offer unto the Lord that which cost me nothing."

Like a solemn warning the words repeated themselves again to Sue, and she broke down.

"Neither will I," she sobbed. "I have every thing to be thankful for, and I will offer no more offerings to my kind heavenly Father which cost me nothing, God helping me."

"How is it, Sue?" asked papa that night.

"Two tenths, anyway; more, if possible."

"Whew!" exclaimed Will, who happened to overhear. "I say, sis, I beg your pardon for speaking to you as I did. You're a trump, after all, and if it's any consolation I'll add that I don't really think there's any reason why I shouldn't practice what I preached as well as you."—*Our Youth.*

African Idioms.

After living awhile among these people we cannot fail to notice the efforts of these languages to provide from their own resources names for new objects which may be brought to their notice. An umbrella is, literally

translated, a "sun ketch," or a "rain ketch;" captain, a canoe king; steamer, a smoke canoe; school, a book place; spectacles, look things; bell, a bam-bam; pantaloons, leg cloth; and rum, hot water.

Africans have but few abstract ideas, and, like all uncivilized people, have no words to express actions of the mind. Identified so closely with nature, they see in any mental process only a reflection of the world about them, and therefore express themselves almost entirely by the use of figures and parables, some of which are very striking and exceedingly rich. To speak to these people intelligibly one must understand thoroughly these peculiar expressions and be very familiar with their modes of thought. The following literal translations will give an idea of the every-day utterances of our natives:

STAFF TALK,

a name given to the speeches made by any one in a court of justice, the speaker always holding a staff which is handed him when his turn comes. When he is through it is passed back to the presiding officer, who gives it to the next whose turn it may be to take the floor, but who dare not open his mouth until he has the stick, a practice which if adopted in our church assemblies and legislative halls would save the president much annoyance and avoid the confusion so often seen at places of that kind.

ONE-LEG-TALK.

When pressed for time the speaker is often made to stand on one leg, and is only to have the floor as long as he can keep that position. A witness may be dealt with in the same way, especially when inclined to be too talkative. Audiences and congregations at home may take a hint from this and the rule be applied to long-winded orators. The idea is not patented, but I shall expect all congregations putting it in force to send us a box of children's clothing as a slight token of their gratitude.

"Put our hands in cold water" expresses the manner of making peace: all the parties at variance immersing their hands at the same time in a large vessel of cold water, of which each one must then take a drink.

PUT A LOG IN THE PATH,

to hinder a person by placing obstacles in his way. Hands left up, Denying a man's plea for mercy. Heart lay down, Please. Heart get up, Frightened. We drink the same water, We are at peace. Hard-headed, Stubborn. Woman-hearted is timid, and when a man likes to boast he is said to have the big head. Thunder is a sky talk, and the crowing of a rooster is chicken talk.

The point or edge of any iron instrument is its mouth, as the spear mouth, ax mouth, gun mouth, etc. A man said to me last week when he struck his ax on a rock, "Daddy; dat ax he mouf done bust." When a man talks to the point he is said to have a sharp mouth, and when he tells what may get him in trouble he has "spoiled his mouth." Any one talking too much has a long mouth, while the flatterer is a "sweet mouth." Goods that have been stolen are said to have "gotten feet." One of the principal duties of the wife is to

warm water for the evening bath of the husband, hence marriage is called a "hot water concern"—a term which might often be applied in other countries than Africa. The only division of time is that of moons, which are generally named from some peculiarity of the weather at that season or the appearance of the sky. January is the "big cool moon" because of the cool nights; February the "big smoke moon." Then there is the "sky talk moon" when it thunders and the "foot track moon" because of the mud.

It is quite easy to understand how men with no literature, none of the arts and sciences, and who have always been cut off from other parts of the world, fall into these peculiar expressions. Without our printed and written language how long would it be before one section of the country could not understand the other? Even as it is, the idioms and peculiar expressions of one State must be acquired by the strangers from another.

—REV. D. A. DAY, in *Lutheran Missionary Journal*.

Three Notable Things.

MISSIONARY UNBELIEF.

The Christian that does not believe in foreign missions does not believe in the great commission. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Apostles' Creed. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the Lord's Prayer. Repeat it and see.

The Christian that does not believe in foreign missions does not believe in the doxology in long meter. Repeat it and see.

The Christian that does not believe in foreign missions in this generation believes that three hundred more millions of the heathen world ought to die before we try to tell them of Jesus Christ.

How long is this unbelief to go on? How many more millions must die before the Church of God is ready? If thou canst believe; all things are possible to him that believeth.

MISSIONARY LOGIC.

The Premise. There is no distinction between Jew and Greek. For the same Lord is Lord of all. And is rich unto all that call upon him.

The Promise. Whosoever shall call upon the name of the Lord shall be saved.

The Irresistible Sequence. How then shall they call on him in whom they have not believed?

How shall they believe in him of whom they have not heard?

How shall they hear without a preacher?

How shall they preach except they be sent?

MISSIONARY SUCCESS.

It is fixed. "I will declare the decree."

It is definite. "I will give thee the heathen for thine inheritance."

It is ever expanding. The waters of prophetic vision: "to the ankles," "to the knees," "to the loins," "waters to swim in," that "cannot be passed over."

It is to be universal. Go and "disciple all the nations." A whole world full of believing sons and daughters.

It is irresistible. "All power is given unto me in heaven and on earth. Go ye, therefore."

It is with Christ's presence. "Lo, I am with you all the days."

It is inspiring. When duty's brow is sunlit with hope the feet and heart take wings.

DR. HERRICK JOHNSON, in *The Mission Field*.

The A B C of Missions.

Ask of me and I will give thee the heathen for thine inheritance. *Psa. 2. 8.*

Behold, I have set before thee an open door and no man can shut it. *Rev. 3. 8.*

Come over into Macedonia and help us. *Acts 16. 9.*

Decare among the people His doings. *Psa. 9. 11.*

Every knee shall bow to me and every tongue shall confess to God. *Rom. 14. 11.*

For the earth shall be filled with the knowledge of God. *Hab. 2. 14.*

Go ye into all the world. *Mark 16. 15.*

Here am I, send me. *Isa. 6. 3.*

I, the Lord, will hasten it in his time. *Isa. 60. 22.*

Jesus answered, *now* is the crisis of this world. *John 12. 31.*

Kingdoms of this world are become the kingdoms of our Lord and of his Christ. *Rev. 11. 15.*

Lo! I am with you alway, even unto the end of the world. *Matt. 28. 20.*

Many shall come from the East and the West. *Matt. 8. 11.*

Not by might, nor by power, but by my Spirit, saith the Lord of Hosts. *Zech. 4. 6.*

Obey all things whatsoever I have commanded you. *Matt. 28. 20.*

Pray ye therefore the Lord of the harvest, that he would send forth laborers. *Luke 10. 2.*

Quit you like men, be strong. *1 Cor. 16. 13.*

Redeeming the time. *Eph. 5. 16.*

Surely the isles shall wait for me. *Isa. 60. 9.*

Thy sons shall come from far, and thy daughters shall be nursed at thy side. *Isa. 60. 4.*

Unto the uttermost parts of the earth. *Acts 1. 8.*

Verily, verily, I say unto you, whatsoever ye shall ask, he will give it unto you. *John 16. 23.*

We do not well, this is a day of good tidings and we hold our peace. *2 Kings 7. 9.*

Xept they be sent. *Rom. 10. 15.*

Ye have not chosen me, but I have chosen you and ordained you that ye should go. *John 15. 16.*

Zeal of the Lord of hosts will perform this. *Isa. 9. 7.*

Prayer to the Whisky-drinking God.

The Rev. Narayan Sheshadri says that an intelligent Hindu cannot avoid comparing his sacred books with our Bible. The soma-juice is an intoxicating drink made from the soma-plant; and this prayer is an invocation to a whisky-drinking god: "O thou Ugne, god of fire, that ridest in a chariot drawn by milk-white horses, ever radiant, youthful, come to our sacrificial feast! Eat of the viands and drink of the soma-juice that we have prepared."

Chinese Rhetoric.

In a mission-school in Fuchow the pupils are studying English. One of the missionaries sends home a few specimens of their expression of thought in the new tongue.

"God sits upon the sky, and can see if we do good or bad."

"My sin is very much, but Jesus can wash my sin white as snow is."

"My ear enjoys hearing God's word; my tongue wants to say, 'Jesus loves me;' my eyes want to see Jesus's cross; my hands want to take God's Bible; my feet want to walk the good road; my heart wants to praise God. I am God's child, and I only want to be with God altogether."

"I have seen all birds eat water or food. The bird can know how to thank God, for it has lifted up its head."

"Jesus's name as compared with flowers is more aromatic; his grace as compared with honey is more sweet."

Power of the Bible.

In India, when a man becomes a Christian, he often meets great opposition from his family. But we have lately heard of one case in which it was not so.

There was a young Hindu who was determined, at whatever cost, to profess his faith; so he went home to tell his wife. He began with so much fear and hesitation that she was a little alarmed, and asked, "What is it?" He said he had been reading the book of the Christians, and had come to see that their own religion must be false.

She said, "You don't really mean to say you are a Christian?"

Yes, that was what he was. She ran away to the little box, the one private thing that belonged to her, in which she kept her treasures, and, bringing out a Bible, she said, "I, too, have been reading this book, and have come to the conclusion that it contains the true religion." A few days after that both husband and wife professed their faith together and were publicly baptized in the name of Christ.

The Story of Banbee.

Banbee was a little heathen girl who had been taught to pray to an idol which was in her home. It was a

very dreadful-looking thing, with long, stiff hands, crooked legs, and a face that made one want to turn from it at once. The eyes were very much too large for the flat face, and stared at the opposite side of the room in a very stupid manner. But notwithstanding the idol was such a fright little Banbee prayed to the wooden image, and gave it food and some of her few little treasures. Often, when very hungry, the poor little girl would offer all her dinner to the god, thinking it would do her soul good.

One day she hurt her hand with a piece of glass, and when the blood ran she became frightened and ran to the idol, asking him to help her; and when it grew worse she laid her hand on the stiff wooden fingers of her god, expecting every moment the pain would be gone.

But the pain increased, and poor little Banbee cried; but still through it all she did not lose faith in the god.

At last Banbee's arm began to look red, and sharp cruel pains ran up and down from her shoulder to her finger.

This new trouble the little girl showed to the idol; but the great dull eyes just stared on and never noticed her.

At this time a good missionary was going home from visiting some sick people; and, hearing some one moaning, she went to the hut where Banbee lived, and there she saw a little child, thin and suffering, sitting close to an ugly idol, begging him to stop the pain in her hand. She would hold her little brown hand in the well one and then lift it close to the great staring eyes, saying words little folks in this country could not understand but which meant, "*See, see! help poor Banbee!*"

The missionary had medicine with her, in a case; for part of her good work was to heal the bodies of the poor heathen as well as to care for their souls. She went into the hut, and, taking the poor aching hand, said, "Little girl, I am your friend." Banbee was not afraid, for she had seen "the *clean mamma*" going through the village a number of times. She watched her with interest when she opened a bottle and bathed so very gently the wounded finger, and then the whole hand, in a cool wash. And as she bathed it and the pain lessened Banbee listened to the story of Jesus's great love for little children, how he came to earth to save just such little ones as Banbee. And then the lady told the little girl how useless it was to pray to any thing made out of wood, which had once been a senseless tree, standing unnoticed in the forest.

It was a wonderful story for Banbee to hear, and Jesus seemed just the Friend she needed, for the little girl had not many friends.

But it was quite a time before Banbee could entirely give up her wooden god. She would often, after talking with her new friend, the kind missionary, creep into the room where it was and pray to it; but at last Banbee took Jesus for her best friend, and used to say she loved the far-away Christians because they sent "the *clean mamma*" to tell her of Jesus.

Monthly Concert.

SUBJECTS

August,	ITALY
September,	JAPAN
October,	KOREA
November,	ARGENTINA,
December,	BULGARIA

EXERCISES FOR AUGUST.

Responsive Bible Reading.

The government shall be upon his shoulder.

Of the increase of his government and peace there shall be no end

The earth shall be full of the knowledge of the Lord as the waters cover the sea.

The glory of the Lord shall be revealed, and all flesh shall see it together.

They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord.

For they shall all know me, from the least of them unto the greatest of them, saith the Lord.

Enlarge the place of thy tent, lengthen thy cord, and strengthen thy stakes.

For thou shalt break forth on the right hand and on the left.

A little one shall become a thousand.

And a small one a strong nation.

I, the Lord, will hasten it in his time.

From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles.

And the Lord shall be king over all the earth.

Something You Can Do.

If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus;
You can say he died for all.

If you cannot rouse the wicked
With the judgment's dread alarms,
You can lead the little children
To the Saviour's waiting arms.

Let none hear you idly saying,
"There is nothing I can do,"
While the sons of men are dying
And the Master calls for you.

Take the task he gives you gladly;
Let his work your pleasure be,
Answer quickly, when he calleth,
"Here am I; send me. Send me."

Catechism on Italy.

Q. Where is the kingdom of Italy?

A. In Southern Europe.

Q. How many people has it now?

A. About 30,000,000.

Q. What great men brought the previously disunited States of the peninsula into the present kingdom?

A. Mazzini, Garibaldi, Cavour, Victor Emmanuel, of Sardinia, and Napoleon III., of France.

Q. When was the process completed?

A. In 1870, when Victor Emmanuel entered Rome, making it his capital.

Q. Who is now king?

A. Humbert I., son of Victor, who has reigned eleven years.

Q. What are the principal cities?

A. Rome, Naples, Milan, Turin, Palermo, Genoa, Florence, Venice, Bologna.

Q. What is the state of the government?

A. It is liberal and progressive, but heavily loaded with debt—through large expenditures for military purposes and public improvements.

Q. What is the condition of the people?

A. They are mostly tillers of the soil, very illiterate, and generally poor.

Q. What is the prevailing religion?

A. Roman Catholic, though great numbers have become infidel.

Q. What is Roman Catholicism?

A. A corrupt form of Christianity.

Q. Why are so many of the people infidel?

A. Because, when they lose faith through observing the evil lives of the priests in Roman Catholicism, which they have been taught is the only true religion, they naturally lose faith in all religion.

Q. Who is the head of the Roman Catholic Church?

A. The Pope of Rome, Leo XIII., who still hopes to win back temporal dominion to the papacy.

Q. How many Protestants are there in Italy?

A. At the last census, eight years ago, 62,000 so declared themselves, but the number has considerably increased since.

Q. Among what Churches are they chiefly divided?

A. The Waldenses, the Free Italian Church, the English and American Methodists, the English and American Baptists.

Q. Which is the most numerous body?

A. The Waldenses, who have about 16,000 members.

Q. When was the mission of the Methodist Episcopal Church begun?

A. In 1872.

Q. Who superintended it until 1888?

A. The Rev. Leroy M. Vernon, D.D.

Q. Who is at present in charge of affairs?

A. The Rev. William Burt, D.D.

Q. What other American missionary has recently gone to this field?

A. The Rev. E. S. Stackpole, D.D., to establish a theological school.

Q. When was the mission organized into an Annual Conference?

A. In 1881.

Q. What are its principal stations?

A. The nine cities named above; also Pisa, Perugia, Modena, Foggia, Forlì, Terni, and ten other places.

Q. What city in Switzerland has in it an Italian work connected with this Conference?

A. Geneva.

Q. In what cities have we had some churches?

A. Rome, Milan, and Turin.

Q. How much money is expended on this Mission?

A. Nearly \$50,000 a year.

Q. What are its latest statistics?

A. There are 21 ordained native preachers; 6 unordained; 21 other helpers, and 1,094 members and probationers.

Q. What are the chief difficulties?

A. The indifference of the people and the opposition of the priests.

Sowing and Reaping.

Sow with a generous hand;

Pause not for toil or pain;

Weary not through the heat of summer,

Weary not through the cold spring rain;

But wait till the autumn comes

For the sheaves of golden grain.

Scatter the seed, and fear not;

A table will be spread;

What matter if you are too weary

To eat your hard-earned bread;

Sow while the earth is broken,

For the hungry must be fed.

Sow; while the seeds are lying

In the warm earthen bosom deep,

And your warm tears fall upon it,

They will stir in their quiet sleep;

And the green blades rise the quicker,

Perchance, for the tears you weep.

Then sow; for the hours are fleeting,

And the seed must fall to-day;

And care not what hands shall reap it,

Or if you shall have passed away

Before the waving corn-fields

Shall gladden the sunny day.

Sow; and look onward, upward,

Where the starry light appears—

Where in spite of the coward's doubting,

Or your own heart's trembling fears,

You shall reap in joy the harvest

You have sown to-day in tears.

Adelaide Proctor.

THERE are scattered throughout England no fewer than 5,407 societies, auxiliaries and branch associations of the British and Foreign Bible Society. To different parts of the world are sent out between 7,000 and 8,000 Bibles, Testaments, or portions of Scripture every working-day, or five copies every minute. One of the latest of the 298 languages and dialects into which the Scripture has been translated by the society is Bugunda, or the language spoken by the people of Uganda in Central Africa.

Notes and Comments.

The Outlook.

The May anniversaries, now fully reported, while showing on the whole a fair degree of prosperity among the different mission boards, make it very evident that the Churches have not yet awakened to any realizing sense of their responsibility to God for the evangelization of the world. In some cases there has been a slight advance in the contributions, in others debts depress, while in still others deficiency was only averted at the last moment by very strenuous special effort.

The Church Missionary Society's total receipts were £252,016—a gain of £30,686 over last year, and the largest sum ever known. The income of the Society for the Propagation of the Gospel, supported by the High Church Anglicans, was £138,366—a gain of £28,601. The Wesleyan Missionary Society has met its expenditures for the year, £105,000, and, by a special Christmas family offering has reduced its last year's debt of £16,869 to £9,382. The Baptist Society received £80,800—a larger amount than ever before, and five thousand gain over last year, and partly cleared off its debt, a debt due to the expense of transport in the Congo Mission, which amounted last year alone to £6,900. The London Missionary Society has succeeded in wiping off the deficit of £7,900 with which it began the year, and meeting all its bills; its total income was £125,250. The income of the British and Foreign Bible Society was £212,655, of the Religious Tract Society, £196,169. The total issues of the former at home and abroad, Bibles, New Testaments, and Scripture portions, were 3,677,204. The latter disposed of its publications, tracts, periodicals, books, and pictures to the amount of 77,696,190.

Turning to this side of the water we find that \$836,000 were given to the Presbyterian Foreign Board and \$800,000 to the Home Board. The Baptist Missionary Union received \$414,895 and expended \$423,318, leaving a balance against it of \$8,173. The Reformed Church received \$86,043—not enough to meet its needs by \$23,500, which is the amount of debt with which it begins the new year, and its secretary well calls it a grave situation. The American Missionary Association, figuring up its accounts to the end of April, seven months, finds a debt balance of \$28,328.

These are not pleasant facts to face. They speak of much withholding on the part of God's stewards, of much failure to understand the measure of privilege, of great slowness in subordinating self to

Christ. The Methodist Episcopal Church, South, which had upon its Missionary Society in 1886 a debt of \$100,000, has got it reduced now to \$33,242, and makes a special appeal to its people to wipe it all out before next May. Its Bishops, in an earnest printed address, speaking of Southern Methodists with large incomes, fitly says, what might be said of nearly all the rich in all denominations:

"Their thought has not yet turned, their conscience is not yet touched, their heart has not yet warmed on this greatest movement of the Church. They give in response to the pastor, they give toward meeting the assessment a trifle which they would not begrudge to buy a piece of furniture or a diamond ring, or to entertain a party of friends on an evening—they do not give to Christ for the extension of his kingdom. We look for the time—God speed it!—when, as they subscribe, they will say, 'For the love of Christ constraineth us.' They need—we all need, both rich and poor, pulpit and pew—a mighty baptism of the missionary spirit."

In close harmony with this is the appeal of the Church Missionary Society, who say:

"For the souls saved by the instrumentality of the Society let the Lord Jehovah have all the praise; but how many thousands more might have known the way of salvation had God's people been alive to their solemn responsibilities! The mass of heathendom is still practically untouched, and the Church at home is content to live on in both material and spiritual abundance while doling out the crumbs of its superfluity for the perishing millions. A new spirit needs to be aroused, both in clergy and in people. A new sense needs to be awakened of the tremendous need of the heathen and Mohammedan world, and of the tremendous obligation resting on those who know the Lord to carry his salvation into every corner of the globe."

So must cry every one who knows the need and sees with sinking heart the great mass of Christ's professed followers paying no heed either to his most solemn injunction or to the woes of their fellow-men. Let all who have at heart the welfare of the world and the honor of the Master's cause rest not day or night till Christendom is roused to action in this grand crusade.

The Salvation Army.

An elaborate paper read before the Madras Missionary Conference by the Rev. W. Joss, a Wesleyan Missionary, on "The Salvation Army in India," brings to view, in a brotherly spirit some of the objectionable features of that movement that ought to

be more generally understood. Among the points he takes up are the following: their needless intrusion into fields of work already fully occupied, the exclusive spirit that separates them in respect and sympathy from other Christian bodies, their violation of the true principle of adaptation to the circumstances in which they are placed, the excessive excitement of the meetings, the undue pressure for immediate results, the misleading presentation of their statistics, the unsatisfactory attitude toward the sacraments, the defective training both of officers and soldiers, the neglect of the study of the vernaculars and of the religious ideas of the people.

The earnestness, devotion, and self-sacrifice of the officers are worthy of all honor. But this need not blind us, as it does not in the case of the Roman Catholic priests, who also are men of great zeal and self-denial, to the defects in their methods. The defects of the Salvationists are in many respects strikingly the same as those of the Catholics; in others very different. They are inferior to them in education, and, as to the sacraments, it may be fairly questioned whether the entire ignoring of them, as practiced by the former, is not as bad as the undue emphasis put upon them by the latter. They have been now some seven years in India, and such observers as have come the nearest to their work have been the least impressed with its permanence and value.

The Army claims to have 3,550 foreign missionaries, or more than half as many as all the rest of Christendom put together, laboring at 1,666 different stations; it is said to be at work in 32 different countries and to be preaching in 35 different languages, and hence deserving to take rank as the largest foreign missionary society in the world. But these statements, we imagine, would scarcely stand very close examination. Their statistics are hardly more trustworthy than the figures of some evangelists we wot of, whose thousands of converts (all who raise their hands or come forward being counted) are generally found to dwindle into hundreds or tens when a few months have sifted the chaff from the wheat. The Army has no doubt done much good and is doing it, but there are no data as yet forthcoming by which the superiority of their methods to those practiced by the regular missionary societies can be proved. At least another ten years of trial will be essential before any thing of this sort can be shown.

THE *Handbook of Foreign Missions*, issued last year by the Religious Tract Society as a companion or supplement to the London Missionary Conference Report,

was a very great convenience and filled a place which emphatically needed filling. But this year's edition, issued under the title *The Missionary Year-Book*, is in every way a great improvement, especially in the section devoted to the American societies, which has had the benefit of Dr. J. T. Gracey's care. About twice as many societies on this side of the ocean are treated as last year; one hundred pages are devoted to them instead of thirty, and there is somewhat greater accuracy. The excellent appendix on Roman Catholic Missions, contributed last year by the Rev. James Johnston, is not repeated this time, which is a decided loss. To counterbalance this loss, however, should be set the insertion of a number of diagrams and maps. Information is afforded concerning 52 regular British societies, 22 publication societies, medical missions, and missions to the Jews, 28 societies on the Continent, 39 in this country and Canada, besides 27 women's missionary societies on this side the water, or 168 in all—a goodly company.

NOT ENUMERATED among the societies noticed in *The Missionary Year-Book*, because having nothing to do with missions in the stricter sense—that is, the evangelizing of non-Christians—is the Norwegian "Society for Preaching the Gospel to Scandinavian Seamen in Foreign Ports," started twenty-five years ago and superintended by a board of managers in Bergen, Norway. This Society has supported a missionary at New York since 1877, at which time Scandinavian ships to the number of more than a thousand a year visited that port. These ships are much fewer now, but the number of Scandinavian sailors (mostly at present under the American and British flags) is constantly increasing. Twenty-three thousand last year came to New York, and much more work needs to be done among them than the available funds admit of. The Norwegian Society contributes \$2,470, and the American Seaman's Friend Society, \$300. At least one thousand dollars more are needed. What steward of the Lord will supply it? An old Norwegian seaman has recently given a steam launch for the service. From among the many merchants who have piled up wealth through the labors of these stalwart sons of the sea some one should gladly come forward and meet the needs of the Mission.

THE STATEMENT in *The Missionary Year-Book* that the aggregate of the receipts of the Missionary Society of the Methodist Episcopal Church from the be-

ginning is \$11,392,038, is so very wide of the mark that it may do harm if allowed to pass uncorrected. We cannot imagine how such a huge mistake arose. In every report of the Missionary Society the total receipts of each year from the beginning, 1820, are recorded. The aggregate of all the years is not there footed up, but it amounts, if we have reckoned it rightly, to something not very different from \$22,357,692 94. Dr. Reid, in the appendix to his *Missions and Missionary Society of the Methodist Episcopal Church*, states that the total expenditure from the beginning down to the end of 1877 was \$12,220,981 85, of which domestic missions received \$7,337,516 90, and foreign missions \$4,883,464 95. In the eleven years that have elapsed since, the expenditure for foreign missions has been \$4,239,895 38, and for domestic missions \$3,446,155 24. Hence the total expenditure for domestic missions has been \$10,783,672 14, and for foreign missions \$9,123,360 33. This makes the whole expenditure which has gone directly to the Missions \$19,907,032 47. The remaining \$2,450,660 47 has been divided among a large number of miscellaneous necessary expenses connected with the administration, such as interest, annuities, salaries, traveling, postage, publication and printing. It is worth noting that of the nine millions spent abroad more than half, or about four and three quarter millions, have been spent on nominally Christian people, and less than half, or about four and one third millions, have been spent for the heathen. We rejoice to see that of late years the balance has been turning in the right direction, the foreign expenditure being greater than the domestic and the heathen getting a larger share than Roman Catholics and Lutherans.

DR. GEORGE SMITH, in *The Free Church of Scotland Monthly*, reviews the last ten years of the foreign missions of that Church, and finds much encouragement therein. In 1878 the adults baptized were 277, in 1888, 815; in 1878 the native communicants were 3,317; in 1888 they were 6,272; the pupils had also doubled and the contributions from native churches and the number of native Christian agents. The revenue has also increased in the same proportion. It was £48,775 from all sources in 1878 and £97,542 in 1888, the home donations being £31,263 as against £64,999, and the foreign £17,512 as against £32,543. Starting now on the next decade with what is practically £100,000 a year it is to be hoped they may again double it. This little Church has a missionary record of which it may well be proud.

IF WE carry out a similar comparison between 1878 and 1888 in the record of the Methodist Episcopal Church we shall find results of a similarly cheering sort. We cannot trace out all the items for lack of data. The communicants in the foreign churches ten years ago were 27,667, now 63,295; the Sunday-school scholars were then 19,058, now 96,728; the foreign agents then 255, now 407; the native agents then 568, now (if the statistics are correct) 2,704. This increase of scholars in the Sunday-schools and of native agents, both being nearly fivefold in ten years, is certainly very remarkable. The contributions, by which is meant the home revenue, simply, have grown from \$557,365 in 1878 to \$1,000,581 in 1888, which is creditable but not extraordinary, considering the great growth of the Church in numbers and wealth. The foreign work is increasing faster than the home. More is being done now in proportion to the outlay than then.

THE PAPERS are passing around, as though it were true, this item: "It is estimated that the Protestant Churches of the United States contribute annually \$11,250,000 for foreign missions." Where do such egregious misstatements really originate? It is very hard to check them when they once get on their travels. The above figures are not within seven millions of the truth. The American Board Almanac of Missions for 1889 gives the total receipts of the foreign missionary societies of the United States for last year at \$3,906,967. Dr. Dorchester's *Christianity in the United States*, after very careful computation, gives the total average yearly receipts of these societies from 1881 to 1887 as \$3,000,000. The total receipts of all the foreign missionary societies in the world are perhaps about eleven millions, but of this Great Britain contributes a little over six millions, and a little less than one million comes from the continent of Europe.

Though we are yet far behind British Christians in our contributions to foreign missions—due, no doubt, in part, at least, to the large demands of our home missions, which receive over four millions annually—we are gaining faster than they and will in a few years be fully abreast. In 1870 they contributed about five million dollars, and we about two million; but while we have just about doubled our gifts in the twenty years they have only increased theirs 25 per cent., growing from £1,000,000 to £1,250,000. It should, however, be remembered that our wealth is increasing faster than theirs. In 1870 the United States was worth, according to figures given in the *North American*

Review for January, 1885, \$35,370,000,000, and Great Britain \$34,400,000,000. But in 1884 the wealth of the United States was estimated by the best authorities at \$51,670,000,000, and that of Great Britain at \$45,300,000,000. Probably by this time we are worth not far from sixty billions, and they fifty. According to this we have made an improvement in the ratio of our contributions to our wealth, four millions being a larger part of sixty billions than two millions was of thirty-five billions, while their ratio has fallen off, six and a quarter millions being a smaller part of fifty billions than five millions was of thirty-four billions. In neither case, however, is it a creditable showing, for it indicates that the percentage of their property dedicated to God by the generality of Christian people is very small, and also that when their income doubles, instead of advancing the proportion of it set aside for good works, as of course they should, since their real wants are not so very much different from what they were before, they double the amount spent or squandered on their own comforts and luxuries, and are deemed wonderfully virtuous if they devote to the Lord even the same percentage as before.

THE MISSIONARY public has been told recently by high authority that "it is improper to speak of the conversion of men as in any sense a human work; it is the prerogative of the Holy Spirit." As against the impropriety of saying that one man converts another, this is well; but surely the correction is itself open to objection in that it makes conversion the work of God. It is no more true that God converts men than it is that men convert one another. There is in both cases influence more or less powerful, but in no case compulsion either from the divine or human side. What is conversion? It is "the act of turning or changing from one state or condition to another," "a change from the service of the world to the service of God." The dictionary here, we venture to say gives the customary and proper significance of the term. If so, will it not be generally admitted that this "act of turning" is a man's *own* act, for which he alone is strictly responsible? Surely, however close up to the point of decision either the divine or the human influence may come, that decision can only be rendered by the uncoerced will of the free moral agent. He it is, and he alone, who turns or changes from the service of the world to the service of God. Hence while we Christians have it for our part to *evangelize*, to preach the Gospel to heathen and other sinners, and while God

has it for his part to *convert* them of their sin, they, responding to that divine and human influence (or resisting it if they choose), must turn themselves about. Conversion, which includes repentance and faith, is the sinner's own personal work; *he* must be sorry, *he* must believe. God can no more do it for him than can his nearest earthly friend, and God is no more responsible for his failure to turn than are we when we have done our best to persuade him.

THE CHURCH MISSIONARY Society constantly studies to make full trial of every promising expedient of usefulness and to adapt its methods to the latest suggested improvements. Hence while maintaining no less firmly than heretofore the principle that family life exercises a most important influence among the heathen, it has lately adopted new marriage regulations applicable to all its missionaries, so as (in ordinary cases) to require three years' probation in the field before marriage, and it has encouraged the formation of bands of associated evangelists, who are to live in common on small allowances, foregoing some of the comforts which even a missionary may ordinarily claim. One such band has been sent forth. This is, of course, an imitation, with modifications, of the Roman Catholic system of communities and fraternities, already extensively followed in High Church quarters and now invading the Low Church as well. In a similar way the Deaconesses' Homes of our own Church are a modification of the convents with their sisterhoods. It is a good movement in both cases, and betokens a broadening of the public mind. There was a time when prejudice ran so high that any thing which had the remotest resemblance to even the most innocent and beneficent of the Roman Catholic usages would be rejected without hesitancy or examination. But it has become easier now to see the excellencies in systems which on the whole we have much reason also to criticize.

FROM *Brazilian Missions*, a Monthly Bulletin of Missionary Intelligence, edited in San Paulo, Brazil, and published in Brooklyn, N. Y., we learn the particulars of the union effort consummated some months ago in that southern empire. It seems that the Presbyterian Church of the United States (which means the Southern Presbyterian Church) had two Presbyteries in its Brazilian Mission, and the Presbyterian Church of the United States of America (which means the Northern Presbyterian Church) had one presbytery

in the same field. Recognizing the "grave unseemliness in having apparently two different Presbyterian organizations, one in doctrine, polity, aim, and heart, at work in the same field," and feeling that loyalty to the cause of the Redeemer required them to "make patent the unity which in reality already existed," they came together at Rio de Janeiro, severed their connection with their respective churches in this country and formed themselves into the Synod of the Presbyterian Church in Brazil. They now appeal to the home churches to send them at once not less than 26 ordained ministers and the means to establish a theological school. We hail with joy these union movements in different parts of the mission field. The more of them the better. So shall the churches at home, learning from their daughters abroad, be themselves brought nearer together and the needless divisions of Christendom be removed.

IN THE above-mentioned appeal there is appropriate reference to the historical fact, too little known, that in 1557 the first foreign missionaries of the Reformation churches, sent forth by John Calvin and his colleagues at Geneva, settled near what is now the site of the city of Rio de Janeiro. Here had been established a year or two previously a small French colony composed partly of Huguenots. The idea was for the two ministers sent out, Peter Richer and William Chartier, to labor among the colonists and also evangelize the aborigines. But the governor of the colony, Villegagnon, proved a traitorous villain, put to death as heretics some of the pious people, and intrigued, though without success, to get the others, who reached France after great hardships, destroyed there. Chartier and Richer were both saved. John Boles was one of those who laid down his life. The beautiful island in the harbor of Rio, where this colony was located (described by a recent visitor as "a gem of emerald in the blue waters"), was called at that time Coligny, after the great Protestant admiral, but it now perpetuates the evil name of Villegagnon, who died miserably in France in 1571 after the failure of the colony, with the satisfaction, if such it can be called, of having destroyed the earliest foreign missionary enterprise of the Evangelical Church and given to the cause its earliest martyrs.

WE ARE indebted to *The Missionary*, organ of the Southern Presbyterians, for the following most recent statistics of Protestant Missions in Brazil:

"*Presbyterian Synod.*—Sixty-three churches, 32 ministers (of whom 12 are natives), 3 licentiates, 7 candidates, 2,966 members, and 13 schools.

"*Methodist Episcopal Church.*—Three hundred and forty-six members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching-places, 2 schools, and 4 foreign missionary lady teachers.

"*Baptist Church.*—Five churches, 241 members, 12 male and female foreign missionaries, and 3 native preachers.

"Bishop Taylor has 4 laborers in Pará, Pernambuco, and Maranhão. The churches organized by the late Dr. Kailey are 3 in number, having a membership of 250 believers. There are 5 evangelical papers and 2 agencies of Bible societies. Thirty years ago there were hardly any native Protestants in Brazil."

The Evangelical Church of Brazil, founded by Dr. Kailey in 1838, is the oldest Protestant organization in the empire. The first Presbyterian missionary landed in 1859. The Methodist Episcopal Church (South) was established here in 1876, and has the only Protestant place of worship in Brazil with a steeple. Its Mission is organized into a Conference, and has two fine boarding-schools for boys and girls overlooking Botofogo Bay. The Baptist Church (South) came in 1881. Bishop Taylor put down his stakes on the Amazon in 1878.

THE DISASTER at Johnstown moved the hearts of the American people to much sympathy and generous contributions, which of course was well. But what friend of the heathen could help reflecting that a destruction ten times as serious, even if the temporal aspects of the situation be alone regarded, is going on every day in pagan lands? Nearly 100,000 people are perishing daily in the non-Christian countries, almost all of them without any knowledge of Christ, and most of them in circumstances of deepest poverty and misery. Here is a tragedy which does not impress us, chiefly because we do not read or think about it. If the daily papers were full of it, and gave the details as clearly as they did about Johnstown, men would begin to realize it more. If Christians would read, or consent to listen to, the details that are given them in missionary papers and meetings their hearts could hardly fail to be touched. Will the time come when the hearts of men generally will get big enough to take in the world? The recent fire at Suchow, China, is said to have destroyed 10,000 victims, or twice as many as were drowned by the Conemaugh disaster, but very few here

are interested by it, or by the inundation and the famine which have meant death to millions in the valley of the Hoang Ho. Nevertheless they are our brothers, and some day perhaps we shall become developed enough to take it in and act accordingly.

MANY OF OUR exchanges have abounded for some months in pitiful details of the terrible sufferings from famine in the Shantung province of China. Very large sums have been sent from England in the way of relief, and all the missionaries in that part of the empire have been indefatigable in labors to distribute it wisely. A telegram reached England in the latter part of May saying that further assistance was not required, the funds in hand being considered sufficient to tide over the few weeks then remaining till the wheat harvest, about the middle of June. Probably, as happened after the famine some years ago, the grateful people will now be far more ready to listen to the preaching of the missionaries, and very considerable numbers of them may turn to Christ.

DR. MICHAEL MESHAKA, who died last year in Damascus, has been called the Luther of Syria, and was the oldest and most widely-known native Protestant there; he deserves to be better known here. He was born on Mount Lebanon, in 1800, a member of the Greek Church. Dr. Keith's work on prophecy cured him of the infidelity into which, on growing up amid the corruptions around him, he had fallen, and the teaching of the missionaries at Damascus brought him to a full knowledge of evangelical truth. His great abilities and extensive learning made him at once a champion of the new faith, and the books he wrote in its defense produced a very wide and deep impression. He suffered for a while much persecution, but succeeded at last in living it down and winning the highest respect and confidence of all classes of the community. Thousands of all religions and sects attended his funeral, and the Damascus Mission feels that in his death it is bereft indeed.

A GOOD ILLUSTRATION of what one man can do when God gets thoroughly hold of him and he gets thoroughly hold of God is found in the history of Old Wang, who became the virtual founder of Protestant Christianity in Manchuria. Such he is called by the Rev. John Ross, of Moukden, who has written his life. Mr. Ross says that, of the 800 people who have come out from heathenism in that district, all but about a dozen were the fruit of the public and private teaching of

native converts, of whom Wang was the first and the chief. His own immediate relatives were all gained by him, one by one, for the Saviour, and then great numbers of others. Before his conversion he was one of the worst opium-smokers, and his battle for deliverance from it, in which he spent three days and nights on his knees in prayer, was terrible. Having conquered himself he was able to conquer others. It is in raising up and calling out such men as these that the missionary does his greatest work.

MISSIONARIES are necessarily much interested in the problem of a universal language, at which philologists are still hard at work. It is deemed certain that a philological congress will at no distant day be assembled to consider the question. Meanwhile, setting aside Volapük, which does not seem likely to satisfactorily fill the bill, a Dr. Esperanto, of Warsaw, Russia, has put forth a little book describing his attempt toward an international language which is receiving very high praise from those who have examined it. The entire grammar occupies but four pages and can be learned perfectly in one hour. As to the vocabulary, such are the prefixes and suffixes provided that with only nine hundred words learned the whole is learned, and every possible shade of thought can be expressed. It is believed that this goes farther toward the solution of the problem of a universal or international speech than any thing hitherto attempted. Henry Holt, of New York, publishes an English translation of the book for 25 cents.

TWO WORDS fitly express the alternative which should be every-where pressed upon the Church as the condition which confronts her—EXTENSION or EXTINCTION. They who make no effort to arouse the Church to fulfill her destiny, or, worse still, oppose such efforts, are really in league with her enemies, who seek her overthrow. Should the Church settle down at ease as though her work were done she would inevitably begin to decline. Should she cease to go forth to conquer new fields she would begin to lose her hold on the fields already won. This great truth should be rung perpetually in the ears of all God's people until not one should fail to understand how close is the connection between missions and the very existence of Zion, much more of her prosperity.

SIR RICHARD TEMPLE, one of the ablest administrators British India has seen, now retired after his long and

brilliant career in the highest official positions in the East, appeared on the platform of Exeter Hall, at the recent anniversary of the Wesleyan Missionary Society, to give his heartiest indorsement to the present system of missionary endeavor in all its main and much criticised features. Such men are not likely to be deceived themselves, and they certainly have no incentive to deceive others. Their testimony is worth a hundred times more than that of some hasty traveler who dashes through the country and hurnes into print with his crude impressions and prejudiced observations.

IT IS PERHAPS worth noting that the oft-quoted inscription to the memory of Dr. Geddie, in the church at Aneniyum—"When he landed in 1848 there were no Christians here, and when he left in 1872 there were no heathens"—was presented by friends in Sydney, and was suggested to Dr. Steel of Sydney, who wrote it, by what is recorded of Gregory of Casarea—than when he went to that city there were only seventeen Christians, and when he died there were only seventeen heathens.

Personals.

The Rev. D. O. Ernsberger left New York, on his return to his field in South India, per Cunard steamer, June 29.

Mrs. Ida L. McCoy, widow of the lamented Rev. F. L. McCoy, of Calcutta, reached New York, June 25, by the Guion line from England.

Rev. A. E. Winter arrived in New York from India about the middle of June. His post-office address is Burbank, Ohio.

Rev. W. W. Bruere arrived from India early in June. His post-office address is 266 Clay Street, Trenton, N. J.

Rev. Charles Bishop arrived at San Francisco in June, from Japan.

It is expected that the following missionary party will sail from Vancouver for Yokohama, per steamer *Abyssinia*, July 26: Bishop E. G. Andrews and Mrs. Andrews; Rev. F. W. Wademan, wife, and three children, Rev. G. B. Norton and wife, and Rev. J. F. Belknap—under appointment to Japan; W. B. McGill, M.D., and wife—appointed to Korea; Rev. F. D. Gamewell and wife, returning to their field in North China.

The appointment as physician and surgeon to the Jehol silver mines, in Mongolia, of D. E. Osborne, M.D., of Ann Arbor, Mich., will give great satisfaction. Dr. Osborne, accompanied by his wife (daughter of the late Rev. Dr. John Albaster) and their little son, will sail from San Francisco, per *City of Peking*, August 13.

Our Missions.

We have received the first two numbers of *L'Evangelista*, a monthly just begun by our Mission at Florence. It is a well-printed sheet of eight pages, three broad columns to the page, and is crowded with Methodism.

Dr. Stackpole, who edits the paper, is also translating Wesley's *Plain Account of Christian Perfection*. Dr. Burt is preparing a new edition of the Discipline.

We have received a copy of the Minutes of the Italy Conference, the first ever published. It is a very neatly-printed pamphlet of twenty-two pages, and conforms in all respects to the Minutes of larger bodies this side the sea. The number of members is now 779 and of probationers 179, a total of 958 against 1,094 last year—a reduction due, we are told, to a revision of the church records. In 1881, when the Conference was organized, there were reported to be 1,019 members and probationers. There are now on the records 61 less, after eight years' labor. Truly it is a hard field. We trust and pray that there may be great awakenings before long under the faithful labors of the earnest brethren there.

In our North India Mission 345 persons have already been baptized in the first half of the year in the Budaon Circuit alone, and more than twice the number are said to be asking for baptism. In the Bijnour Circuit 246 have already been gathered in, with full as many more to follow. Dr. Parker thinks it altogether probable that there will be 3,000 baptisms this year, against the 2,000 of last year. Hallelujah!

In the rising walls of the new Deaconesses' Home and Training-school at Muthra there was laid, March 28, with appropriate ceremonies, a stone bearing the following inscription:

"Training-school and Deaconesses' Home. A memorial to Andrew Blackstone and Sarah, his wife, of Adams, N. Y., erected by their son, M. E. Blackstone, of Chicago, Ill., U. S. A., March 28th, 1889."

The fine new Methodist church at Agra, with a seating capacity of about 400, was dedicated on the following day.

The Rev. B. Fay Mills will make an evangelistic tour in India during the coming cold season, and will receive a warm welcome from all the churches.

The Malaysia Mission.

The Methodist Mission at Singapore was commenced a little more than four years ago, but when it was determined to extend the work to other points among the Malay-speaking people, with Singa-

pore as the head-quarters or central station of a widely-extended field, the name Malaysia was selected as the most accurately descriptive of its geographical extent of any to be found. This new Mission was formally organized on Friday, April 19, when the missionaries met for their first Annual Meeting. The Rev. W. F. Oldham had been appointed superintendent. The Rev. R. W. Munson was elected secretary, and the business proceeded somewhat after the order of an Annual Conference, although with less formality. Not wishing to have their regular work suspended the missionaries did not hold continuous sessions, but adjourned from time to time as suited their convenience, the final session not being held till April 26. Four missionaries were present, one lady belonging to the Woman's Foreign Missionary Society, three wives of missionaries, one local preacher, one exhorter, and one candidate for mission service. The meetings were held in the veranda of the Anglo-Chinese Boarding School, a spot which will probably have a historical interest attaching to it at a future day.

The plan and prospects of this new work were thoroughly discussed from day to day. It was determined to establish a press as soon as possible, and to carry on work in both Malay and Chinese. One brother will go to Amoy to spend a year in learning the dialect spoken in that province. New stations will be opened as rapidly as men can be found to occupy them. One young man was licensed to preach, and he is already doing effective work among the Malays. It is hoped that the Mission will double its working force before the next Annual Meeting. The finances were reported as in a very satisfactory state, there being no debt of any kind, but, like all mission fields, the need of more men and money was keenly felt. The missionaries had been looking toward the extension of their work among the islands to the southward, but the remarkable development of the Malay States of the lower peninsula has turned their thoughts in that direction, and it is probable that the first new station will be opened at some point on the West Coast. The following are the appointments for the coming year:

W. F. OLDHAM, Superintendent.

Singapore Chinese Mission, B. F. West. Anglo-Chinese School, W. F. Oldham, R. W. Munson, C. A. Gray. Malay Mission, A. Fox, Local Preacher. Tamil Mission, To be supplied. English Church, W. N. Brewster. City Mission Work, John Foglase, Local Preacher. Malay States, D. Underwood, Evangelist.

WOMAN'S WORK.—*School and Zenana Work*, Miss Sophia Blackmore. *Music Teacher in Anglo-Chinese School*, Mrs. Munson. *Assistant in Chinese Mission*, Mrs. West. *English Girls' School*, Mrs. Oldham.—*The Indian Witness*.

Interesting Italian Information.

There are in Italy seventeen national universities engaged in the higher education, all of more or less ancient date except that of Rome, which was opened in 1870. Many are of comparatively small importance. A few years ago they ranked in regard to number of students as follows: Naples, 2,817; Turin, 1,509; Padua, 948; Pavia, 672; Rome, 648; Pisa, 586; Bologna, 569; Genoa, 480; Palermo, 449; Modena, 195; Parma, 194; Siena, 181; Catania, 168; Messina, 128; Cagliari, 95; Sassari, 93; Macerata, 82. Besides these seventeen establishments there are also four free universities, Perugia and Ferrara, with three faculties each and 65 and 46 students respectively, and Camerino and Urbino, with two faculties each and 43 and 60 students. Theology has ceased to be a subject of instruction in the national universities. In 1877 there were 3,314 students in the faculty of jurisprudence, 2,842 in that of medicine, 1,257 in that of the mathematical sciences, and 212 in that of philosophy and letters.

There are 265 episcopal dioceses in Italy, each diocese possessing a cathedral, a chapter of canons, and a seminary or diocesan school, in these schools are 17,478 pupils, of whom 3,347 are studying theology. There are 37 metropolitans, or archbishops, who are heads of ecclesiastical provinces, having 165 suffragan bishops under them. There are also 10 archbishops immediately subject to the pope and not connected with any province. Italy has more than one fourth of all the dioceses in the Roman Catholic world, although containing only one eighth of the population. Thus the Italian bishops, who are almost all extremely ultra-monarchic, or high church, have an undue preponderance in every council and defeat every attempt at reform.

There are 24,980 parishes, some of them having as many as 14,000 inhabitants, others less than 100. The priest in the country has a glebe, which he cultivates like any of the lesser land-holders of his district.

The secular clergy had in 1866 about one hundred and fifteen thousand members, or about one to every 245 inhabitants—a relatively larger number of priests than any other country in the world. Besides these Italy had in 1860 more than sixty thousand monks and about

thirty thousand nuns. The Franciscans had 1,227 houses, the Dominicans, 140, the Augustinians, 138, the Carmelites, 125, and others less. Between 1855 and 1867 various acts were passed by the Government which resulted in the abolition of nearly fifty thousand ecclesiastical foundations which were rendering almost no service to the country beyond supporting an idle population. Monasteries to the number of 3,037 were suppressed, and 1,207 convents, together with 46,237 foundations of the secular clergy. Out of the immense amount of property which was thus appropriated by the State, annuities were granted to all those who had taken permanent religious vows previous to 1864, the sums ranging from 360 to 600 lire (\$72 to \$120) per annum, according to their age. Pensions were received by 29,863 monks, and 23,999 nuns. In 1873 in Rome, where there were 474 monastic establishments occupied by 4,326 monks and 3,825 nuns, all were suppressed except 23 monasteries and 49 convents; 2,997 individuals became recipients of pensions.

In 1861 it was found that in the population of 21,777,331 there were no less than 16,999,701 persons absolutely unable to read and destitute of all instruction. In some parts of the country the illiterate part comprised 912 out of every 1000. Gratuitous instruction and compulsory attendance have now been for some years brought into operation so far as the condition of the country allows, and a great change for the better has taken place.

The name Italy was originally applied only to the southernmost part of the peninsula, and was gradually extended so as to comprise the central regions. Down to the end of the Roman Republic the whole tract north of the Apennines was not considered a part of Italy, but rather of Gaul; it was a province, and as such was assigned to Julius Cæsar, together with Transalpine Gaul. It was not till he crossed the little river Rubicon that he entered Italy in the strict sense of the term.

The great plain of Northern Italy is chilled by cold winds from the Alps, while the damp warm winds from the Mediterranean are intercepted by the Ligurian Apennines. The mean winter temperature of Turin is actually lower than that of Copenhagen; the thermometer descends as low as ten degrees Fahrenheit. On the west of the mountains the Riviera of Genoa produces oranges and lemons, the cactus, the aloe, the palm.

The chief product of Italian agriculture, and the main item in its exports to for-

eign countries, is silk. It is produced in every part, and much of it is converted into articles of dress or of manufacture. The propagation of the mulberry-tree has greatly increased. As a silk-producing country Italy ranks second only to China, leaving all other competitors far behind.

The chestnut in some districts supplies the chief food of the inhabitants.

As an indication of the poverty of the people it may be noted that in 1879 there were 97,855 *pellagra* patients in the kingdom. This is a disease which has many forms and frequently ends in insanity. It is due to insufficient and unwholesome food, particularly to the use of maize in a state unfit for human consumption.

The taxes are oppressive and the national debt is enormous. In 1879 it had reached the sum of 11,276,000,000 lire, or over two and a quarter billion dollars.

Facts from the Field.

Europe.

—Dr. A. F. Beard says there are 40 Protestant Churches in Paris engaged in aggressive Christian work, and 50 Protestant Missions which are demonstrating that the people are not hopelessly bound either in the superstitions of Romanism or in the reactionary prejudices of infidelity.

—The Salvation Army has in France and Switzerland 163 posts or stations, almost entirely self-supporting. It has lately opened a new hall in Belleville, Paris, seating 450.

—At the Paris Exhibition the M'All Mission carries on work in two halls outside the two chief entrances, in Avenue Rapp and Place du Trocadero. Daily meetings are held (as well as Sabbath services) in French and English.

—The Waldenses are to celebrate next autumn the 200th anniversary of what they like to call "The Glorious Return"—perhaps the most memorable event in all their remarkable history, when God brought back, after fiercest persecutions and severest sufferings, the remnant of their ancestors, crowned their faith and their patriotism, and re-established them in their native land.

—The British and Foreign Bible Society have circulated in Italy, during the past year, 137,045 portions, New Testaments and whole Bibles, and, more often than not, in districts into which no evangelist has penetrated. Some of the best sales were effected in the mountain district of the Abruzzi, in the Basilicata, and

in the two Calabrias; also in the interior of Sicily and Sardinia.

—A handsome Waldensian church, holding 400 people, has just been opened by Dr. Prochet in Vittoria, Sicily.

—According to the *Revista Christiana*, a Protestant periodical published in Madrid, the Protestant Churches in Spain have no less than one hundred places of worship, from chapels down to a room to hold a few faithful. They have 56 pastors and 35 evangelists. The congregations muster 9,194 persons of both sexes, 3,442 of whom are regular communicants. Attached to the chapels are 80 Sunday schools, attended by 3,231 pupils, and managed by 183 teachers. The most prosperous schools and most numerous native congregations are to be met with in Madrid, Barcelona, and Seville. The rest are scattered all over the country. The Wesleyan, the Scotch and English Presbyterian, the German Lutheran, the Swiss Calvinist, and some independent Churches, have the largest congregations and the most numerous attended schools for children and classes for adults. This is especially visible in Madrid and Barcelona.

—The entire Bible in the Italian language is being issued in Milan in half-penny numbers. And this is meeting with large success, 50,000 copies being taken. A similar attempt is about to be made in Barcelona, Spain.

Asia.

—In Jerusalem and Bethlehem no fewer than five new churches are being erected at the present time. Among these the most important is a magnificent Russian church erected by the Russian Palestine Association. This society, which numbers among its members men of the highest position, has an income which enables it to spend £600 a month on its work. The Russians are remarkably active in the Holy Land just now, especially in building. Their great tower on Mount Olivet, from the top of which both the Mediterranean and the Dead Sea can be seen, is the highest modern structure in the entire East.

The Roman Catholic Missions in Tibet have been broken up by the violence of the natives. The *Missions Catholiques* of Lyons states that the stations have been utterly destroyed, except one establishment which is on the Chinese side of the great Tibetan declivity. Last autumn the mission houses and buildings were one by one burned or thrown down; the houses of the congregations met with the same fate, and

priests and people were hunted out of the towns. No massacres took place. The persecution began in June and continued until October, when it ceased because there was nothing more to destroy, and all those who would not apostatize were in flight. The acts of violence took place under the eyes of the Chinese authorities, who did nothing to punish the offenders.

Japan.

—It is only eighteen years since the first newspaper was published in Japan, and now 575 daily and weekly papers are issued from the press, 35 law magazines, 111 scientific periodicals, 35 medical journals, and an equal number of religious periodicals are published. "The morning cometh."

—The Greek Church seems to be alive in Japan. It is stated that the Greeks are building a fine large church in a commanding site in the city of Tokio. The lot was given years ago to the Russian legation, and they turned it over to the Bishop of the Greek Church. Thirty thousand dollars has been spent on the foundation alone. It is built of brick and iron and will be completed within a year. —*Canada Presbyterian*.

—There are in Tokio alone 80,000 students in the higher institutions, and Y. M. C. Associations have been formed in five of these institutions, containing 2,500 members.

China.

—The *Shanghai Messenger* gives an account of the intensely anti-foreign feeling at Canton which has led lately to many insults of both residents and visitors. The British Consul has complained, and the Viceroy Cheung has posted warning proclamations, but his own antipathy to foreigners is so well understood that the proclamations are not likely to have much effect.

—The following is a summary of the new list of the missionaries in China issued by the *Presbyterian Press*: Total British 231 (gentlemen 183; ladies, unmarried or widows 47). China Inland Mission, 262 (gentlemen, 143; ladies, unmarried or widows, 119). American and Canadian 301 (gentlemen, 196; ladies unmarried or widows, 105). Continental 40 (gentlemen, 36; ladies, unmarried or widows, 4). Grand total (wives excluded), 834.

—Several facts of interest can be gleaned from the report of the foreign trade of China, as given by the Customs Secretary, for the year 1888. The export of tea and silk was stationary. In-

dian tea is proving a dangerous rival to the China article, for it is cheaper, and while it is not made with so much care, yet the Chinese are adulterating the tea so largely that it is hard to get a pure article. Twelve thousand tons of Chinese hand-made paper are exported, while 2,000,000 taels' worth of boots and shoes were consumed by the Chinamen abroad. The importation of cotton yarn has largely increased, but the Viceroy of Canton is fostering a scheme to manufacture it at home.

—The rise in the price of copper, caused by the formation of the Copper Ring, forced the Governor of Shensi to stop coining copper cash. The world is rapidly diminishing in size.

—The organ of the China Inland Mission, *China's Millions*, is usually full of interesting matter. In the last issue Mr. Redfern, *en route* for Han-chung, gives an exciting account of a remarkable deliverance from pirates, who landed on his boat with daggers and pistols and began appropriating every thing of value. The only weapon Mr. Redfern used was prayer, which proved so powerful that the robbers returned their booty and departed abashed, without hurting any one. The heathen boatmen were amazed, having fully expected both the robbery and the murder of the missionaries to have taken place. One frequent item in the reports of the China Inland Missionaries is the quantities of Bibles and portions of the Bible sold. A mission-station which does not have some definite arrangements for the sale and distribution of God's word in the vernacular of the district in which it is placed lacks an important element of lasting success.

—"The Chinese Charge d' Affaires in France, General Theng-Ki-Tong, has addressed a letter to M. Adolph Franck, of the Institute, President of the League against atheism, protesting against the Chinese being classed among atheists. The General defends with warmth the memory of Confucius, who always recognized an intelligent and governing power in nature. In China, the words 'God' and 'heaven' are synonymous. It is remarkable that the Chinese language possesses no term equivalent to 'atheist'. The Emperor is considered as the representative of Deity, and in that sense he is called, The Son of Heaven. The eulogies of Confucius by French atheists and materialist writers are misplaced. Let us hope that as the best classes of China repudiate the title of atheists they may be brought to see in Jesus Christ the only representative of Deity on earth, and the one true Son of God."—*Leisure Hour*.

—We learn from the *Chinese Recorder* that a syndicate of merchants is going to China from Brazil with the sole object of making an arrangement with Peking for a supply of Chinese laborers to replace the slaves who are now enfranchised in Brazil.

—There are about one thousand Christian Chinamen connected with the Congregational Churches of California and Oregon. They contribute about \$2,500 for home mission work and have organized a foreign missionary society, and with \$1,400 as a starter have sent two missionaries, one a Chinaman, back to China to do work there.

—One of the missionaries of the China Inland Mission, a Scotch gentleman worth a million, is living in China on twenty-five cents a week, using his fortune all in the work.

India.

—The Rev. John W. Youngson, of the Scotch Mission, Slalkot, reports that nearly four years ago the Scotch Mission began to baptize inquirers among the low caste people in the villages. The first year the missionaries registered about thirty baptisms, the following year about four hundred, the next year nearly seven hundred, and the next nearly eight hundred—that is to say, about nineteen hundred baptisms in less than four years, all in one district. Neither is there any abatement of the wonderful movement now. The opening month of the year witnesses nearly two hundred baptisms, and it is hoped that a harvest of two thousand will be gathered in before a new decade opens on us. Mr. Youngson says these are cattle-dealers, farmers, and working-men, "energetic, stalwart, and hard-working."—*Rombay Guardian*.

—According to a return published in the *Society of Arts' Journal*, India now takes rank as the sixth among the great cotton manufacturing countries of the world. The United Kingdom, of course, has a long lead, with 43,000,000 of spindles, followed by the United States as a bad second, with 13,000,000. Then come in the order named, Germany, Russia and France with from 4,000,000 to 5,000,000 each, and next follows British India, with 3,000,000. No other country reaches the number of 2,000,000.

—The medical work for women fostered by Lady Dufferin during her residence in India is now endowed to the extent of \$275,000. It has three objects: to train female physicians, to afford medical relief, and to secure a supply of trained nurses. Five lady doctors and a nurse have been obtained from England. About

200 young women are being educated in the medical colleges of India. There are twelve female hospitals and fifteen aided dispensaries. Classes have been formed for the training of female nurses. Although the work is not ostensibly Christian, missions are indirectly benefited.

Africa.

—Dr. Laws, of the Nyassa Mission, has just completed his *Chinyanja Dictionary*, a volume of 231 pages. A *Reader* and a *Life of Christ* have also recently been printed in this tongue; the whole New Testament was long ago published in it.

—The work of the late Miss Whately will be carried on by her sister, Miss E. Jane Whately, who wrote the biography of her father, the famous Archbishop of Dublin.

—A letter brought to Zanzibar by a trader from Usuri, south-southeast of Victoria Nyanza, and dated December 2, states that Stanley had arrived at Usuri, had stayed there for a short time and returned to Victoria Nyanza. He left behind him 56 men, owing to sickness, and 46 rifles. Most of the sick eventually died. A short time after Mr. Mitchell arrived there and took away the rifles. It was shortly after reported that Mr. Stanley had sustained a heavy loss of men, owing to sickness and the lack of provisions. Finally Mr. Stanley arrived and said that Emin Pasha was at Unyara, fifteen days distant. Afterward Mr. Stanley took away every thing and returned to Emin Pasha.

—Central Africa, says *Zion's Herald*, may now be reached both from the east and west coasts by waterways unknown until quite recently. The perils and obstructions encountered by missionaries and travelers in trying to reach the great lakes are now practically eliminated. On the west the Lomani River has been discovered, which flows into the Congo about 100 miles below Stanley Falls, giving an uninterrupted navigable waterway for 1,800 miles from Stanley Pool in the direction of Lake Tanganyika. When the new railway to the Pool is completed it will take but a week or ten days to reach the heart of Africa from the west. On the east the old and fatiguing method of sending goods up the Quagua River to Quillimane; thence by lighters to Mopen; thence over swamps to the Zambezi; thence by canoes up the river to Senna; and thence by small steamers to different ports on Lake Nyassa, will be superseded, now that a new opening has been discovered at the mouth of the Chinde, a portion of the lower Zambesi.

Thanks to this discovery, vessels of 500 tons burden can go direct from the ocean to Lake Nyassa without unloading. It is difficult to estimate the importance of these discoveries.

—The Desert of Sahara is slowly becoming inhabitable, with the aid of science. The lower Sahara is an immense basin of artesian waters, and the French are forming fresh oases with skill and success, so that the number of cultivated tracts is increasing rapidly. After a period of thirty years forty-three oases have 13,000 inhabitants, 120,000 trees between one and seven years old, and 100,000 fruit-trees.

—A young colored girl from Atlanta, Georgia, has gone to Congo as a missionary.

—Sir Thomas Fowell Buxton, at the Midway Conference on Foreign Missions held in London, 1878, said, "The obstacles which have barred the spread of a higher civilization in West Africa have been mainly two: 1. The deadly climate, preventing the constant presence for any length of time of the European, to whose example and force of character the aboriginal race always owes so much in the attempt to acquire new habits both of thought and action; and 2. The politically incoherent, unstable character of the people, caused partly by the disintegrating influence of the slave-trade, and partly by the low moral condition to which incessant feuds and intertribal warfare have reduced many of the races with whom we come in contact."

—General Sir Charles Warren, when Governor of Natal, said: "For the preservation of peace between the colonists and natives one missionary is worth more than a whole battalion of soldiers."

—The chief Khame of Bechuanaland, says the *London Christian*, lately wrote as follows to the assistant commissioner of that protectorate: "I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God, who helped me then, would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, and it is quickly over; but drink puts devils into men, and destroys both their souls and their bodies forever. Its wounds never heal."

—The Congo, in the length of its main stream, ranks sixth among the rivers of the globe; in the extent of navigable

water fourth, and in the volume of water and the area drained, second.

—The Copts of Egypt are considered to be descendants of the most primitive stock of the country.

—The tribes along the Mediterranean, Moors, Berbers, Kabyles, etc., are of mixed descent, partly Arab and Turk.

The Islands.

—The Churches in Samoa are suffering from an incursion of Mormon Missionaries, three of whom know Samoan very well, having learned it in Honolulu. They seem to have plenty of money and to have come to stay.

—The London *Times*, referring to New Zealand, says its evangelization is now certainly an accomplished fact. Christianity has not failed of success in a single island. The advance, according to Bishop Stuart, of Waiapu, has been almost like a bush fire. The number of native clergy at present laboring there is quite three times what it was a few years since. Moreover, these workers are not supported by money from home, but by the contributions of their own people.

—The Rev. R. F. Applebe, Wesleyan Missionary at Mafeking, West Indies, reports an extraordinary revival at that place. He says: "The work of God among the Baralong is simply wonderful. I find the utmost difficulty every Sabbath in reaching my pulpit, because of the multitude of people who throng the courts of the Lord. So large are our congregations that we cannot afford space for aisles, the pulpit-steps and every open door and window are filled with Baralong all eagerly listening to the old, old story."

—Publicity is given to the fact that the curse of opium is being introduced into the South Sea Islands, the Chinese opium-dealers having found that large profits can be made on the drug among the natives of Polynesia.

—Christianity was first introduced into the Samoan Islands over fifty years ago. The present population of this group is 35,000. Church-members, 5,974, and 15,734 adherents; 8 English missionaries, and 342 native teachers and preachers.

General.

—Messrs. Funk and Wagnalls are preparing a Missionary Cyclopedia to take the place of Newcomb's, issued in 1854, now long out of print and out of date.

—The Executive Committee of the American Baptist Missionary Union has issued an appeal for eighty men to go abroad without delay—16 for Burma, 4 for Assam, 9 for India, 2 for Siam, 30 for China, 10 for Japan, and 10 for Africa.

—Forty-three missionaries have gone out to foreign fields from the city of Toronto during the last ten months.

—Protestant missions are found in but two of the five republics of Central America—Nicaragua and Guatemala.

—A striking illustration of the reflex benefits of missions is the following: Some time ago *The National Baptist* published an appeal for five hundred dollars to build a chapel for the Baptist Sunday-school in Hammerfest, Norway, near the Arctic Circle. This appeal was read in Rangoon, Burma, and excited much interest in the various Baptist Sunday-schools there, English, Burman, and Karen; and now they have sent sixty-six dollars and thirty-eight cents as their contribution to the Norwegian chapel. So the bread cast upon the waters is found again after many days, and the heathen land sends a contribution to a nominally Christian country; the tropics nourish the Arctic regions.—*The Baptist Missionary*.

—A fact of vast importance is that while colored children in some Southern States share the educational facilities offered by the State equally with the whites the outside aid afforded them is far greater than white children have received. All the religious denominations in the North have extended help to the colored people of the South by way of furnishing schools and teachers. The Protestant Churches have in the South 34 normal schools, in which there are 6,207 students; 46 institutions of secondary instruction, with 9,584 students; 18 colleges and universities, in which there are 4,846 students; 23 schools of theology, where 1,260 students are being prepared to preach the Gospel; 4 law schools, 3 medical colleges, 1 school of pharmacy, and 1 of dentistry. The most active workers for the colored people are said to be Methodists and Baptists. Thirteen thousand young men and women are constantly being taught in these schools and sent out to preach and teach and enlighten and elevate the colored race.—*The Christian Advocate*.

The Binghamton Session of the International Missionary Union.

We hope to give in our next number a fuller account of this very interesting and successful meeting. Just now, on the eve of going to press, we have only space to make mention of a few facts.

Forty six missionaries from eleven different countries and eight denominations spent together a very delightful week, July 5-11, at "the parlor city." The people of Binghamton were highly pleased and greatly profited; and the

missionaries themselves voted it one of the best of their gatherings.

There were most instructive interchanges of views on such practical topics as "How can returned missionaries render the best service to the churches at home?" and "Modern missionary methods." There were essays packed with thought and information by such authorities as Dr. Cyrus Hamlin, Dr. Shedd and Dr. Wood. There were most inspiring speeches from veterans like Dr. G. F. Verbeck, of Tokio, one of the four to enter Japan in 1859, the first year that entrance was possible.

One of the parlors of the church was turned into a handsomely stocked missionary museum, where curiosities from India, Siam, Burma, Turkey, Persia, Japan, and Africa, brought by the missionaries, were exhibited. Most of the pulpits of the town were filled on Sunday by visitors most acceptably.

In the business part of the session steps were taken looking toward the formation of a circulating missionary library for the benefit of the members, some twenty volumes having been already secured as a nucleus. A list of carefully selected missionary books, to be published for the benefit of the public, was also got well under way. And something was done to forward a scheme for the diffusion of valuable and needed literature in mission fields. Among the resolutions passed was one of greeting to the Society of Christian Endeavor, in session at Philadelphia, and also to Mr. Moody's Northfield Convention. Arrangements were made to send a committee to the next meeting of the Inter-Seminary Missionary Alliance and to the Student Volunteer's Association. Two members of the Union, it was found, had died during the year—Mrs. Culbertson and Miss Rathbun—and appropriate resolutions were passed in honor of their memory. Other resolutions condemned in severe terms the unjust action of so-called Christian governments in their dealing with heathen nations, which is today one of the chief obstacles to the spread of the Gospel.

The officers of the Union for the coming year are as follows: President, Rev. J. T. Gracey, D.D., of Buffalo; Vice-Presidents, Rev. Cyrus Hamlin, D.D., Rev. S. L. Baldwin, D.D., Rev. William Dean, D.D.; Secretary, Rev. W. H. Belden, of Bridgeton, N. J.; Treasurer, Prof. M. N. Wyckoff, of New Brunswick, N. J.; Librarian, Rev. James Mudge, of East Pepperell, Mass.; Executive Committee, Rev. J. L. Phillips, M.D., Rev. M. B. Comfort, Rev. C. W. Park, Rev. J. A. Davis, Rev. B. Helm, Miss C. H. Daniels, Mrs. M. E. Ranney.

THE MORNING COMETH
MESSIAH REIGNS.
THE GOSPEL IN ALL LANDS

W. R. SMITH, D.D.,
Editor

SEPTEMBER, 1889.

805 BROADWAY,
New York City



PIGRIMS TO MOUNT FUSIYAMA, JAPAN.

Poetry and Song.

A Nineteenth Century Hero.

BY REV. R. H. BADLEY, D.D.

["Father Damien has died at Molokai in the Sandwich Islands. Lepers Settlement." Telegram, May 15]

Let no one say with cynical complaint,
 "The grand, heroic days have passed away,
 The days when spurred and belted knights rode forth
 To avenge the wrongs of helpless innocence
 And win renown with some huge Caliburn;
 And now the days are prosy, and the men,
 Sans sword and shield and waving plume, are weak,
 And high endeavor finds but faint response
 Within their breasts!"

Ours are heroic years,
 E'en though the massive coats of mail are gone:
 A Stanley, in the heart of Africa,
 Voiceless through twenty months, winds back and forth,
 His chart in hand, to find the river-heads,
 To open up the Congo-world to man,
 And win the thanks of two great continents:
 Our broken war-ships sail Samoa's bay
 With shout and cheer and music's thrilling note
 And banners spread—into the jaws of death;
 And yonder, in an islet of the sea,
 A Damien dies, consumed by leprosy.

Let no one say in discontented phrase,
 "The Golden Age is gone, to-day is worse
 Than yesterday; the world grows poorer still
 With each recurring year; as land, long tilled,
 At length gives nothing to the sower's skill
 Save noxious weeds, so is the human heart—
 Its fruitage o'er, its sympathies all spent;
 Its fair resources drained beyond repair!"
 Such were a sad complaint. A busy age
 Is ours, 'tis true, an age of steam and steel;
 Electric motors push our carriages
 And turn the darkest night to whitest day;
 Commercial instincts rule in many breasts,
 Supplanting conscience; still, in spite of all,
 The universal heart bears fruit in love.
 A gentle hint from India's honored queen,
 A gentle plea from one now lost to sight,
 And lo! much money is poured forth to help
 The suffering women of this weary land!
 And so, to Molokai's grassy isle,
 Where banished lepers made their hellish home—
 "A living grave-yard" in the noisy sea—
 Young Damien went full sixteen years ago,
 Renouncing all and hoping naught to find
 Save cureless pain and certain, awful death.

Let no one say, discouraged and distressed,
 "The Christian faith has lost its hold on men;
 They count their lives too dear; they dare not go
 Where danger lurks; their eyes are dim to see
 The foot-prints where their suffering Master walked;
 The age of martyrs with its rack and stake
 Is gone; the race of martyrs too, is dead!"
 It is not so. To Patagonia's wastes,
 To many an island in the distant sea,
 To China's wilds, Korea's rocky plains,
 Thibet's forbidden jungles, where the snow
 Shuts in Moravian workers half the year,
 To Africa's deadly coasts and inland seas—
 To ev'ry clime the heralds of the cross
 Have made their way the Gospel's joys to tell.
 Uganda's sore-tried martyrs who shall count?
 There, in that distant spot, but yesterday,
 A saintly soul, by rifle bullet winged,
 Flew home to God, and Hannington found rest.
 A Christian martyr this in Molokai

Whose death the pulsing wire beneath the sea
 Proclaims, not by the swordsman's sudden thrust,
 Or bullet's deadly shock or flame's swift breath
 Died he; but month by month and year by year
 He died while living, feeling in his veins
 The poisoned tide which seized him as he threw
 His loving arms about his leprous flock.*

And let none say, as finding grievous fault,
 "Why waste a life like this; why, knowing all—
 The pain, the suffering, and the wretchedness—
 Should any one his life so lightly hold
 And waste it on the dying, passing by
 The living?"

When this Good Samaritan,
 Refusing honors which the Church might give,
 Betook himself to lonely Molokai,
 He found a hell on earth; he made it heaven;
 He cast the idols in the sea; he stopped excess
 And riot; taught the people how to live
 And set a value on their death-doomed life;
 He told them of the brighter world above,
 The fuller, better life beyond the grave;
 So even in their tears they sang, "Praise God;"
 "Praise God from whom all blessings flow!"

Herein

Is love in very deed, not empty word,
 Not waste was this: the ointment-box is broke,
 But breaking it enwraps the Master's head and feet
 And fills the earth with perfume. Other souls
 Besides the lepers in sad Molokai
 Are better for the life so grandly lived.

High on the scroll where heroes' names are writ,
 Emblazoned with the glory of the latter days,
 Along with scholars, poets, warriors, kings,
 Write Damien's name; its luster ne'er shall fade
 While human hearts are touched with tenderness
 And human speech is current through the world!

—Indiana Witness.

"So Send I You."

"The night lies dark upon the earth, and we have light;
 So many have to grope their way, and we have sight,
 One path is theirs and ours—of sin and care,
 But we are borne along, and they their burdens bear.
 Foot-sore, heart-weary, faint they on their way,
 Mute in their sorrow, while we kneel and pray;
 Glad are they of a stone on which to rest,
 While we lie pillowed on the Father's breast.

"Father, why is it that these children roam,
 And I with thee, so glad, at rest, at home?
 Is it enough to keep the door ajar,
 In hope that some may see the gleam afar
 And guess that that is home, and urge their way
 To reach it, haply, somehow and some day?
 May not I go and lend them of my light?
 May not mine eyes be unto them for sight?
 May not the brother-love thy love portray?
 And news of home make home less far away?

"Yea, Christ hath said that as from thee he came
 To seek and save, so hath he, in his name,
 Sent us to these; and, Father, we would go,
 Glad in thy love that thou hast willed it so
 That we should be partakers in the joy
 Which even on earth knows naught of earth's alloy—
 The joy which grows as others' griefs grow less,
 And could not live but for its power to bless."

—R. Wright Hay.

* In 1887 he wrote to a friend: "Having no doubt of the real character of my disease I feel calm, resigned, and happier among my people. Almighty God knows what is best for my sanctification, and with that conviction I say daily good-bye to the world."

World, World, Story.

Kites and the Golden Fish of Nagoya.

BY WILLIAM E. GRIFFIS, D.D.

Of all the sports at which the boys in Japan amuse themselves kite-flying seems to afford the most fun and enjoyment. Japanese kites are not plain coffin-shaped bits of tissue-paper, such as American boys fly. They are made of tough paper stretched on light frames of bamboo, and of all shapes; square, oblong, or oval. They are also made to imitate animals. I have often, in my walks in Japan, seen a whole paper menagerie in the air. There were crying babies, boys with arms spread out, horses, fishes, bats, hawks, crows, monkeys, snakes, dragons, besides ships, carts, and houses. Across and behind the top of the kite a thin strip of whalebone is stretched, which hums, buzzes, or sings high in air like a hurdy-gurdy or a swarm of beetles. When the boys of a whole city are out in kite-time there is more music in the air than is delightful. The real hawks and crows, and other birds, give these buzzing counterfeits of themselves a wide berth. In my walks I often was deceived when looking up, unable to tell at first whether the moving black spots in the air were paper or a real, living creature, with beak, claws, and feathers.

A kite-shop in Japan is a jolly place to visit. I knew one old fellow, a toy-maker in Fukui, who was always slitting bamboo or whalebone, painting kite-faces, or stretching them on the frames. His sign out in front was—well, what do you think? I am sure you can't guess. It was a cuttle-fish. A real jolly old cuttle, looking just as funny and old, with its pulpy forehead and one black eye! As much like Mr. Punch, or an old man with a long nose and chin made out of lobster-claws, as such a soft fellow could.

This is the sign for kite-shops all over Japan. The native boys call a kite *tako*, which is the Japanese for cuttle-fish. It is just such a pun as would be played if a kite-maker in our country were to hang out for his sign the fork-tailed bird after which our kites took their name.

On the faces of the square Japanese kites you can see a whole picture-gallery of the national heroes. Brave boys, great men, warriors in helmet and armor, hunters with bows and arrows, and all the famous children and funny folks in the Japanese fairy tales are painted on them in gay colors, besides leaping dragons, snow-storms, pretty girls dancing, and a great many other designs.

The Japanese boys understand well how to send "messengers" to the top of the kite and how to entangle each others' kites. When they wish to they can cut their rival's strings and send the proud prize fluttering to the ground. To do this they take about ten feet of the string near the end, dip it in glue and then into bits of powdered glass, making a multitude of tiny

blades as sharp as a razor, and looking, when magnified, like the top of a wall in which broken bottles had been set to keep off climbers. When two parties of boys agree to have a paper war near the clouds they raise their kites and then attempt to cross the strings. The most skillful boy saws off with his glass saw the cord of his antagonist.

The little boys fly kites that look for all the world like themselves. I have often seen chubby little fellows, scarcely able to walk, holding on to their paper likenesses. Would you believe it—even the blind boys amuse themselves with these buzzing toys and the tugging string, that pulls like a live fish! This fact, as I have often seen it, loses its wonder when you remember that a good kite in the hands of a boy who is not blind often will get out of sight. The Japanese blind boy enjoys the fun with finger and ear. It is like Beethoven going into raptures over music, though stone deaf.

Square kites, with the main string set in the center, do not need bobs, but usually the Japanese boy attaches two very long tails made of rice straw.

The usual size of a kite in Japan is two feet square, but often four feet; and I have seen many that were six feet high. Of course such a kite needs very heavy cord, which is carried in a basket or on a big stick. They require a man or a very strong boy to raise them; and woe betide the small urchin who attempts to hold one in a stiff breeze! The humming monster in the air will drag him off his feet, pull him over the street or into the ditch before he knows it. Tie such a kite to a dog's tail, and no Japanese canine could ever turn round to bite the string. If the Government allowed it boys and young men would make kites as large as an elephant. Why do they not permit it? I can best answer the question by telling you a true story.

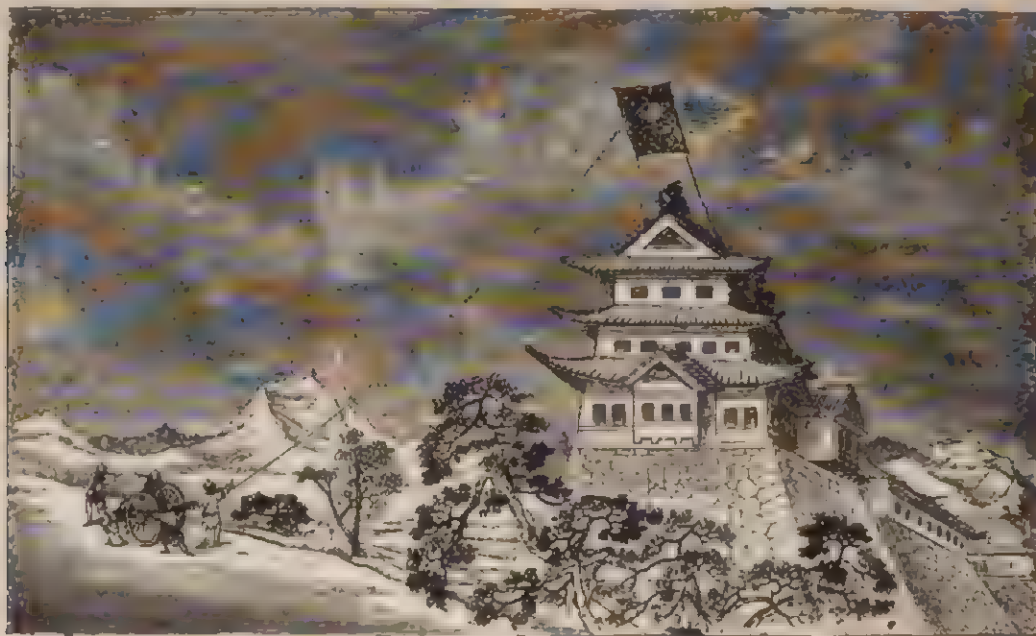
In nearly every large city in Japan there is, or was, a large castle, in which the prince of the province or his soldiers lived in time of peace or fought in time of war. In Nagoya, in the province of Owari, in the central part of the main island, was seen the largest and finest of all the castles in Japan. They were built of thick walls of stone masonry from twenty to one hundred feet high, and divided from the outside land by moats filled with water. At the angles were high towers, built of heavy beams of wood covered with lime to make them fire-proof, and roofed with tiles. They had many gables, like a pagoda, and port-holes or windows for the archers to shoot out their arrows on the besiegers. These windows were covered with copper or iron shutters. At the end of the topmost gable of the tower, with its tail in the air, was a great fish made of bronze or copper, from six to ten feet high, weighing thousands of pounds. It was a frightful monster of a fish, looking as if Jonah would be no more in its mouth than a sprat in a mackerel's. It stood on its lower gill, like a boy about to walk on his hands and head. It always reminded me of the old-fashioned candlesticks, in which a glass dolphin rampant, with very thick lips, holds a candle in his glass tail. In Japan, however, the flukes

of this bronze fish's tail, instead of a candle, were usually occupied by a live hawk, or sometimes an eagle, cormorant, or falcon. Half the birds in Fukui solemnly believed the castle towers to have been built for their especial perch and benefit. I often have seen every fish tail of the castle occupied by crows. They were finishing their toilet, enjoying an afternoon nap, or making speeches to each other, observing the rules of order no better than some assemblies in which several persons talk at once.

We sometimes say of a boy having wealthy parents that "he was born with a silver spoon in his mouth." Now, as the Japanese eat with chop-sticks, and use their silver for other purposes, they express nearly the same idea in other words.

In Japan the better class of people—those who enjoy

and the help of great derricks and tackling, the great object was raised to its place, thousands of persons came from a distance to see the golden wonder. The people of Nagoya felt prouder than ever of their handsome city. In all kinds of weather the golden fish kept its color and glittering brightness, never tarnishing or blackening like the common *shachihoko* on other castles. Morning and evening the sunbeams gilded it with fresh splendor. The gold and the sunlight seemed to know each other, for they always kissed. The farmers' children who lived miles distant in the country clapped their hands with joy when the flashing flukes on the castle towers gleamed in the air. The travelers plodding along the road, as they mounted a hill, knew when the city was near, though they could not see any thing but the gleam like a star of gold.



OWARI CASTLE.

the privilege of wealth, education, or position—live either within or near the castle. One of the first things a well-born Japanese baby sees and learns to know outdoors is the upright bronze fish on the castle towers. Hence a Japanese is proud to say, "I was born within sight of the *shachihoko*" (the Japanese name of this fish).

The princes of Owari were very proud, rich, and powerful, and they determined to erect gold instead of bronze fishes on their castle. So they engaged famous gold and silver smiths to make them a *shachihoko* ten feet high. Its tail, mouth, and fins were of solid beaten silver. Its scales were plates of solid gold. Its eyes were of black glass. It cost many thousands of dollars, and required about twenty men to lift it.

This was at Nagoya, a city famous for its bronzes, porcelain vases, cups, and dishes, its wonderful enamel work called *cloisonné*, and its gay fans. Thousands of the Japanese fans with which we cool our faces in summer were made in Nagoya. Well, when, after much toil

Alas that I should tell it! What was joy to the many was temptation to some. They were led to envy, then to covet, then to steal the prize. A man whose talents and industry might have made him rich and honored became a robber, first in heart and then in act. He began to study how he might steal the golden fish. How was he to reach the roof of the tower? Even if he could swim the moat and scale the wall he could not mount to the top story or the roof. The gates were guarded. The sentinels were vigilant, and armed with sword and spear. How should he reach the golden scales?

The picture tells the story. It was drawn by the famous Japanese artist in Tokyo, Ozawa, and is true to the facts, as I have seen, or have been told them. A kite, twenty-five feet square, was made of thick paper, with very strong but light bamboo frame, with tough rope for a tether and a pair of bobs strong enough to lift two hundred pounds. No man could hold such a

kite. The rope was wound round a windlass and paid out by one person, while two men and three boys held the hand-cart. A very dark, cloudy night, when a brisk wind was up, was chosen. When all was ready at midnight the hand-cart was run out along the moat, the robber with prying-tools in his belt, and his feet in loops at the end of the bobs, mounted on the perilous air-ship, more dangerous than a balloon. The wind was in the right direction, and by skillful movements of the cart and windlass the robber, after swinging like a pendulum for a few minutes, finally alighted on the right roof, fastening the bobs so as to secure his descent he began the work of wrenching off the golden scales.

This he found no easy task. The goldsmiths had riveted them so securely that they defied his prying, and the soft, tough metal could not be torn off. He dared not make any clinking noise with hammer or chisel, lest the sentinels should hear him. After what appeared to be several hours' work he had loosened only two scales, worth scarcely more than fifty dollars.

To make a long story short, the man was caught. The sentinels were awakened, and the crime detected. The robber was sentenced to die a cruel death—to be boiled in oil. His accomplices received various other degrees of punishment. The prince of Owari issued a decree forbidding the flying of any kites above a certain small size. Henceforth the grand old kites which the boys of the province had flown in innocent fun were never more to be seen.

As for the big golden fish, it was afterward taken down from the castle in Nagoya and kept in the prince's treasure-house. When I saw it it was in Tokyo, at the museum. It was afterward taken to Vienna and exhibited at the Exposition in 1873.

A Temple in Nikko.

BY EDITH GARNET CORRELL. (11 years old).

As I am only a little girl I think you do not know any thing about me, but I am sure that you do know about my papa; his name is Rev. I. H. Correll, and he is the superintendent of the Aoyama University.

We went to Nikko to spend the summer, and while there we visited the temples and waterfalls around the town; so I thought I would like to give you a description of the largest temple, which is dedicated to one of the tycoons or old emperors of Japan, whose name was Iyeyasu. His tomb is more than one hundred feet above the temple.

When you go in the gate you see three things of note. The first you see is the stable of the sacred pony. The pony is white, and is remarkable for having pink eyes, but the one we saw was white with brown spots, and had brown eyes. Just below the roof of the stable are some very finely carved monkeys, all in different positions. One has his hands over his eyes, so that he may not see any thing bad; another one has his hands over his ears, which means that he does not wish to hear any thing

bad. Another one has his hands over his mouth, which means that he does not want to say any thing bad.

One of the other things is the storehouse, where they keep the things which Iyeyasu used on feast days. The only thing about this is the finely-carved elephants on the one end. They are very life-like.

The next thing is a very large oblong block of granite into which the water flows naturally and so evenly that you do not notice the overflow. Now you go through a lovely gate and are before the beautiful temple. The thing that is strange here is that in all these grounds there are not two things alike. When it was found that two pillars had been carved alike, in order to make them different they turned the one upside-down. The inside of the temple is very beautiful indeed. I will describe it and the lanterns, and bells, etc., when I write again.

Tokyo, Japan.

The Japanese at Play.

BY FRANK G. CARPENTER.

The Japanese are among the happiest nations of the world. They are called the children of the Orient, and however hard be their life's pathway they smooth it with smiles. Laughter lives with them, slight misfortunes pass away with a giggle, and sorrow finds its abiding-place in other lands. Good-natured, but not frivolous, their beautiful country is the paradise of travelers, and I have yet to find the first American who has spent any time in Japan who does not speak well of the land and its people.

The climate is that of the warm southern sun of Italy. The skies are as blue as those of the Mediterranean, and the Japanese sunsets outrival those of Naples in their glorious coloring. All nature smiles in her efforts to make the land beautiful. The warm moist air of the western Pacific covers the thirty-eight hundred islands which make up the Japanese Empire with verdure as green as that of Egypt in winter, and the rocks, bluffs, and mountains which in other lands are naked and ragged, are here clothed in green velvet and embroidered with flowers. The valleys are gardens of rice-fields, intermixed with the green camellia-like hedges of the tea-plant, and the picturesque houses and more picturesque people make the land one of continuous beauties of nature and life. It is no wonder that the Japanese leave their native land with longing, and that when away they do not rest until their return. They are not among the colonizing and emigrating peoples of the earth, and they at heart love Japan as the Italian loves Italy.

After two months in Japan, in which time I have mixed with all classes of the people, I have been struck with their wonderful good nature and their capacity for getting pleasure out of the little things of this life. The love of friends and of family is stronger among them than among most other peoples, and though the houses are entirely open to the street, and the various operations of the family may be seen by every passer-by, I

have yet to see the first domestic brawl, or to hear the first angry word between parent and child or husband and wife.

The amusements of the people are many, and one sees parties of men, women, and children playing at "Go," which is a sort of Japanese chess or checkers. It is played with boxes of little round bone buttons for checks, and it may be called the great household game of the people. Family parties play at it in their homes. The coolies spread a mat on the streets, and bet on "Go" during the intervals of their work, and old grandmothers and little children stand about and pass their judgment on the moves of the players.

images for the living men who had before this time been buried with the coffin of the mikado.

A little over a thousand years ago the throne of the mikado was wrestled for. Two sons of the emperor were the contestants, and each had his champion. The match decided the succession, and the owner of the victor got the throne.

From this time on the history of Japan is filled with the exploits of wrestlers, and the sport became in time mixed up with many of the religious feasts and ceremonies. There are now wrestling-matches connected with religious observances at Kyoto and at other places in the Japanese Empire, and it was for a long time the "us-



A STREET IN A JAPANESE CITY.

In athletic sports the Japanese stand well among the people of muscle and brawn. Their jugglers and rope-walkers have astonished the cities of London and New York by their exhibitions at the Japanese villages of a few years ago, and their fat wrestlers have been noted for generations. There is a record in Japan that, in the twenty-fourth year before Christ was born, a noble of great stature and strength begged the mikado that he be allowed to send out a challenge as the champion wrestler of the world. His request was granted, and alas! a stronger than he was found. The match came off, and the hoaster was brought to grief by a man named Shikune, who kicked him in the ribs and broke his bones. The victor was straightway elevated to high honors, and it was he, it is said, who instituted earthen

tom for wrestlers to perform at funerals and feasts. They are still employed at feasts, but the day when the lords of Japan had their wrestlers in their employ has passed away, and you no longer see the daimios with wrestlers in their trains going in grand procession from one part of the country to the other.

The wrestlers, however, are as popular as ever, and the leading men of Japan do not scruple to attend their matches. Count Kuroda, the premier, is said to be especially fond of the sport, and great wrestling-feats are exhibited throughout the Empire of Japan at fixed periods throughout the years. I attended one of these great matches at Osaka, where one hundred wrestlers were present and took part. They had gathered here from all parts of Japan, and were holding

a sort of a wrestling tournament, which lasted for ten days.

Osaka may be called the New York of Japan. It is a city of about the size of Chicago, made up of low one and two story buildings open at the front, and with great overhanging roofs which jut out and form a shelter to the visitors or customers who would talk with those within. It has wide streets, unpaved, but very clean, and it is so cut up by bridges and canals that it may be called the Venice of the Japanese Empire. It is the great commercial center of western Japan, an hour's ride from Kyoto, where the famous china and the wonderful silks are made. Its surrounding country is rich in fields of cotton, rice, and tea, and its factories are never idle.

It was through this town that I dashed on my way to the great wrestling-match. I had two bare-legged men attached to my jinriksha, and we rushed past Japanese girls waddling along with babies on their backs, by carts or merchandise pulled by coolies, through streets of stores, where the merchants sat like Turks with their goods piled about them on the floor, into residence quarters, where we saw a very pretty girl and her sister each taking her siesta, stretched at full length on a Japanese futon or quilt, and resting her head on a little wooden pillow, and on into the street of the theaters.

Here all was as bustling as a country fair in Ohio or a circus day in Washington city. Venders of all kinds filled the street. The placards of the theaters which lined the street pictured in Japanese characters and gorgeous paintings the merits of the various actors and plays, and the door-keepers added to the din by yelling to the crowd that the prices were cheap and their entertainments good.

The wrestling-match was held in the midst of such surroundings. An immense tent of straw matting tied to bamboo poles formed the theater, and the bare ground was the audience-room and stage. The latter was in the center of the tent. It was a ring of earth about twenty-five feet in diameter and raised about two feet above the rest of the ground. At each corner of it there was a great post, and these posts formed the support for a covered roof of matting, which was trimmed with a frieze of red cloth extending about two feet low and forming a patch of gorgeous color, inside of which the show took place. At the foot of two of the posts stood tubs of water; at the base of the others two bare-headed and burly men in gowns sat with their legs crossed and acted as the referees in case the umpire failed to give a satisfactory decision. The umpire himself was a short, buller-headed, excitable Japanese, with his head shaved at the top and the back hair drawn to the front in a cue shaped like an old-fashioned door-knocker. He held a fan in his hand, and his Japanese gown was of silk. He stood back of the wrestlers and gave the signals for their beginning and ending, yelling at the top of his voice at the more exciting matches, and jumping about as though he had gone mad. He pronounced the victors, and gave them their

honorable dismissal. He had a sword at his side, and was a man of great dignity.

Before I describe the wrestling-match let me give you a picture of the audience. There are no seats in a Japanese theater, and the audience sits on its heels, and to rest itself crosses its legs and squats on the ground. When I entered the theater and paid for my box, which was a pen in front of the wrestling-circus, made of four small logs of wood, so crossing each other that they left a piece of earth about three feet square within, I found about one thousand men and boys sitting and squatting in similar boxes about the different parts of the big tent. Some were half naked. All were in Japanese costume, and none wore hats. Each man had his teapot and his box of charcoal before him for his pipe-lighting, and during the wrestling provisions were peddled about the room. At my feet I saw a man making a meal of a piece of raw fish and vinegar, and a party near by were eating rice and drinking *sake*, which is the whisky of Japan. The crowd over the room had seated themselves in all the conceivable shapes of Asiatic comfort. One man was lying half asleep, with his head pillowed on his wooden sandals, and others, at times, grew wildly excited and waved their arms and hands at a successful throw.

I looked in vain for signs of betting, and my guide told me that betting was not allowed, and that the system of French mutual pools on wrestling had yet to be introduced into Japan.

Nearest the stage or wrestling-circus was a great ring of fifty or sixty naked giants. These were the wrestlers who were to next take part. Big, brown-skinned men, their arms were the size of a fat American's leg, and their great bullet heads were fastened to puffy shoulders which stood out so bold and brawny that they made one think of Samson or Hercules. As they sat cross-legged on the ground, smiling good-naturedly at one another, they seemed perfectly naked, but upon rising you see that each has a blue cloth wound tightly about his loins and tied in a tight belt just above the hips. To this cloth a blue fringe, six inches or more long, hangs, and the belt itself is one of the dangerous holds in the wrestling-match. If an opponent grasps this he can often hurl the wearer over his head, and it is, hence, wound so tight that it almost cuts the flesh like a knife. The belts of all the wrestlers were of this same blue color, and all had their long black hair combed straight back from their foreheads and tied up in a cue on their crowns. They were none of them less than six feet in height, and at a rough estimate I judge that not one weighed less than three hundred pounds.

As straight as so many arrows they walked forth with dignity, and rather strutted as they took their places in the arena. Two only wrestled at one time, and the matches succeeded each other very rapidly.

Let me describe a single match. The umpire raises his fan and in stentorian tones calls out the names of the wrestlers. One is from the east of Japan and the other from the west. They are noted sportsmen, and

the audience pricks up its ears. A thousand half-bald heads are craned as the two mahogany giants walk forth, and two thousand eyes watch their every motion. They strut up to the stage, each accompanied by his student, a younger wrestler who acts as his second or servant. The students stand at the water buckets at the two corners of the wrestling-stage and give their masters to drink. They gulp down great swallows, and end their drinking by filling their mouths with water and spitting it into the air, so that it falls in a spray over their bodies. Each now straightens himself and walks to the center of the stage to test his strength before entering upon the combat. He does this by pounding his chest and by lifting one leg up as high as his shoulder and stamping it down upon the ground with a thud that seems to almost make the earth shake. The other leg then receives a similar treatment, and the two giants walk to opposite sides of the circus and bow to the umpire. They then squat upon their heels and salute each other. Then comes a slapping of the hands fiercely together. Then there is drinking of water and more spraying it over their naked persons. Then more stamping of feet and more slapping of the thighs. These last motions are intended, I am told, for the working up of the wrestler's strength, and the custom comes down from Japanese mythology.

When the sun goddess, the first Empress of Japan, had grown angry at her brother, and hid herself in a cave, so that there was no difference between the night and the day, all Japan mourned for her and endeavored to make her come forth. She was sulky, however, and put a big stone in front of the cave, and would not. The god of the wrestlers pulled away the stone after clapping his hands and stamping his feet, and the wrestlers do the same to this day.

After this stamping the match begins. The two copper-colored Hercules stand facing each other and looking fiercely into each other's eyes. They stoop down and rub their hands with earth, and then, clinching their fists, lean half over and are ready for the fray. Each watches the other, trying to catch him off his guard, and the umpire stands by and warns them not to be in a hurry. As they look the veins on their foreheads swell, their muscles quiver with excitement, and their eyes almost burst from their sockets in the intensity of their gaze. At last, without a sign, they spring at one another and the struggle is begun. The wrestlers are inside a narrow ring which has been marked out upon the stage, and the one who can push the other outside of this ring, or can succeed in throwing him, will gain the victory. The giants tug and pull, they wrap themselves around one another, and ten minutes pass without either being conquered. Then the umpire calls a halt, and the wrestlers rest a moment, spray themselves with water, and are put back in the same position that they were in at the time the stop was made. The giant from the east at last succeeds in grasping the belt of the man from the west and throws him clear over his head. He falls, however, without injury, and the crowd applauds.

The victor walks to one side of the stage and sits upon his heels, bowing his head, while the umpire, raising his fan, pronounces him the champion.

Other matches which follow are much more brief, and the different holds are as many as the rules of the prize-ring. In some cases the wrestling is done almost altogether with the hands, and fingers are cracked and broken in the terrible struggle. There are forty-eight falls which are fair in Japanese wrestling, and twelve of these are throws, twelve consist of lifting each other off the feet, twelve are twists, and there are twelve throws over the back. The wrestlers do not, as a rule, wrestle for money, as with us, and they are largely indebted to the good nature of the audience for their pay. During the afternoon they strutted in by fifties, each clad in a gorgeous apron of silk, fringed and embroidered with gold. These were aprons presented to them at various successful contests, and they reached from the waist to the feet. They must have been very costly, and the wrestlers strutted about in them as proud as a native of the Sandwich Islands who has added to his breech-clout costume a cast-off plug hat and a pair of slippers.

These Japanese wrestlers follow their business as a profession. They harden their powerful limbs with beating, and they butt at wooden posts with their shoulders. Although apparently puffy and flabby their flesh is like iron, and they are wonders of muscular development.

The theaters of Japan begin in the morning and last until sundown. The audiences sit on the floor, and the people are as much affected as children by the plays. Whole families come and spend the entire day in the theater. Some of them bring their provisions with them, and others have them served from the neighboring tea-houses. In some theaters when a person wishes to leave the hall and come back again he is not given a return check, as with us. There is no passing of your ticket to newsboys in Japan. The door-keeper takes hold of the right hand of the man going out and stamps on his wrist the mark of the theater. When the playgoer returns he presents his wrist, the seal of the theater is shown, and he is admitted. It is a very simple and effective plan, but one which would doubtless be unpopular in America.

The largest theater in Tokyo has revolving scenes, which move about on an axis and save the time between the acts. The scenery is made up of the gorgeous extravagancies of modern Japanese art. The actors dress in the most hideous of costumes, and paint their faces until they resemble those on a Japanese screen. The orchestra sit at the side of the stage instead of in front of it, and this theater will hold about two thousand people. It requires a greater space to seat two thousand Japanese than two thousand Europeans. A man sitting cross-legged on the floor, or lying on his elbow and drinking tea and smoking while he listens, requires more room than an ordinary theater-seat, and the boxes of a Japanese theater consist of little compartments carpeted with straw mats and without chairs or tables.



濱名町之内
野もの
船屋

永林

殿

THE FIRST RAILWAY IN JAPAN AS SKETCHED BY A JAPANESE ARTIST.

The actors of Japan are of but one sex. Women never appear upon the stage, and when it is necessary to personate women men take their parts, and dress in female costume.

The theaters of Japan are of all classes, from the story-teller and the babies' peep-show up to the great theaters in Tokyo, Osaka, and Kyoto. The greatest actors have their reputations here, as with us, and a popular name never fails to bring big prices and to fill the houses.

The smaller theaters and amusement halls are quite as interesting to the stranger as the great ones. No people are so easily amused as the Japanese, and it is a rare study in physiognomy to watch the expressions which pass over the almond-eyed faces of an audience before a popular story-teller. The audience sit on the floor, as at the theater, with the same accompaniments of eating and drinking about them. The story-teller sits on his heels on the stage and sings out his tales in nasal tones, gesturing with a fan as he does so.

At the flower shows, which take place periodically, there are numerous little theaters like the side-shows of an American circus or those which follow our country fairs. The boy jugglers here appear in force, and these jugglers are among the baby curiosities of the country. I have watched them many times as they performed their feats in the streets of Tokyo, little brown-skinned boys, ranging from six to twelve years in age. They dress in the brightest of colors and wear upon their heads a sort of red hood or turban into which feathers are tucked. Their limbs seem to be made of india-rubber. They can twist their heads around so that their faces look out between their shoulders, and they tie themselves up into knots and unravel themselves in most extraordinary ways. A couple of pennies is all they ask, and a nickel will make them happy.

The Geishas of Japan are professional amusers, and they are a part of every Japanese feast. They are educated to talk well, to sing and to dance, and when a Japanese entertains his friends he seldom brings his wife in to help him. The wife is the head servant of the household, and it is the Geisha who is paid to do the entertaining. Dressed in the most gorgeous of Japanese costumes, she often wears suits of clothes which cost as much as Mr. Worth's Parisian dresses. She paints and powders, and her hair is done up by the most noted of Japanese hair-dressers. She pantomimes and mimics, and her dances, which, by the way, are made up of a series of graceful postures, follow the music of her sisters and interpret the story which they sing. I will not refer to her morals. They are at the best very lax, but there is a tradition in Japan that the Geisha of the past was both chaste and pure, and one of the leading foreigners of Tokyo, who married a Japanese wife, says that the fall of the class is largely due to the dollars of the foreigner. Several of the most noted men in Japan to-day are married to Geishas, and some of the highest of the court ladies have danced and sung for pay. This, however, is different in Japan from the American custom. The Geisha of to-day, by renouncing

her ways, may become the respected wife and mother of to-morrow. Her business is a profession, and if she remains in it to old age her sisters, in some instances, take care of her, and in others she sings upon the streets. The singing women who, half blind, move about the streets of the Japanese cities, singing songs of love in voices that have long since been cracked beyond repair, are among the most affecting sights of the country. They play their accompaniments on the samisen, which is a long banjo-like instrument, as they sing, and they are always rewarded by the sympathetic, if not admiring, by-standers.

The Japanese are very kind to their poor, and I suppose the average of comfort in accordance with the ideas of the people is as high in Japan as anywhere else in the world. There are many poor, but few paupers. During the time I have spent in the country I have not met a half-dozen beggars, and the poor seem to enjoy life as well as the rich. One of the luxuries of all classes, which could hardly be called an amusement, is that of shampooing. This is done by the blind, and the blind shampooer is one of the peculiar institutions of the country. Nowhere else have the blind a profession peculiarly their own, and nowhere are they so highly respected as in Japan. Their name is Legion. The conditions of Japanese life, added to the tropical sun, have increased their number; the tying of babies to the backs of their mothers or sisters, and carrying them about all day with their faces upturned, must tend to weakness of the eyes. Japan is a rice-eating nation, and the rice diet is conducive to blindness. The Chinese characters, which are the basis of the alphabet of Japan, are as hard upon the eyes as is the translation of shorthand or the German, and the night light of the Japanese household has until recently been the candle, filtered through oiled paper lanterns. Nevertheless, I have yet to see my first blind beggar; and the blind teach music, lend money, and do the shampooing of the Japanese people.

A Japanese shampoo is far different from what is meant by this word in America. It is the kneading of the muscles of the whole body, a sort of a massage treatment, resembling the rubbing and slapping which follow a Turkish bath. It is wonderfully refreshing, and I shall not soon forget my first encounter with the blind shampooer. The experience was so strange that I dictated to my guide the sensation as the man worked upon me, and I give this extract as it was written:

"It is a warm night in Tokyo. I am very tired, and I have just heard the whistle of the blind shampooer on the streets outside of my hotel. I have clapped my hands, called a servant, and ordered a shampoo. Stripping off my clothes I now lie wrapped in a sheet on a lounge. The blind shampooer is led in. He is a clean-limbed, æsthetic-looking Japanese, dressed in a long blue gown with very large sleeves. He has rolled these up, and his dress is open at the neck, like that of a belle at a White House reception. He rolls his eyes toward me as I speak. They look out of slits pointed at each

other at an angle of forty-five degrees. His head is bald at the top, and a cue four inches long is fastened at his crown over a face as somber as that of the Sphinx. He has left his shoes at the door, and he moves quietly to me and kneels down. He now begins to pass his hands over my body. He first seeks out two spots at my shoulders, and into these his thumbs go, it seems to me, almost to the joints. The places he touches are evidently nerve centers; for, as he gouges them, my whole frame quivers. He works over my back and down my arm, stretches each of my fingers until they crack, and then takes a jump to my shins. I am surprised at how many muscles and bones I have which I never felt before, and I wonder whether I will not be a mass of aches when the operation is done. Still the shampooer kneads on. All of the motion seems to come from his wrists, and he is a bundle of nerves. Now he stops kneading and slaps my bones so that they make a noise like the bones of the end man in a minstrel troupe; and, with all his pounding, I am surprised to see that he has not even reddened the skin. He goes on until he has put into thorough action every molecule of my frame, and at the end of an hour I am surprised to perceive that all the tired feeling has gone out of me, and I am ready to drop off into a doze."

The shampooing is done by blind women as well as by blind men, and one of the characters that especially appeals to Japanese praise is the beautiful girl who shampoos her rheumatic grandfather. Wives shampoo their husbands, children their parents, and the blind man shampoos all. This custom, along with that of daily baths, has much to do with making the Japanese healthy.

The better class of the Japanese have become fond of horse-racing within the past few years, and their amusements tend to those of the European nations. There are now race-courses at Tokyo and Yokohama, and the Mikado himself attends them. The game of *dakiu* is the polo of Japan, and the emperor is very fond of witnessing it. He has his nobles play before him in his palace grounds, and, as an evidence of his fondness for horses, I am told that he has three hundred ponies in the royal mews. He is also fond of duck-netting, and his nobles are invited to sporting-parties of this kind in the imperial grounds. The wild ducks, of which there are thousands about Tokyo, are attracted by means of a decoy in a narrow stream. The sportsmen hide in the bushes at the side, and a skillful throw of the net catches the ducks as they rise. This is one of the great sports of the nobles of Japan, and many of the wealthier gentlemen have ponds and ditches made especially for it.

As to sporting, the Japanese are very fond of shooting with bows and arrows, and the time was—not long since—when this was a necessary part of a young man's education. Even now in certain parts of the cities you will see shooting-galleries in which the Japanese use bows rather than guns, and where father and son practice together. I remember visiting a number of such

galleries in Kyoto, and I was surprised at the skill displayed by the marksmen. Hunting in Japan is good, and there is no finer fishing anywhere. In Nagasaki alone there are seven hundred different species of fish, and a classification of three hundred of these species has been made by Mr. Stoddart, and he tells me he will give one set of the pictures representing them to the National Museum at Washington. They are beautifully painted by Japanese artists, and embrace some hitherto unknown species of fish.

The revolution which is now creeping over Japan and carrying the ideas of the Christian civilization among these Mongolians affects the women as well as the men, and many of our amusements are becoming popular among the almond-eyed beauties of the queen's court. The empress herself rides her pony in a European riding-habit, and her olive-hued sisters are not backward in following her example. The American dances, both square and round, are now known at Tokyo, and the pigeon-toed lady who heretofore, for her Japanese costume, was forced to walk with a waddle, now whirls in the giddy mazes of the waltz. She wears European clothes at the feasts of Terpsichore, and her shoes, which a decade ago were of nothing but wood, are now the high heels of the latest French fashion. I am told it was a great task for both the ladies and the gentlemen of the court to learn our style of dancing, and modern etiquette as we understand it is one of the hardest lessons which the Japanese try to learn. A certain Japanese doctor, whose name shall be secret, brought the latest steps to Tokyo, fresh from Paris. He took two of the company to represent the mikado and the empress, and he put the court ladies through their paces, making them bob and bow, as they passed this straw royalty, like Chinese dolls with joints in their backs. Some of the foreigners laughed, but the Japanese learn quickly, and you will find many good waltzers among them.

They are the last people in the world one should laugh at. Overflowing with kindness themselves, they are full of charity to others. They learn surprisingly fast, and with their sharp brains and skilled muscle their future is exceeding bright. They seem to have what we have not, the power to throw off worry in amusement and play, and whatever the changes in their thought and life they will continue to be the happiest people of Asia, the children of the Orient.—*The Cosmopolitan*.

The Japanese Tea-drinking Ceremony.

BY J. KING GOODRICH.

In the rush of development, progress, civilization (call it what you will) that is sweeping over Japan (and to thoroughly appreciate the condition of affairs requires actual presence, and opportunities of observation not to be gained by the hurrying tourist), many curious and interesting customs are rapidly going to decay, and from disuse on the part of the natives and ignorance on the



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part of most foreigners, are likely to be soon forgotten. One of these is the cha-no-yu, or tea-drinking ceremony.

The fondness of the Japanese for precise formality is epitomized in the ceremony which I am going to describe. I have found much difficulty in getting at its origin, and haven't yet obtained any truly satisfactory information as to the reasons for introducing it. Those, I fear, are buried too deep beneath five hundred years of legend and more important history to be ever brought to the surface for careful and ethnological investigation. It is undoubtedly a very old custom. Apparently it was introduced, or at any rate made fashionable, by the Shogun Uji-mitsu, the third of the famous Ashikaga dynasty, who reigned from 1367 to 1398; but it fell into disuse about four hundred years ago.

Toyotomi Hideyoshi (H. Toyotomi, as we would render it in English) was a famous warrior in Japan who lived about three centuries ago. He is best known as Hideyoshi, and Japanese history bristles with accounts of his personal valor and skill in the art of war. He was born of very poor parents of the farmer class, but eventually rose to the highest position in the land under the Mikado, being a little higher in his rank than the Shoguns. It is said he heard that some of the hereditary nobles, who, though they feared him, yet covertly sneered at his lack of breeding, had made disparaging remarks about his gentility. He thereupon determined to show them that *he* could be as ceremonious a gentleman as the best of them, and proceeded to revive the cha-no-yu, adding to its curious precision several features, giving high rank and substantial emoluments to the best masters or teachers of the ceremony, and making the manufacture of certain of the implements almost a protected monopoly.

To conform to the strictest rules the ceremony should be held in a room specially prepared for it, called cha-no-ma, of which one, or more, is found in every large Japanese house. Frequently the cha-no-ma is a building separate from the main residence, and to reach it a pretty garden must be crossed. When not used for the cha-no-yu, the cha-no-ma may, I believe, be turned into a summer pavilion. The dimensions of the room, wherever it may be situated, are always the same; namely, four and a half mats. These floor-mats, tatami, are made of rice-straw, tightly bound together, and covered on the upper surface with matting; each piece is six feet long, three feet wide, and two inches thick, the edges being neatly bound with cloth. They are of uniform size throughout the empire, and are found (of varying quality) in the peasant's hovel and the emperor's palace, serving for chairs and tables during the day and as beds at night, when futons (thick cotton-lined quilts) are spread upon them. They are the standard of measurement for rooms and houses, so that instead of saying a room is nine feet square the Japanese say it has four and a half mats. In the center of the cha-no-ma a part of the half-mat is removed to allow of a sunken fire-place being used. Even if the tea-room be in the main

building its proper approach is through the garden, along a path of stepping-stones; a stone or bronze lantern will surely be passed on the way, and near the cha-no-ma the trees are likely to be trimmed into conventional forms.

On reaching the room the guests put off their shoes (sandals) and enter through a very low sliding-door (not more than two and a half or three feet in height) on their hands and knees, and are received by the master of ceremonies—sometimes the host himself, but more frequently a man skilled in all the precisions of the entertainment—who kneels, rests his hands on the mat before him, bows his head nearly to the floor, and, drawing in his breath through his mouth so as to make an audible sound, murmurs a definite number of greetings to each guest in turn. The guests assume the same position when receiving these salutations, reply in set form and suck in their breath, this curious action being a mark of respect. From the time of entering the room until leaving it no one is allowed to rise from the kneeling or squatting posture; if it be necessary to move about the room it must be done by shuffling on the hands and knees. The favorite and usual resting attitude of the Japanese is what they call "Suwari"—a most difficult position to assume; it is done by dropping down on both knees, crossing the feet, soles upward, and sitting on the heels. It is simply torture to the stiff-jointed foreigner, and never becomes comfortable; but the trained natives will remain in that position for hours, and then rise and walk without betraying the slightest trace of cramp. Usually the low ceiling makes standing upright quite impossible even for the Japanese, who are not, as a rule, men of great stature; indeed, the average height is only about five feet three or four inches, I should say.

The master of ceremonies wears, over his ordinary costume, a short jacket of gauzy black silk with wide flowing sleeves, and caught together across the breast by a silk frog; in texture the material strongly resembles grenadine. In his belt (obi) he thrusts a piece of silk about the size of a large handkerchief, folded diagonally and according to an exact rule; this is used as a holder, and when the kettle-lid is to be raised or any thing else particularly hot is to be handled, adjusting this holder seems to be a matter of great importance, while its return to the obi in due form is vital. There ought not to be more than four or five persons present at a cha-no-yu, and settling them in place according to precedence is a matter of time and moment, for, although each man knows his relative rank, and just what place he will ultimately occupy, there is a long ceremonious pretense of humility and ignorance; each one in turn takes the lowest place and only moves up a point after being urged. Truly scriptural!

When they are all settled, the distinguished guest being nearest the toko-no-ma, the master proceeds to brighten the fire. Pulling himself over the smooth mats by his hands in a way that makes one think he cannot have legs, he shuffles into an adjoining apartment, where

all the necessary paraphernalia is kept, and returns with a basket containing pieces of charcoal, a single eagle's feather for a duster, a pair of pointed iron skewers with which to lift the coal, a mat on which to rest the kettle, and a pair of open rings with which to raise it if it has no handle. The charcoal is in whole sections, cut from round sticks a couple of inches in diameter—then there are a few smaller pieces painted white; these kindle quickly, and very soon the kettle is boiling furiously.

Every thing is placed on the floor-mats according to exact rules as to place, and relative distance, and direction from every thing else, and then with the precision of time and motion which characterizes the soldier's "manual of arms" the master takes the kettle from the hibachi (brazier), places it upon the mat, and makes up the fire; this done he carefully brushes away any dust that may have settled on the rim of the hibachi, puts the kettle back again, and takes away the coal-basket, etc. Returning he brings a vessel containing fresh water, one or two cups, a small tea-caddy containing the peculiar powdered green tea which alone may be used in the ceremony, a long, curiously-shaped spoon or ladle to dip the tea from the caddy (this is usually made of bamboo and is often elaborately carved; it is sometimes of ivory, but I believe the bamboo is considered more *de rigueur*), a mixer for beating up the decoction to a froth (this is made from a section of bamboo about an inch and a quarter in diameter, one end of which is carefully split into a fine fringe, which is steamed and bent into a regular shape), a slop-jar, a dish-cloth, and a small, very plain, long-handled dipper. All these articles being placed in convenient order and in conformity to the rules of cha-no-yu, the master draws the holder from his obi, folds it properly, and raises the lid of the kettle to see that the water is boiling. Assured of this he lays the lid to one side, in its proper place, puts the dipper across the top of the kettle with the mouth down and the handle toward him, and proceeds to prepare the tea. First he dips a little hot water from the kettle, pours it into the cups, rinses and wipes them carefully, turning each *just* the proper distance as he proceeds. He then takes off the top of the tea-caddy, lays it in its proper place, and with the spoon puts *just* the right amount into a cup, and then dips up *just* the right quantity of water from the kettle and pours it on the tea. It is an exact knowledge of all these formalities which makes a good master of the tea ceremony, and Hideyoshi used to reward liberally those men who could do them most rigidly. With the mixer the master then whips the tea to a froth, and when he deems the decoction in proper condition he pushes the cup over the mats to the humblest guest, who, of course, declines to drink first and passes it on until it reaches him of highest rank, who is seated near the toko-no-ma. This person receives the cup with his right hand, raises it, and rests it upon the palm of his left hand, and holding it with his right, carries it to his mouth.

If the tea be too hot to drink he waits until it has cooled, and then drinks about one third of the contents.

He then comments upon the flavor, and compliments the master upon his skill in preparing and the host upon having such a superior article. It is considered a graceful thing for him to ask where such delicious tea was bought, what price was paid for it, and if more can be had. Then he shakes the cup to get all the froth on the liquor, just as a beer-drinker does his mug, and finishes the contents in two more draughts, making a very decided sucking or bubbling noise as he does so. It is proper for him to wipe the rim of the cup with his finger and thumb—although it is more polite to do this with a bit of soft brown paper, which all Japanese carry in the large pockets formed by sewing up their capacious sleeves, and which paper they use instead of pocket-handkerchiefs. The guest now makes a complimentary remark about the cup, gives a guess as to its age, and must be sure to say more than its probable antiquity, and may very properly express his envy. (As most of the articles used in the cha-no-yu have been made by artists who devoted themselves almost exclusively to their manufacture, and bear the stamps or mark of the maker, the devotees of the ceremony can tell at a glance who made the various implements, and therefore the guess above referred to relates only to those odd ones which a man occasionally picks up.)

When the cup is returned to the master he rinses it and prepares tea for each of the party in turn, observing precisely the same forms in each instance and serving himself last. He then asks if he may have the honor of giving any of the guests another cup of tea. This is usually declined, and he returns the paraphernalia to the adjoining room in inverse order to that followed when bringing them in, takes off his distinctive robe, and the party indulges in friendly conversation, extemporizing stanzas, puns, etc., and refreshes itself with tobacco—for during the actual ceremony smoking is prohibited. This, I fancy, is merely for the purpose of giving it an added importance, because the pipe and tobacco-pouch or cigarette-case of a Japanese man or woman are always at the side, and I have never yet known any other time or place when smoking was improper.

I suspect that when the party is made up of native gentlemen only, a zest is sometimes given to the meeting by the presence of a fair *maiko*, dancing-girl, or a talented *geisha*, singing-girl. It is a mark of appreciation of the success of the entertainment on the part of the guests to request the host to show his collection of curios, and a delicate compliment for them to ask the age, value, and minute history of the various articles. At such times I have seen bits of old pottery, pieces of lacquer, samples of bronze and other metal work (in which, by the way, the old Japanese artisans really excelled), the like of which cannot be found in curio-shops nowadays. After a little time has passed soup, fish, and one or two other dishes of food considered peculiarly appropriate to the cha-no-yu are set before the party; and after these have been eaten the affair is considered to be ended, and the guests may take themselves home.

At the last entertainment at which we participated our host was a very wealthy man and a thorough devotee of the cha-no-yu; his collection of implements contained many very old specimens, and the articles themselves were of almost priceless value. The water-jar, a very plain, unassuming bit of dark, hand-molded pottery, was four hundred years old, and had been made by a man whose skill is mentioned in Japanese history. The holder was of purple silk. Two cups were used, and—mark the influence of western civilization—even in this tea-ceremony it was considered necessary to save rather than kill time. One of them came from Annam over three hundred years ago. I have been much surprised to find in Japan many rare pieces of old pottery

The pictures were painted in the city of Sai Kyo (Kyoto) more than two hundred years ago. The colors are surprisingly fresh, and some of them, like the famous Pompeian blue, cannot now be reproduced. In the matter of perspective and in the absence of shadows they depart very widely from our canons; indeed, it takes some time and careful study to enable one to properly judge the works of true native artists.

While the banto was gone to prepare other things for us to look at the hostess invited us to walk over the house. We were shown the proper cha-no-ma, the family altar, with its image of Buddha in a heavily gilt shrine, and the brass incense burner, flower-vase, and stork candlestick, and the various living-rooms of the



from that distant land; none of them handsome, judged from our standpoint, but all highly prized, and high priced, too. The other cup was made by Nin Sei, a famous Japanese potter, over two hundred and fifty years ago. The other utensils were all old, excepting those made of bamboo, but seemed quite modern when compared with those antiquities.

After we had finished the actual tea-drinking part of the ceremony the head clerk asked if he might have the honor of showing us some of his master's curios, and you may be sure that permission was readily granted. First, three long scrolls were brought and unrolled before us. These contained pictures, with descriptive text in Chinese characters, illustrating the many interesting and exciting events in the life of a man who gave up his office of Shogun to become a mendicant priest. This is so improbable that I hesitate about writing it.

family. They were all scrupulously clean, the fresh-looking yellow mats giving a cool effect that was most pleasing at this season, although highly suggestive of cold and discomfort in winter; for any means of producing artificial heat were entirely wanting, if I except the hibachi or brazier, over which the people cower when they are cold. Habit stands them instead of furnaces, stoves, and fire-places. The feature of all these rooms which struck us most forcibly was the absence of furniture and ornaments. The woodwork of the walls, sliding screens that serve for doors and windows, ceilings and staircases, was very elaborately carved, and evidently cost much money; but excepting a kake-mono in one or two, or a bit of bronze, the rooms contained nothing.

One felt constantly as if inspecting a new house, and disposed to say: "How comfortable this will be when

the furniture, pictures, and hangings are brought in!" Yet the family is a very rich one, and possesses treasures of art that made us almost green with envy; for when we had finished our inspection of the house an old table made of black wood brought from China, and highly esteemed by the Japanese, was brought into the largest guest-room, and for an hour or so the servants brought lacquer, bronze, and pottery for us to examine, while the banto described them, giving age and maker's name, not in the parrot-like way of a guide, but with the enthusiasm of a connoisseur and a personal interest that almost deceived us into believing they belonged to him. Then a Japanese dinner was served, of fish baked, boiled, and broiled, and delicate slices of raw *tai*, a species of perch, *Serranus marginalis*, served with sauce and chopped horseradish; minced chicken in balls, vegetables, and soup at different times. The accompaniment of boiled rice needs hardly to be mentioned, it is such a regular thing; the accessories were hot saké and French claret! Afterward cigarettes for the gentlemen; the ladies did not smoke in our presence, but I know our hostess slipped away and had a quiet pipe or two to assist digestion.

It is said that this ceremony was made a convenient cloak for political meetings, and that at them many conspiracies were hatched. Again, it is stated that the small room and the necessity for entering it on hands and knees enabled a high official to get his political rivals into his power, under the pretense of entertaining them, before they even suspected that their machinations were known; and it is alleged that many a man has been known to enter the cha-no-ma and never come out of it alive. Indeed, it is hinted that in many cases an executioner has been placed just within the low door with drawn sword, ready to decapitate the suspected one as he crawled in and his bowed head offered a fair mark for the blow. I fancy, however, that while there may be some truth in all these theories the most important reason for the popularity of cha-no-yu was that at the time when it was most fashionable gentlemen had little to occupy their leisure time. Trade was absolutely interdicted, and they could not always enjoy the pleasures of the chase nor be continually practicing the arts of war in times of peace. Their literary aspirations were soon satisfied, and undoubtedly time often hung heavy on their hands; hence it was but natural for them to turn their attention to this simple substitute for our "clubs."—*Cosmopolitan*.

Tokyo, the Mecca of Japan.

BY REV. JULIUS SOPER.

For nearly three centuries Tokyo—the old "Yedo"—has been the center of political power in Japan. Since the beginning of the seventeenth century, when Iyeyasu, the "first" Tycoon—rather, Shogun—established his "Feudal" system and made Tokyo the capital of his "new creation," Tokyo has grown, developed, and com-

pletely overshadowed the other great cities of the empire, such as Kyoto, Osaka, Nagoya, Sendai, Kagoshima, and Kumamoto.

Since the restoration of the "Mikado," the emperor, to his rightful power and authority, in 1867, he has left his old capital, Kyoto, and come to Tokyo, and made it the capital of the new "Japan." Politically and strategically, Tokyo, as a center, is far superior to any other place in the empire. Since the coming of the Emperor of Tokyo it has assumed an importance never known before. Not only is it celebrated as having been the capital of the Shogunate government, and having possessed the largest and most imposing castle in the empire, whose solid walls and extensive parks and gardens are even now the admiration and the wonder of all tourists, but also as the great educational and commercial center.

The Government within the past ten or fifteen years has erected in foreign style many fine and substantial buildings in the capital. As one travels through the city, a city of magnificent distances, he sees on every hand new buildings. Many of these compare favorably with public buildings in the Occident. Here we find the Imperial University, with its splendid pile of buildings, colleges, high schools, normal schools, and nobles' schools; government offices, soldiers' barracks, and official residences, some of the latter being quite as pretentious as those we find in Washington city; commercial edifices, imposing banks, museums, and beautiful groves and parks, and last, but not least, the new palace of the emperor in the grounds of the old castle. It is hardly surpassed by any of the grandest palaces of Europe. The throne-room and the banqueting-hall are superb; no language can express the exquisite taste displayed or the richness and costliness of their ornaments and decorations. The buildings—it consists of a series of buildings—are a mixture or blending of the old Japanese architecture and the modern European. Externally the buildings are mainly Japanese; internally—their furnishings and decorations—they are mainly European. They are heated by steam and lighted with electricity.

Electric lights, as well as the other modern improvements and inventions, are seen in all parts of Tokyo. Telegraph, telephone, and electric poles and wires are getting to be quite as much a "nuisance," through their unsightliness, as in the large cities of Europe and America. Civilization brings its disadvantages as well as advantages!

But not only is Tokyo the Mecca of Japan politically, strategically, educationally, and commercially; it is fast becoming the religious Mecca. This must be so necessarily. With one or two exceptions, all the large mission schools and colleges are situated in Tokyo. The Methodist, Presbyterian, and Episcopal colleges and theological schools are here. Thousands of youth from all parts of the empire flock to Tokyo. The government schools cannot begin to accommodate all the applicants for admission. And, besides, many are not

prepared to enter the higher schools even if there were room for them. In order to reach these hundreds and thousands our colleges and theological schools must be planted in Tokyo. The aim of the mission schools is to lead these youth to Christ and to prepare them for the courses of the Imperial University.

There are now not less than sixty Protestant churches in Tokyo. Nearly one fifth of the whole Protestant membership in the empire live in Tokyo. The whole number in the empire is about 25,000. Most of the Christian publishing work is also done in Tokyo. There are scores of book-stores here where Christian literature is sold. So far as our own Church in Japan is concerned, we have about 3,000 full members; 600 of this number are in Tokyo. This does not include a large number of probationers. We have baptized in Tokyo during the year just closing 200 adults and 20 children. We are reaching a fine class of young men through our Tokyo Gospel Society, who are becoming earnest workers and stanch Methodists. We have also 12 Sunday-schools, five under the auspices of the Woman's Foreign Missionary Society, with 1,100 scholars. The members of the seven Methodist Episcopal churches in Tokyo have raised during the year for various purposes 1,150 yen—about \$900—in gold.

Some Account of the New Year in Japan.

BY REV. GEORGE W. ELMER.

For several days before the new year all the people are busied in making preparations for the coming day. Every house and office is thoroughly cleaned and swept by busy maids and matrons, the male portion of the population often lending a hand. This house-cleaning is done only once each year, and is called the *susu-haki*, or soot-sweeping. Each mat and every article of furniture is carried into the street before the sweeping and dusting are commenced, and these are themselves carefully dusted before being again brought into the house. This being done, the next step is to get the decorations ready. Along the whole front of the house, just below the second story windows, a straw rope is stretched, having at intervals dependent from it small strips of white paper cut zigzag; sometimes in lieu of the paper they use bunches of straw, in which case the bunches invariably contain three, five, or seven straws each. Next they proceed to place before the door, or rather at either side of the front door, a small pine tree and a branch of bamboo; these, with the plum, are their emblems of felicity and congratulation. At the foot of these trees is placed a quantity of firewood, neatly tied together with straw rope.

Just above the entrance to the house is placed a large bouquet consisting of a rake, a folding fan, some fern leaves, a stick of charcoal, a bunch of dried persimmons, a mock-orange, some leaves of the *Daphniphyllum macropodum*, a boiled lobster, a few heads of rice in the ear, and often a quantity of different kinds of sea-weed.

The order given above is the one usually followed in making up the bouquet, though it is not always so, the arrangement being more a matter of taste than of any conventional form; but the rake or fan is always the foundation of the bouquet, and the lobster invariably surmounts all the rest, and is placed in an upright position. Each of these decorations has some emblematic meaning attached to it, though the explanations given differ very much from each other. I append one that is probably as accurate as any of them: The bamboo and pine are evergreens, and are said to symbolize continued and uninterrupted prosperity; the rake is to draw in manifold blessings; the spread fan shows how these blessings will be unfolded during the year; the fern, the *Gleichenia Glauca*, is a winter plant, sending out its new leaves in the coldest part of the season, and signifies that success will come to the family even under the most distressing circumstances; the charcoal, being a purifier and also an incorruptible material, teaches that the line of succession shall not decay or become corrupt; the persimmon retains its flavor even in its dried state, and thus serves to show that the state of the family shall remain *in statu quo*; the mock-orange, whose native appellation is "Generation after generation," is significant of the longevity of the inmate; the *Daphniphyllum* does not cast its leaves until the new crop is in full vigor, and symbolizes the hope that the house shall never be without an heir; the lobster, by its bright color and bent form, is emblematic of a vigorous old age; the ears of rice are simply an offering to the gods; and the straw rope is a religious emblem supposed to have the virtue of warding off all evil spirits.

On the last day of the old year all books and accounts are closed, and, as far as possible, all debts collected and paid. The reason for this is a popular superstition that one's prosperity and wealth during the year will be according to the amount of cash, or its equivalent, in hand on the new year. On New Year's Eve numerous strolling players go about the towns singing and professing to exorcise the evil spirits which may have lodged themselves in the dwelling during the past year. A free rendering of their song of incantation might be given thus:

"To-night, to-night, we dance and sing;
The devil's gone out and good luck come in.
Into the master's garden, see, see, they come, they come;
The seven gods of good fortune have come, they've come."

Another ceremony of exorcism is practiced by the inmates of the houses themselves scattering parched peas around and throwing some of them out of the windows. Peddlers go about crying, "Precious ship! precious ship!" and offer for sale a printed representation of a ship having on board the seven gods of good fortune, and the deck loaded with all the good things of this life; it is thought that the possession of one of these will bring propitious dreams, and be followed by the good fortune thus predicted. They are therefore eagerly purchased, and placed under the pillow on New Year's night. All business is suspended, and for several days

the celebration is kept up with much spirit. The 15th, 16th, and 17th insts. are also kept as the final New Year celebration.

As in Western lands, New Year's calls are all the fashion; those who are disinclined to receive callers, or are too poor to do so, hang a basket at the door to receive the cards of the visitors; sometimes a family will receive and at the same time have a basket hung out for the cards of mere formal callers. When the caller enters he makes a low bow and goes through the usual complimentary salutations, which are entirely conventional. He is then handed a small tray containing three varieties of orange, pickled plums, dried persimmons, dried chestnuts, dried sea-weed, dried sea-ear, some

motions expressive of the different phases of the life of the king of beasts; others wear a fox's head and represent the supposed cunning of the Oriental Reynard, who, by the way, is supposed to have the power of bewitching man and making him do his behests. Others wear the long cap and dress of the ancient nobility, and represent the drama or tragedy of the stage. Each player is accompanied by one or more musicians, who accompany his movements by the beating of a small drum or some other instrument. The women of the former *Eta* caste, playing upon the native guitar, pass along the streets and appeal to the passers-by for contributions. Diviners and fortune-tellers are much resorted to on New Year's Day by the lower and more



pieces of an edible root, etc. The guest is not expected to taste any of these, and, if he be not an intimate friend, will now take his leave. Friends and relatives are offered, and expected to partake of, a sweet wine and some cake; these are usually served by the daughter or the lady of the house, though sometimes handed around by a maid-servant. Revelry and song characterize the day; presents are not given, as with us, nor do the ladies make calls upon New Year's Day. Officials are obliged to call upon their superiors, and all others are supposed to do likewise by their employers.

Ballad singers and strolling players are plentiful at this festive season, and reap a rich harvest as they go from house to house making mirth and laughter by their comic singing and their grotesque posturing. Some of these wear a mask like a lion's head, and go through

superstitious classes. The priests tell fortunes by means of sticks which have a few words written upon them; these are numbered and placed in a box, the applicant drawing one for each coin that he may give. The words found upon this are his supposed future. Another class of fortune-tellers is of women who go into a pretended trance, and are then believed to be in communication with the spirit world.

There are many popular games played on this day, some of which, notably kite-flying and battledoor and shuttlecock, are indulged in by the older ones as well as the children, and seem to be equally enjoyed by both. In the house, cards are played; the game consists of two packs of cards, one set of which has verses of poetry or song written upon them, and the other pictures and a character which will correspond with the first character

of the verses; one of the players now reads off the verses, and the rest set themselves to pick out its counterpart from the other pack, a part of which is spread out on the floor before each of them, and the one who matches all his cards first wins the game.

As in games and ceremonies, so New Year's has its own peculiar dishes. One of these is cakes made of rice which has been steamed and then pounded in a mortar until it has become a glutinous paste; this is then made into small cakes and roasted over the fire and eaten with the "salt sauce" of the country. A special dish is also made of this rice-cake, called *ozoni*. The cake is boiled with several vegetables and other ingredients, and eaten for breakfast on New Year's morning. It is often sent as a gift to the neighbors and friends. The temples are usually visited by all the people on New Year's Day, in order that they may propitiate the gods for the coming year by early devotions and gifts of money, etc.

The New Year's just described is one that is fast passing away, and will soon give place to our own Western customs. The New Year of the near future will bring forth tall hats, swallow-tail coats, and white gloves for the gentlemen, and foreign costume for the ladies; for all of these are now in the height of fashion in this once proudly conservative Japan, the "land of the gods," whose emperor was called the "Son of Heaven," and claimed direct descent from Deity. Foreign dress, customs, books, and language are now the goal of young Japan, not simply because they are foreign, but that by these they are hoping to take a recognized place among the advanced nations of the earth, and win their way to wealth and power.

In a few years, at most, old Japan will have passed away and become a thing of bygone days, and this description will read like a fable to the Japanese boy and girl of that period. Such is the rapid progress of this island empire!

The Ainos of Japan.

Professor A. S. Bickmore, of the American Museum of Natural History, has called attention to the fact that the Ainos do not belong to the Mongol race, but to our own Indo-European or Caucasian family, and that they are more nearly allied to us than the Aryans of India.

The "hairy Ainos," as they have been called, are stupid, gentle, good-natured, and submissive, and are a wholly distinct race from the Japanese. In complexion they resemble the people of Spain and Southern Italy. And the expression of the face and the manner of showing courtesy are European rather than Asiatic. If not taller, they are of a much broader and heavier make than the Japanese; the hair is jet black, very soft, and on the scalp forms thick, pendent masses, occasionally wavy, but never showing any tendency to curl. The beard, mustache, and eyebrows are thick and full, and there is frequently a heavy growth of stiff hair on the chest and limbs. The neck is short, the brow high, broad, and massive, the nose broad and in-

clined to flatness, the mouth wide but well formed, the line of the eyes and eyebrows perfectly straight. Their language is a very simple one. They have no written characters, no literature, no history, very few traditions, and they have left no impression upon the land from which they have been driven.

The children of these people are very gentle and are made more of by their parents than the children of the Japanese. Hunting and fishing are the occupations of the men, their indoor recreation being the carving of tobacco-boxes, knife-sheaths, *sake* sticks, etc. And the women never seem to have an idle moment. They rise early and sew, weave, split bark, and do all the hard work, though the men do help sometimes in relieving them of the care of the children. But the life of all of them is not raised much above the necessities of animal existence; it is barren, dull, and dark. "They have no history," says Miss Bird, "their traditions are scarcely worthy of the name; they claim descent from a dog; they are sunk in the grossest ignorance; they worship the bear, the sun, moon, fire, water, and other things beside." Their clothing in winter consists of one, two, or more coats of skins, with hoods of the same. In summer it consists of loose coats made of cloth woven from the split bark of a forest tree, a durable and beautiful fabric.

The religious notions of the Ainos are described as being extremely vague, and destitute of cohesion. With the exception of a few hill shrines they have no temples, and they have neither priests, sacrifices, nor worship. There are traces of some primitive form of nature-worship. The outward symbols of their gods are wands and posts of peeled wood, whittled nearly to the top, from which the pendent shavings fall down in white curls. The whole sum of their religious notions seems to be a few vague fears and hopes, and a suspicion that there are things outside themselves more powerful than themselves, whose good influences may be obtained or whose evil influences may be averted by libations of *sake*. They seem to have no definite ideas concerning a future state, and the subject is not a pleasing one to them.—*Christian Weekly*.

The Indications of To-day in Japan.

Japan has rightly been considered the most interesting and encouraging mission field of the world. The success which thus far has crowned the efforts of the Church of Christ in this country has been unparalleled in the history of modern missions. Some of the workers and some who are interested in the success of the work have, perhaps, consoled themselves with the idea that the victory has already been won. A review of the progress of the Church, however, very clearly substantiates the fact that never has the great enemy of the kingdom of Christ surrendered any nation or people without a severe struggle. It is unreasonable to believe that he will relinquish his hold upon Japan without a strong effort to counteract the influences which are at work.

His sagacity leads him under all circumstances to select such means as will best accomplish his purposes, and the indications in certain quarters in Japan to-day are, that the arch enemy is mustering his forces and deciding upon the tactics which he proposes to follow in the ensuing conflict.

We cannot close our eyes to the indications that the Church of Christ in Japan is rapidly approaching a more critical epoch than any through which she has yet passed. Many young men have gone abroad and, after pursuing a course of study for a few years, returned with high hopes of being leaders in their country. Coming before the people as men educated abroad, they exert a powerful influence; but it is to be deeply regretted that the majority of these young men return either as avowed infidels or decidedly skeptical in their views. The position they take is strongly fortified by the kind of literature which has been largely translated and circulated throughout the country. These influences are producing a deeper impression upon the popular mind than ever before, and do much to strengthen the mistaken idea which some are so anxious to promulgate, that Christianity is opposed to the progress of science and philosophy.

While there can be no conflict between Christianity and true science and philosophy, because their Author is one and the same, even the Being who cannot contradict himself because he is Absolute Truth, yet it is a fact that in the development of science and philosophy many men have taken the position of opponents to the truths of Christianity, forgetting that Christianity is a system of fully developed truths which have been thoroughly attested, times without number, and that science and philosophy are ever-varying and shifting because these are, and will be for ages to come, in a formative state.

Another indication of breakers ahead is the presence of those who, under the name of religion, are promulgating various forms of heterodoxy. In a recent issue of the *Hochi Shinbun* appeared a letter which, probably for the first time, publicly expressed the true intentions of the representative of the Unitarian Church in this country. Heretofore statements have been made that his object here was not to make converts, but to associate himself with such Japanese as might feel so disposed in searching for truth, no matter in what system of religion it might be found. In the letter above referred to the public is informed that he proposes to return to the United States in May, to attend a Conference of the Unitarian Church and present to that body the opportunities for the Unitarian Church in Japan, and thereby secure two or three fellow-laborers with whom he hopes to return to Japan by September next.

Knowing as we do that it is far more agreeable to human nature to be carried to heaven "on flowery beds of ease" than to put on the tight-fitting armor of righteousness and "enter the straight and narrow way" whose gate is the cross of Christ, it is not difficult to understand how many of the leading Japanese will naturally

accept a creed which is so easy of faith, which requires little or no change of heart, and carries on the face of it the misleading, but fascinating, title of "liberal mindedness." Here, however, is an indication of an approaching struggle.

For years past the Buddhist priests have striven to withstand the inroads of Christianity, but have had little success, and many were almost ready to give up in despair, when, to the surprise of the enlightened world, Colonel Allcot, professedly a promulgator of Buddhism, appears upon the scene, and by lectures in various parts of the country and associating himself with Buddhist priests and encouraging them, he arouses them to renewed activity. It is not unlikely that, in view of the reception which he is receiving, there will be others to imitate his example. Whatever his lectures may or may not be in the realm of religious discussion as far as Buddhism is concerned, the fact that an American has come to Japan and is lecturing in the interests of Buddhism, circulated as it is throughout the country, is giving this form of religion a great impetus, and indicates to us that more earnest effort must be put forth if Christianity is not to lose through these activities.

One fact of the greatest importance is evident. While these indications clearly point out the great necessity of an increase in literature to meet the living questions of the day and the need of strong re-enforcements to engage in the battles which are imminent, the *evangelical spirit* and the *true spiritual life* of the churches must be most carefully guarded. It is largely upon this that we must depend for real and permanent success. Here is the strength which the enemy fears more than any other; and well he may, for it is none less than God manifesting his power in the lives of men. And it is only when this power is fully manifested in the lives of men that "one can chase a thousand and two put ten thousand to flight."—*Christian Advocate of Tokyo, Japan, April 17, 1889.*

An Eight-Days' Trip in Japan.

BY REV. HERBERT B. JOHNSON.

I am just home from an eight-days' trip in the interior of the island of Kiushiu, made in company with others, with the twofold purpose of attending our District Conference at Kumamoto and getting a little change and rest from school-work. Fortunately, and by previous planning, the Conference came in the midst of a ten days' vacation. The journey, about two hundred and twenty-five miles in length, was made around a circle, the volcanic peninsula of Shimabara forming the center. I will refer to subjects of interest by grouping, and not in chronological order, and will speak of the business of the Conference last.

The trip from Nagasaki to Misumi, seven hours, and from Sonogi to Takitsu, three hours, was made by small, though comfortable, steam-ships, the balance being made by jinrikisha (man-pull carriage). The

shortest day's ride by the latter was twenty miles and the longest forty-five. One man pulled me easily this latter distance one day in his small sulky, being assisted for a few miles only by a "pusher," where the road was hilly and had been newly repaired.

It is needless to say that the roads were good. The Japanese are not behind in the construction of fine roads, bridges, docks, etc. I freely confess that I never saw such fine roads in America. They are carefully graded and macadamized, and are kept in excellent repair. Pack-horses, small dray-carts drawn by men, and jinrikishas are abundant upon them; but there is nothing to cut them up like our heavy team-wagons at home; then again, in the South here they are not affected by frost.

The ride from Misumi to Kumamoto, twenty-two miles, is on the bed of the new railroad, and is delightful. At this first-named place, the terminus of the railroad and the new sea-port of Kumamoto, magnificent docks have been built at great expense, the superior of which are not to be found anywhere. The view here is unexcelled, surpassing even that of the far-famed and better-known Nagasaki harbor.

Kumamoto is the largest city of the island, having a population of 45,000. The castle walls, built in the time of the immortal Kato, and so famous in the Satsuma rebellion, are still standing, though only one of the original buildings remains. The grounds of this noted daimio (feudal lord) are now occupied by one of the strongest garrisons of the empire. By the courtesy of the officials thirteen of us foreigners (the largest number ever in Kumamoto at one time) were shown through the grounds. A party of us went also to Hanaoka Yama (mountain), where Saigo's troops bombarded the castle in the rebellion, and where a fine view of the castle grounds, city, and surrounding country can be had.

The new buildings of the Kato chu Gakko (College) were seen in the distance, and were very imposing, as also were the government buildings in the city. I must not omit a mention of our visit to Kato's tomb, a little distance out of the city. The street approaching it is paved, shaded by day by trees and lighted by night with stone lanterns of pretty design. Hundreds of these were to be seen, and we were told that each represented the gift of some devoted person. The lot containing the remains and tomb of the great hero, and tomb as well, are not worthy of special mention. Directly in front of it, however, is a Shinto temple, very attractive in itself, but especially because dozens of earnest worshippers in it were engaged in worship. At the side a Buddhist temple was also filled with earnest devotees, who were even more actively engaged in their devotions than the others. Worshippers were also seen walking up and down the path between these temples from the gate of the inclosure to the gate of the tomb, counting off buttons on a rack erected for the purpose, each journey representing a certain amount of merit.

Kato is a great historic personage, and is also an object of worship. The various kinds of worship

given to him must be seen to be appreciated. I never before saw so much nor such a variety of false worship in a given time. I purchased some small silver shrines at a stand near by as a little memento of my trip. From Kumamoto we went to Saga, one of the prettiest cities I have yet visited, where we saw the moats, walls, and castle of another daimio. The buildings are now used for the Chu Gakko (higher middle school). Dr. Bradbury, the foreign teacher in this school, is a Y. M. C. A. man, and the only foreigner in the city. He lives in the old home of a Samurai (soldier class in feudal time), a home which was grand in its day and which is very pleasant now. The garden is such an one as only a Japanese can make. Unlike most Japanese flower-gardens, it is large. In one corner we saw a small family Shinto shrine, which had in the rear a small round hole made to allow the fox, which is an object of worship, to enter.

Our next stop was at Takeo (not Tokyo), a famous resort of invalids, where are natural hot sulphur-springs. The first-class bath-room, the only one that a foreigner can patronize, because the only one which is private, is elegantly fitted up with comfortable dressing apartments, marble tanks, etc. The sights in and about the other rooms which must be seen in passing are too horrible almost to mention. In one, about twenty feet square, no less than sixty persons of all ages and both sexes were bathing, completely exposed, and with no apparent sense of what we know as modesty; but it must be remembered that public and promiscuous bathing is one of the customs of the country.

In contrast with these scenes I mention the natural scenery along the route. The variety was very noticeable, from the rich, flat alluvial planes to the picturesque mountain passes through which we went. The land every-where, except in a few places where coal was being mined in a rude way, was under cultivation. Wheat was about a foot high, pease and beans were in bloom, and karashi, used for making burning oil and resembling in the distance our buttercups, was every-where to be seen. The orange-trees still contained luscious-looking fruit, the camellia-trees were in full bloom, as were also the peach, plum, and cherry, and all in all the landscape every-where was ready for the artist and the admirer of nature. As with the worship already referred to, the scenery must be seen to be appreciated.

At Saga we were hospitably entertained by Dr. Bradbury and at Kumamoto by the several missionaries, my lot being happily cast with Rev. Brother Clark, of the American Board, whose wife is the daughter of Dr. Gulick, now Bible agent in China, but previously missionary on the Sandwich Islands and other neighboring groups. Most of the time, however, we put up at Japanese hotels, where we ate rice, fish, both raw and cooked, shoyu, eggs, sweet potatoes, daikon, chicken, etc., served on little individual tables about a foot square and less than a foot high. Of course we drank tea. But we did not depend entirely upon native food, having taken with us bread, butter, pepper, salt, etc.

We had little difficulty in the larger towns in getting milk, though we invariably had to wait for a cow to be milked. It seemed somewhat strange to be surrounded at night with paper doors and to sleep on futons (thick comfortables) placed on straw mats, but we rested well. We rolled up a futon for a pillow in place of using the little and uncomfortable head-rest of the country.

On the road, among other strange things, we saw a footman running with the Imperial mail fastened to either end of a pole which he carried on his shoulder; a man plowing rice fields covered with water, by means of a rudely-constructed plow drawn by a cow that was wallowing in the mud; men standing to their waists in the soft mud in the moats surrounding the castles, digging lotus-roots for food; a company of the national army on the march keeping step by singing when the bugle was silent; workmen at the temples preparing for a great matsuri (festival), and hundreds of shrines and idols along the road.

Twenty-two members were present at the roll-call at the District Conference, which was presided over by Rev. J. C. Davison, presiding elder of the Nagasaki District. Rev. K. Asuga had died during the year and was greatly missed. The routine business, as examining and licensing candidates, receiving reports, etc., was attended to with dispatch. So careful were the native brethren that a dear old brother came near losing his license because of growing infirmity and thus increasing inefficiency. They had learned a lesson by having licensed some unworthy young men; but we pointed out that there are two kinds of inefficiency, whereupon the aforesaid license was renewed, while some of the young men failed. Two afternoon sessions were occupied in discussing such subjects as "How to get people to read religious books" and "How to increase the interest of the people in self-support." The evenings were spent in Yenzetsu Kwai, as also was Sabbath P. M.

An idea of the character of such meetings may be had from the programme of one of them. There were four speakers: Revs. Nakayama, of our Church; Koga, of the Church of England Mission; Yehina, of the Congregational Church, and Dr. Eby, of the Canadian Methodist Church,—all Japanese but the last. Their subjects were: "Relation of Christianity to the Nation," "Practical Religion," "True Worship," and "The Worth of Christianity." It need not be added that the services were long. The Japanese sat, or rather kneeled, sitting on their feet, listening with great interest. Short services are very unpopular here. A meeting must be from two to four hours long to be appreciated. The love-feast and communion services were very precious.

The reports of the pastors and other workers were very interesting. There have been many additions to the church during the year.

Rev. S. Toyama, one of our theological students and the pastor of the Nagasaki church, had the banner report. Seventy had been converted and baptized during the year, most of them students in Cobleigh Seminary.

What a Testament Found in the Water Did in Japan.

BY REV. H. LOOMIS.

In the year 1854 an English fleet of war came into the harbor of Nagasaki. This was before any treaty with England, and such an event created great excitement. A large force of troops was gathered to watch the vessels and prevent any trade or intercourse with the people. The commander-in-chief was named Wakasa, and he was accustomed to go out in a boat to see that all was right and that no secret communication was attempted.

"BREAD ON THE WATERS."

On one of these excursions he discovered in the water a small pocket-Testament, which was quite unlike any book he had ever seen, and he was very anxious to know its contents. After considerable inquiry, he learned from some Dutch interpreter that it told about God and Jesus Christ. This only increased his curiosity to understand it all; and having heard there was a translation in China, he sent to Shanghai and procured a copy. Having returned to his home at Saga, he began the study of the Testament, and induced four others to join him. One of these was a brother named Ayabe, and another a relative named Motono.

AYABE.

In the autumn of 1862 Ayabe came to Nagasaki for further instruction, and was taught by Rev. Dr. Verbeck. During the following spring, this man came to Dr. Verbeck at night and warned him of danger to himself and family if they did not leave at once. It is probable that this caution saved their lives, as they fled to China and remained there until the serious troubles which followed were ended.

MOTONO.

When Dr. Verbeck returned, he found that Ayabe had received some government appointment which removed him from Nagasaki, and it seemed that all his labors and prayers were to be in vain. But not long after, Wakasa sent Motono (who had learned to read English) with instructions to read over and get explanations of such portions of the Scriptures as they could not understand, and he was also to procure any books that would be helpful in their efforts to know the word of God. In this manner the Bible class was carried on for nearly three years, the faithful messenger making the two days' journey to Nagasaki and returning in due time with the desired knowledge.

"AFTER MANY DAYS."

On the 14th of May, 1866, a messenger came to Dr. Verbeck and announced that some high officials from the province of Hizen had arrived, and desired him to appoint a day and hour for an interview. To his great joy and surprise, these men proved to be Wakasa, with his brother and Motono.

At the time appointed Wakasa and his train appeared. He was then one of the ministers of state, or governors of the province. In appearance he was tall and dignified, with a most pleasing expression. He said to Dr. Verbeck, "I have long known you in my mind, and desired to converse with you, and I am very happy that, in God's providence, I am at last permitted this privilege." Two of his sons were with him.

These men had evidently received the word with all readiness of mind, and now sought only for some additional light in reference to Christian character and customs. In the course of their conversation Wakasa said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen, or heard, or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life." He showed great familiarity with the Bible, made several pertinent quotations, and was prepared to believe all that Jesus said and to do whatever he required.

"WHAT DOETH HINDER ME."

After a long conversation on the power and love of Christ, Dr. Verbeck was taken quite by surprise by the request from Wakasa that he and his brother should be baptized. It was well known that such an act would be attended with great peril, as the law of the land strictly prohibited the Christian religion. Motono also wished for baptism. Dr. Verbeck warned them not to entertain any superstitious notions in regard to the efficacy and importance of baptism, and told them of the sacred obligations of those who received it. After explaining the form, they were asked to decide as in the presence of God. Without hesitation the request was repeated, with the simple provision that it should not be made public, as it would not only endanger their own lives but their families' also. Further examination showed that their experience had been thorough. They felt their sins to be great and realized the need of a Saviour. Recognizing the insufficiency of all other systems, they joyfully received Christ as their hope for time and for eternity.

The following Sabbath evening was appointed for the ceremony, and at the appointed hour the three men appeared. Their retainers had been dismissed with orders to return in an hour. The shutters were closed, and after some words of exhortation they were baptized and partook of the sacrament. "Now," said Wakasa, "I have that which I have long been heartily wishing for." He then told the story of the book found twelve years before in the harbor of Nagasaki, and all that it had led to. Wakasa returned home (like the eunuch who had met Philip) rejoicing in the love of God and presence of the Holy Spirit. Dr. Verbeck removed to Tokyo, and the account sent to America was carefully preserved, and for a long time was known to but few.

UNLOOKED FOR VISITORS.

In April, 1880, Rev. Mr. Booth, of Nagasaki, was surprised one Sabbath morning to see in his audience two strangers, one of whom was evidently a lady of rank, with an attendant. They sat in front, and not only gave the most strict attention, but often during the service would wipe the tears from their eyes. After preaching they were introduced as the daughter of Wakasa and her former nurse, who were anxious to have an interview at once, but were requested to wait until the next day. Early the next morning they appeared and told how faithfully they had been taught about the true God and Jesus Christ the Saviour. They had learned the Lord's Prayer and a few portions of the Scripture, which Wakasa had written out in simple characters for their special use. Wakasa had died eight years before, with a firm hope of eternal life through the Redeemer. The daughter had married and was now living with her family in Nagasaki. Since the removal of Dr. Verbeck, she knew of no Christian or missionary to whom she could go for sympathy or instruction. As her husband was soon to remove to Osaka, she did not wish to leave until she had received baptism; so she sent to Saga for her old friend and nurse, and together they set out to find a missionary. At first they discovered a Catholic priest, who gave them a prayer-book, but upon examining it, they decided that this must be a different kind of teaching from that which they had before received. They did not dare to make inquiries on the streets, as they would be suspected of being Christians, and would only be treated with insults. After wandering about for some days they chanced to find a store where Scriptures of the American Bible Society were kept for sale. They saw on the covers some familiar characters, and so they went in and began to examine the books. On opening the Gospel of Matthew they saw the Sermon on the Mount, and recognized it as the same as they had already learned, and their joy was unbounded. They purchased a full supply of Scriptures at once, and talked with the book-seller until midnight. This was on Saturday, and it was the next day they appeared at the service. Now they both desired baptism at once. Mr. Booth asked why they were so desirous of receiving this rite. They replied, "Whosoever believeth, and is baptized, shall be saved." And when he said, "How can I know that you are a true believer?" the young woman replied, "It has been my custom for years to go into my husband's store-house every day for private meditation and prayer to God, and the Father of Jesus Christ." To the question, "How do you know that this salvation is for you?" they replied, "It is written, 'Whosoever will, let him take the water of life freely.'" With tearful eyes they begged that they might not be denied the sacred ordinance.

REJOICING IN GOD.

A time was fixed for the ceremony, and the intervening days were spent in careful Christian instruction. At the appointed time the lady was accompanied by her

husband, who listened with close attention to all the service, and at its close expressed a desire to know more of Christianity. "We can never," said Mr. Booth, "forget the expression of peaceful joy which shone in the faces of the two women as they went away." When I met them afterward they would talk of nothing but Christianity, and seemed to be very happy to be called Christians.

FRUITFUL IN GOOD WORKS.

The old woman returned to her home in Saga and resumed her work of teaching a small school of girls. She soon organized a class of women for the study of the Bible, and after a time began a Sabbath school with the Bible class as teachers. There are now upward of thirty professing Christians in that town, and many of them have been brought to Christ through her efforts. Among the believers is a son of Wakasa. Although she has now gone to her reward in heaven, the work has not ceased. A request was sent to Nagasaki for a regular preacher and the formation of a church, and this is to-day one of the brightest spots in Kiusiu.

"AND THY HOUSE."

The daughter of Wakasa went with her husband and family to Osaka, where she was soon one of the leaders in Christian activity and benevolence. Her distinguished rank and earnest devotion gave her great influence. When her husband returned from a trip to some island, and reported that he had there found a people who were without any religion, she went to the pastor and begged that some one should go and teach them, and offered to pay one half the salary and expenses. She has removed to Tokyo and is a member of the Sukiwabashi Church. Her husband has recently professed his faith in Christ, and both are active and useful Christians. A daughter has also made a profession of religion and is the wife of a telegraph operator in Northern Japan.

AYABE, AGAIN.

About five years ago, Dr. Verbeck was acting as an interpreter at a meeting in Tokyo, and at the close a man stepped forward and said to him, "I am Ayabe, the brother of Wakasa. Since my baptism I have been in the army, and also employed in surveying. During all these years I have always carried the Bible with me, and have been accustomed to read it daily." The next day he came with his only child, a daughter, and asked that she should be baptized at once. The young girl was fifteen years of age. Dr. Verbeck did not consent to do so then, but asked that she should be suitably instructed, and then he would be very glad to administer the ordinance.

Ayabe has called at the Bible house and confirmed the above narrative. He now lives in Tokyo, and was for some time employed as a local preacher of the Methodist Church, and has thus become an active and useful worker in the extension of Christ's kingdom in Japan.

The Nagasaki District of the Japan Conference.

The Nagasaki District Conference of the Methodist Episcopal Church was held in Kumamoto, Japan, April 3-7, and the Rev. J. C. Davison gives the following summary of the reports respecting the field and the work:

The chief cities of our work are the four Ken cities of Nagasaki, Kagoshima, Kumamoto, and Fukuoka, which we severally entered in the order named.

Nagasaki is the only open port in Kyūshū and has a population of about 45,000. It is the center of the well-known stronghold of the Roman Catholic Church in Japan. There are three Protestant Missionary societies at work here. Our own work was begun in the latter part of the year 1873. Our first adherent, baptized April 15, 1876, was the late pastor of our church in Fukuoka, Brother Asuka. Our membership at this point is now 166, besides 71 probationers. These larger numbers are due to the fact that both *Kwasui Jo-gakko* and Cobleigh Seminary are located here. The former of these schools, organized by Misses Russell and Gheer, in 1880, has had a steady growth, and now has about 170 pupils in attendance. There are now five foreign ladies in connection with this school, and another on her way to relieve Miss Russell, who will soon leave for a short vacation at home.

Cobleigh Seminary was opened in 1882, under the direction of the Rev. C. S. Long, and for nearly five years had at no time more than two, and much of the time but one, foreign teacher. There are now upward of 200 young men and boys under the instruction of Revs. Bishop, Spencer, and Johnson. Brother Bishop expects to return to the United States in a few days, when a new man in his place will be an absolute necessity. The school is in fine condition and is a great power for good.

Our church building on Deshima, first opened in January, 1876, was removed last year to an adjoining lot, where a commodious parsonage and Sunday-school room were added, making the best church accommodations we have on the District and worth about 2,300 yen.

Kagoshima, the capital of the Kagoshima Ken, is a city of about 45,000 inhabitants. Our work was begun there in the fall of 1878—the year after the great rebellion—and has had a varied history. A small cheap building was erected in 1879, comprising a church and parsonage, but owing to serious damage from several typhoons it is now little better than a wreck. Arrangements have been made for its reconstruction on a new site, and in a few months' time our people hope to be worshiping in much better quarters. Our membership at our Annual Conference in August last was 47, besides about 25 probationers. Two other Protestant Missions are also doing work in the city.

Kumamoto is the largest and most influential city in the island; it has a population of about 60,000. It is the capital of the Kumamoto Ken and also headquarters of the Military Department in Kyūshū, its gar-

rison being much larger than that at any other point. It is noted for its extensive castle grounds and numerous facilities for education. Three Protestant Missions are operating in the city, and the work is beginning to assume encouraging proportions, though at first it was very slow. Our work was begun in 1883, and we now have 53 full members and 9 probationers. As yet we own no property in the city, but our people, who are zealous in the faith, are hopeful of much better church accommodations in the near future than they are now enjoying. The Church Missionary Society and the American Board of Commissioners for Foreign Missions are each represented by a number of foreign missionaries. We have as yet no resident missionary in Kumamoto, though the Rev. E. Crummy, of the Canada Methodist Church, who is employed as instructor in the Kōtō Chū Gakko, together with his estimable wife, greatly encourage and assist our people by their presence in the Sunday-school and other regular services of the church. Unlimited opportunities for work abound in all this region, which will be greatly facilitated when the railroad now in process of construction is completed.

Fukuoka, in the province of Chikuzen, is the capital of the Fukuoka Ken, and with its twin city of Hakata has a population of at least 50,000 people. These cities, the largest in the northern part of the island, are located on the west coast, about fifty miles south of the Shimonoseki Strait. Our regular work was begun here in 1884. In the following year Miss Gheer, of the Woman's Foreign Missionary Society of our Church, opened a school for girls. She was joined by Miss Smith at the end of the year, but in the following July was obliged to return to the United States for a period of rest. Miss Smith was joined by Miss Allen in the fall of 1888, only a few months after the school took possession of their fine new building, erected at a cost of about 9,000 yen, including the lot. The property is now worth much more, owing to the rise in land since the railroad enterprise has been started. The school now has a daily attendance of about 100 girls. Too much cannot be said in praise of the heroism of these ladies working here at so great a distance from their colleagues in the open ports.

Our church in Fukuoka numbers 115 full members and 11 probationers. Under the direction of their late pastor our people did nobly in supplementing a grant-in-aid from our Missionary Society, and with other contributions from friends of the enterprise they are now provided with a fine property adjoining the school of the Woman's Foreign Missionary Society, worth over 1,200 yen, comprising a substantial church and a comfortable parsonage, together with the lot on which they stand. They were greatly afflicted by the loss of their pastor, whose death, however, seemed to inspire their faith anew, and they are now earnestly praying that a successor may soon be found to develop the work so auspiciously begun. Two other Protestant Missions are also at work here, one of which has a resident foreign missionary, the Rev. A. B. Hutchinson.

The other stations representing our work are located

in the smaller towns and villages between and beyond the Ken cities above named, while numerous other places are still unoccupied for want of trained helpers to man the work. Of the several Protestant Missions now at work in the island there are 12 married and 2 single male missionaries, with 16 single ladies engaged in the regular work. Besides these there are 3 families and 4 single men engaged in teaching in the government schools of the island, whose influence counts materially for the cause of Christ in this land.

The Tokyo District of the Japan Conference.

The third annual session of the Tokyo District Conference of the Methodist Episcopal Church was held in Yamagata, Japan, May 1-5. The Rev. Julius Soper reports as follows of the Conference:

Yamagata is a prosperous city, having a population of 25,000, and is well located as a strategic point for church-work in the Central-north of Japan. We have here an earnest and vigorous church organization, numbering 65 members, under the pastorate of Rev. S. Kimura. Brother Kimura is an efficient worker, and is thoroughly enthused with the subject of self-support. His church has done grandly on this line during the year. Before Brother Kimura went to Yamagata, last September, the church there had never paid over 4.50 yen, per month all told. Now the church is paying him 15 yen per month as salary, besides paying all its current expenses. They are hoping to be on the entire self-support list by Conference. The Kanda, Sendai, and Tsukiji churches are also doing well in the matter of self-support, Sendai deserving special mention. We are looking for a forward movement in all the churches of the District on this line as a result of the impulse given by the discussions on self-support at the Conference.

The District Conference was a success. The regular Conference sessions, the public meeting for the discussion of self-support, and the nightly preaching services—both in the church and a large theater [hired for two nights]—were all seasons of deep interest and blessed influence. A spirit of harmony and brotherly love prevailed, and all the addresses and discussions of the Conference were thoughtful, practical, and "to the point." Sunday, May 5, was the *great* day of the feast. The love-feast, the preaching of the word by Rev. S. Ogata, and the celebration of the Lord's Supper, were all times of refreshing, accompanied by the power and comfort of the Holy Spirit.

Rev. I. H. Correll was present with us the first two days of the Conference and preached twice. He also delivered an address before the Conference on our publishing interests. He rendered us good service, and all enjoyed his excellent sermons. Rev. S. Ogata, not to speak of others—all of whom did well—preached and lectured several times, to the delight and edification of the people. There were present at the Conference twenty-six delegates. Nine were traveling preachers,

two of these being foreigners. The rest were local preachers, exhorters, and other laymen. The attendance of delegates was not so large as last year. This was owing to the great distance from Tokyo and the consequent increased cost of traveling.

The District has made substantial progress during the year. The number of baptisms and admissions is not so large as the previous year; but the District, as a whole, is in a much more healthy condition spiritually and financially. There has been considerable "pruning" during the year. Our church lists now, with one or two exceptions, represent a faithful and earnest membership. The most important and far-reaching action taken by the Conference was in reference to self-support. The following was unanimously adopted, and is to be presented to the Annual Meeting of the Mission, with an urgent request that it be approved of by that body. It is hoped that this plan will not only be worked in the bounds of the Tokyo District, but all the districts.

1. That the salaries of local preachers, employed as supplies, be fixed, from year to year, by the presiding elder, in consultation with the standing committee of the District, each case to be decided upon its own merits.

2. That preachers on trial in the traveling connection receive not less than 12 yen, and not more than 18 yen per month; and preachers in full connection, not less than 18 yen, and not more than 25 yen per month; the exact amount, from year to year, to be fixed by the presiding elder, after consultation with each preacher and his Quarterly Conference. This rule applies only so long as any station or circuit draws on the treasury of the Missionary Society for any portion of its pastor's support. When any church becomes entirely self-supporting it can settle the salary of its pastor itself.

3. That each station or circuit, having forty or more members, pay, over and above all its current expenses, not less than one fourth of the pastor's salary; having seventy-five or more, one half; having one hundred or more, three fourths; and having one hundred and twenty or more, be entirely self-supporting.

4. That in the future no station, circuit, or church be regularly organized unless it has at least twenty full members and agrees to pay at least one fourth of the pastor's salary over and above all its current expenses.

5. That all stations, circuits or churches that do not comply with the above conditions and fall into the line of self-support within the next two years no longer be recognized as such—no longer have separate Quarterly Conferences.

All the preachers of this District have pledged themselves to work earnestly in behalf of this scheme. Several of our churches will fall into line at once. We have at last reached a position of advantage on the Tokyo District—we are now on "vantage ground." The churches are not only getting able to do something toward self-support, but the preachers all are willing and ready to work for it. This is a matter of great rejoicing and thanksgiving!

Dr. G. F. Verbeck on Japan.

BY REV. JAMES MUDGE.

The recent session of the International Missionary Union, held in Binghamton, was favored with the presence of the Rev. G. F. Verbeck, D.D., a missionary at Tokyo, of the Reformed Church in America. Probably no one is better able than this veteran but still vigorous man to speak of affairs in Japan, since, like Luke, he has "traced the course of all things accurately from the first." In 1859, when foreigners first received the right to live in that country, five missionaries were sent; namely, the Revs. G. F. Verbeck and S. R. Brown, of the Reformed Church; the Rev. J. C. Hepburn, of the Presbyterian Church, the Rev. J. Liggins and the Rev. C. M. Williams, of the Protestant Episcopal Church. They all arrived in June, October and November of that year except Mr. Liggins, who arrived in May. And from that time to the present Dr. Verbeck's life has been in the closest manner intertwined with the marvelous changes that have been going on in the Empire of the Rising Sun. It was a treat of no common sort to listen to the racy utterances of this truly distinguished man, and we are disposed to share the feast with the readers of *THE GOSPEL IN ALL LANDS*. What follows is substantially in his own words, copied from our notebook.

It was a weary time, those first six years. Not until the seventh year, 1866, did the first visible fruit of our work appear. Then we baptized our first convert, but it was only on his death-bed that he consented to receive the rite, and he died shortly after. The next year brought two more converts, and a few more were scattered along in the years that immediately followed. It was not till March 10, 1872, that the first Christian Church was formed. It was constituted, with eleven members, at Yokohama. And this church has kept the lead up to the present, being to-day the largest church in Japan, with about 650 members.

There had arrived up to that time from all the societies (about a dozen) some thirty missionaries. But in 1873 America, aroused by the bugle-call of the organization of the first church, sent another thirty. There were at the close of last year 250 organized churches, with 25,514 members. An increase of 6,000 this year is confidently expected. The contributions of the native Christians last year amounted to 64,000 yen (a yen being 75 cents), or \$48,000, which is five or six dollars per family; and it should be remembered that the value of money is much greater there than here. They split a cent, for spending purposes, into ten parts.

It is sometimes said that the returns do not justify the outlay—that the converts have cost too much. In 1883 I wrote a history of Protestant Missions in Japan, noting every date of arrival and departure of missionaries in those 24 years, and otherwise computing very carefully all the items that enter into a calculation of this kind. I found that the actual cost of one of those few converts in the '60s was \$150,000. In 1872 the

value of each convert could be put at \$18,000. In 1883 each convert had cost \$400, the total outlay then having been \$2,000,000. It is evident that every thing all along makes for increased cheapness. And one of these native converts now does not involve the societies in more expense than \$40. By the end of this century the rate will be not over \$4 apiece, and then in a little while longer they will cost nothing, but the money will come back to the source whence it flowed. So this talk about the cost of converts is all moonshine.

Among the chief difficulties must always be put the acquisition of the language, which is very troublesome from its peculiar collocation of terms and idioms, and the fact that every thing in it seems turned upside-down. It is not necessary for every one to learn it. Educational work is more and more being done in English. But it is essential for preaching to the masses. Out of 170 male missionaries now in Japan there are only about 17 or 20 who can be said to be proficient in the use of Japanese, so that they can stand up confidently before a mixed Japanese audience in the capital. Most students of the language have to pass through the regular four stages. First, they think it is all easy; second, they think it is all hard and never can be got; third, they begin to think they can get a little of it; fourth, they conclude they can get as much as they want for their purposes. No exact time can be set for its acquirement. A moderately-qualified man can learn, with steady application, in two years enough to take a class in Sunday-school and talk a little to the people in a familiar way. In four years' time he can preach tolerably, but will not be proficient in less than six, eight, or ten years.

When I first went there there was nobody to preach but we foreigners. The Christianization of a country must pass through three stages: First, when the foreigner stands alone amid hostility and antagonism; second, when converts have been made, and from among them young men have come forth to preach to their fellow-countrymen, in which case it is half home missions and half foreign, the native and the foreigner working hand in hand; the third stage is reached when the foreign missionary gradually withdraws and leaves the natives alone to finish the work; in which case it is all home missions. Already in Japan we have gone beyond the first half of the middle stage, and are drawing toward the last stage very fast.

Christianity is safe to-day in Japan, even if we foreigners should all have to leave. Its progress would not be so secure or rapid, it would not go so fast, but it would go. I think I am less sanguine than many others, but it is my confident belief that if the Missionary societies are faithful to their charge up to the end of this century you need not, after 1890, send any more missionaries to Japan. You will need to support the men already there, and the institutions for awhile, but no new men will need to go; the finishing up of the work can be safely left to the foreign force which will be by that time there working in conjunction with the ever-increasing number of native pastors and evan-

gelists. Some put 1890 as the date, others 1895, but no one puts it later than 1900.

The preaching of the Gospel is the main thing. A great deal of time is spent on the schools. But the evangelization of the country is the only aim of the educational work which is entered into.

We foreigners have to live in the open ports, but we are by no means compelled to confine our labors to them. We go every-where preaching the word. In order to go we have to get passports for a term of months, say six. The only purposes of the journey expressly recognized in these passports are health and scientific research. Some of the missionaries have been rather squeamish about taking these. But I and most others simply go to the ministers or consuls and ask for the passports and let them put in what they please as to the reason. We are not permitted to rent houses permanently or to trade in the country. Various things are forbidden by name on the back of the passports, but preaching and teaching are never mentioned. There is a maxim in law that if certain things are specified those which are not specified are not included. So we take advantage of this, and consider ourselves fully authorized to preach.

The police always stand by us and protect us—they have from the beginning. The attitude of the Government since 1872 has been all that we could wish. The edict against Christianity, forbidding it under pain of death, was posted up every-where in Japan when we first went there. But it was never carried out. And after awhile it was taken down with the excuse that it was no longer necessary, as all the people must by this time be well aware of its purport. So there is practically universal toleration and full religious liberty.

When Count Ito, the Prime Minister, was in Germany, the old emperor and Count Bismarck strongly recommended Christianity, representing that its adoption was absolutely essential to the prosperity of Japan. This made a very deep impression upon Count Ito. Count Inouye, also, perhaps the leading man in the empire next to Ito, is extremely favorable to Christianity, as something whose adoption is necessary to make Japan equal to foreign nations.

The Japanese who are in any way enlightened laugh at Buddhism. A tavern-keeper on one of the pilgrim routes, who made his whole living from the pilgrims, told me the other day, "This matter of pilgrimages is all done; they are dropping off very fast; those that came this year were all from the old women and fools, nobody else."

You meet Christians now every-where, in the trains, on the steamers, all about. And the mission stations are coming to cover the country as the golden stars in a clear night cover the blue sky.

The translation of the Scriptures was undertaken in 1872 by a conference of Protestant missionaries in Yokohama. It was done, so far as the New Testament was concerned, chiefly by four men: Dr. J. C. Hepburn, of the Presbyterian Church; Dr. D. C. Green, of the

American Board; Dr. S. R. Brown, of the Reformed Church, and Dr. R. S. Maclay, of the Methodist Episcopal Church. This work was completed in 1880. The Old Testament was begun in 1879 and finished in 1887. Dr. Hepburn, Dr. Tyssen, of the Church of England, and myself accomplished it together, my part being the Psalms. The three Bible Societies, the British, the American, and the Scotch, co-operated in its publication, and immense numbers are being sold. A good reference Bible, with maps and other helps, costs only sixty cents.

Japan is to play in the Orient the part that England has played in the Occident. What she is doing has already had a great effect on China. She is the star in the east of the new dispensation.

The Wife of Matsuoka San, of Japan.

BY REV. W. S. WORDEN, M.D.

Matsuoka San is a blind man who gets his living by shampooing. Before modern medicine became established in Japan the shampooer was a most important member of society. Even at the present time, when physicians are as numerous in Japan as in America, we meet a great many of these rubbers. The shampooers are mostly blind men, who go about at night blowing a shrill whistle to announce their approach. They are for the most part a withered set of men, and often now do not get enough money to supply themselves with rice. It is not my intention to tell you about the shampooers, but about the wife of one of them.

Mr. Matsuoka, although he cannot see, yet he reads his Bible every day by means of his fingers, and is a most earnest and active Christian. During the revival which God sent to Yokohama in 1887 Matsuoka San used to take a large number of tracts, and, standing in the street, distribute them to the passers by. Of course a large crowd was attracted about this blind man, and he would then tell them about Jesus and what he had done for him. It was a very impressive sight to see him with his sightless eyes and yet reading the word of God by means of the raised letters.

How thankful Matsuoka is to the dear Christians who have made it possible for him to read the word of life! While engaged in this out-door missionary work he was several times arrested by the police, and every time he would say to them that he did not mean to do any thing wrong, that he was nothing but a poor blind man, and that he was only explaining the words in the book to the people. The police on hearing this always let him go.

Matsuoka had a wife who showed forth the power of the Lord Jesus in a most remarkable manner. I never met her until a few months ago, when I was called to see if I could relieve her suffering. I found her in a wretched hovel, small, low room, surrounded by a large number of equally wretched huts crowded closely together, with little alley-ways for streets. The air was

foul from a drain which could not carry off the filth because it was on a dead level. This place was not an exceptionally bad place; in fact, it is the common average house that we find among the poor. Cess-pools, uncovered, just outside the houses, added their effluvia to the already poisonous atmosphere. Truly an almost hopeless place for one to try to restore a sick one to health. The wonder is that any one maintains any degree of health in such a place.

I examined the woman, Mrs. Matsuoka, and found her in a most pitiable and wretched condition. Her appearance was unsightly and revolting. The natural supports of the nose, the cartilage and nasal bones, had been destroyed by disease. She could speak, but her words were scarcely intelligible. I examined her mouth, as she complained of her tongue, and found on her tongue a deep ulcer, and ulcerations in the back part of her mouth. The terrible disease, the wages of sin, which is so common in Japan, had brought this poor woman to the door of death.

I relieved her sufferings as best I could, but the next day Jesus came to her and took her spirit to be with him. Her death was a most triumphant one. She said that she was going up to heaven, to be with Jesus, and that her heart was very happy.

On learning the history of this woman I could see the terrible effects of sin, the punishment visited upon the sinner in his own body, and also the grace of God manifested in the soul, pardoning the sinner, preparing and fitting the soul for an eternity of joy. Mrs. Matsuoka's early womanhood had not been above reproach. She was known as a fast girl, and at this time she acquired the disease which produced such terrible effects on her body. About eight years ago she became a Christian, and during those eight years was faithful and devoted to her Saviour.

Her funeral was largely attended. The pastor gave her history and the account of her triumphant death, and recommended to the hearers the religion of Jesus, which could give so much joy and comfort day by day and in the hour of death to a poor woman without earthly comforts, and whose body was decaying under the influence of a disease the result of her own sinful acts.

The lesson of this woman's life and death is very plain—the consequences and punishments of sin are certain, the mercy and love of God to sinful man are infinite.

My letter will not be complete until I present in the name of the poor of Yokohama the need of a charitable hospital. Yokohama is a town of over 100,000 inhabitants. There are various hospitals here, but none for the poor; there is not even a free dispensary. The subject of a hospital for the poor is agitating the minds of some of our Christian physicians. The need of one is acknowledged by all thoughtful persons.

The wretchedness and bad hygienic condition of the houses of the poor call especially for a hospital where a few of the sick ones can have a better chance for life. Praise God for our Methodist hospital in Brooklyn; but if there is need of one there the need is one hundred

times greater in Yokohama. If we could secure the land for a hospital, and a building, there are a score of physicians who would give their services free.

Will not God put it into the heart of some one who has means to help us in giving the poor of Yokohama a hospital?

222a Bluff, Yokohama.

Statistics of Missions in Japan.

The Rev. H. Loomis, of the Bible House, Yokohama, sends us the following table of statistics of missions in Japan for the year 1888:

NAME OF MISSION.	Year of Arrival in Japan	Missionaries.	Stations and Out Stations.	Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Members.	Students in Day and Evening Schools.	Contributions for all Purposes, in Yen.
Presby'tn Church, North.	1859	64	25						
Rel. Church in America	1859	26	24						
U. Pres. Ch. of Scotland	1874	4	5						
United Ch. of Christ in Japan (native).									
Rel. Church in the U. S.	1859	10	3	61	28	31	8,690	2,057	20,315 81
Presby'tn Church (South)	1851	14	11					148	
Winn. U. M. S. America	1871	1							
Cumberland Pres. Church	1857	12	5	2	7		511	272	97 48
Amer. Prot. Epis. Church	1859	29	17	18	4	14	751	552	1,097 22
Church Missionary Soc'y	1860	11	27	25	2	23	1,120	210	1,500 02
Society for Propagation of the Gospel	1853	11	8	4		4	500	320	350 00
Society for Promoting Fem. Education in the East.	1857	2	1						
Canada Church Mission	1855	1	1						
American Exp. Miss. Un.	1860	2	16	10		10	675	100	1,002 51
English Baptist Church....	1879	4	20	2		2	175	62	151 00
Church of Christ.	1851	8	5	1		1	13	2	15 00
Christ'n Church of America.	1857	2	4	2		2	67		3 45
American Board.....	1860	79	92	45	40	5	7,000	2,700	11,022 00
Indep't Native Churches			12	2	2		180		470 00
Congregational, U. S. A....		2	1						
American Meth. Epis. Ch.	1873	51	41	49	7	42	1,051	2,201	1,327 01
Canada Methodist Church	1851	25	5	2	1	7	1,460	450	2,150 00
Ev. As. of North America	1876	1	1	5		5	200	14	190 00
Methodist Prot. Church	1850	13	6	2		2	162	261	227 25
Amer. M. E. Church (South)	1859	14	12	5		5	165	82	467 19
General Evan. Protestant (German Swiss)	1884	1	1	1		1	82		102 00
Society of Friends, Am.	1853	1	1			1	25	16	13 60
Unitarian	1857		1						
Total, 1883 ..		448	396	240	20	157	25,514	9,690	64,454 71
Total, 1887 ..		358	385	221	73	144	19,320	7,145	47,574 71
Increase, 1888 ..		90	111	25	19	13	5,785	2,545	16,880 00

There are 16,634 scholars in Sunday-schools, 287 theological students, 142 native ministers, and 257 unordained native helpers; and 6,959 adult converts were baptized during the year. The United Church in Japan, placed fourth in the above table, is the product of the union of the six Presbyterian Missions in the midst of which it is placed. Combined, it has the largest body of adherents, although the American Board Mission is close behind. The United Church baptized 1,937 adult converts last year, and the American Board Mission 2,114. The statistics of the missionary work of the Russian Church in Japan for the year ending July, 1887, are as follows: Congregations, 215—an increase of 10 for the year; clergy, bishop, foreign, 1; priest, foreign, 1; priests, native, 15; deacons, native, 3—an increase of 4 clergy; evangelists, 111—an increase of 12; communicants (adherents),

15,542; baptisms during year, 1,767; church buildings, 149; contributions, 6,352 yen—an increase of 2,000 yen. The statistics of the Roman Catholic work for the year ending July, 1887 are: congregations, 137; bishops, 3; priests, foreign, 68; priests, native, 8; evangelists, 316; theological schools, 2; theological students, 56; communicants (adherents), 108,912; baptisms during the year, 2,781.

The Buddhist Religion.

[The following composition was written by one of the Japanese school-girls at the Ferris Seminary in Yokohama].

The Buddhist religion was first founded by Buddha.

Buddha was an Indian and belonged to the family of Gautamas, which was the royal line.

He died in the fifth century before Christ, between the years 472 and 482. He was very old when he died.

He was very sorry for the miseries of human kind and wanted to help them, so when he was twenty-nine years of age he left his parents, wife, and only son, and retreated to a lonely place to meditate about what was wanting. He did this way for seven years. While he was doing this sometimes he was tempted to go back to his lovely home, but he conquered that temptation, and at last he succeeded.

After forty years he selected his disciples, and made precepts as just as Christ our Saviour did.

These precepts became the Buddhist religion.

Some one says that after Buddha died there were about five hundred disciples.

This religion is much observed in Asia.

Soon it spread into the central part of India, and in the second century before Christ it was introduced in China, and then into Japan during the reign of Kimmel Tenno.

There are about eight chief sects, such as Hokke, Hoganji, Jodo, Jenshu, and some others, but I cannot mention them all, and these are also divided into more than two hundred sects.

The Buddhist temples are very large and beautiful, and the insides are decorated very prettily.

There are many large temples in Nagoya, and the largest are Arisuta, Jinsha, Nishi, and Higashi, Kakesho.

There is another one called Gohiyakurakan, and in it there are five hundred different images, which are made of wood.

At the entrance of that temple there is a large idol.

People regard it as their god and worship it. It is made of iron, and although it is sitting down it is about twenty feet long.

Besides these there are many idols which are made of stone and wood. People think the idols which are made of wood and stone are their gods, and if they have sore eyes they go to these idols and pour water from on their heads and wash their hands in this water which pours from the idols' eyes and then put their hands on their own eyes. They think that if they do this they will be healed.

In front of the idol lotus flowers are usually placed and incense is burned.

Every house has a shrine on which the family idol is placed, and in it are placed wooden tablets on which the posthumous name and time of death of persons are recorded.

People offer prayers every morning and evening, and they also set before it flowers and rice as offerings.

They worship not only the idols made of wood, stone, and iron, but they also worship foxes and snakes as their gods.

When a person dies they invite the priests from the temple of which the person was a parishioner and ask them to read the sacred book which in Japanese is called Kyo.

They think that if they do evil things, such as killing and stealing, in this world, their souls will change into animals after they are dead. So that they are afraid to kill snakes and other animals, and women do not like to eat beef, but if they do good they think that they will go to paradise.

According to the difference of sects they bury the corpses in different ways.

Some bury in graves, and some burn them, and then bury only the bones in the grave.

There are many kinds of idols too. I shall mention some. They are Amida, Konpira, Jizo, Kannon, and many others.

Little children used to hang to their waists little bags with a god in it called Omamuri, because they thought if they went to a far place and became lost then they would help them and let them know their way home, or if they had idols in their bags they would not be deluded by foxes.

I think Buddha was not a bad man. He was kind and thoughtful. He felt sad at the miseries of the human race and tried to help people, but he made mistakes.

If he had been a Christian how happy he would have been! But alas! he was not a Christian.

If he had been a Christian, and had worked so faithfully for the true God, he should surely have been saved.

If the people who are worshiping false gods knew about the true God how happily they would feel!

I think they would feel much happier than when they are worshiping false gods. So that I hope they will all come to the true God, who makes us very happy.

To accomplish this we must work very hard to lead them to Christ our Saviour.

SADA HAYASHI.

What a Medical Education Can Do for the Church.

BY DR. W. H. CURTISS.

The relation between evangelistic and medical work on the mission field is a very close one, and the experiences of the last few years have shown that the way for the preaching of the Gospel is often opened, and at least made easier, by means of the medical work, and in the

few words which are to follow I wish to speak of the benefit that can come to the Church by young Chinese receiving at our hands a medical education.

Chinese medical science, such as they possess, is as closely connected with idolatry and superstition as is every thing else in China. It is so closely connected with their religious life that in contemplating the facts we cannot but see the great necessity for sending among this people *native* Christian physicians to go with the preachers and teachers.

How very absurd it does seem to us when we know of such superstition as the following among a people who have minds worthy and capable of better thoughts and impressions! Just before the coming of the cholera last summer a placard containing these words was circulated: "In the eighth or ninth month the pestilence god will come, and if at cock-crowing any one knocks at the door do not answer, but pray, 'Kum Yam, save us from this plague and difficulty,' meanwhile striking the bell or any brazen utensil, and each one take a cup of wine and medicine, besides putting some in the water-jar, and all will be well."

The merit of circulating this information is also given: "If you communicate it by word of mouth or poster you will be safe; by posting ten copies you will save your family, and one hundred copies issued will save your neighborhood; but if you refuse to do so you will vomit blood and die." At one place several died while laboriously carrying about an idol whose business (?) it was to drive away the cholera fiend, and others died soon after the hot tramp about town or from place to place was over. In our own street, where there had been several fatal cases, a tent was erected and occupied by five Buddhist priests who spent two or three days and nights in chanting prayers for the staying of the plague.

Hung upon the side of the tent was a picture of the god of pestilence, and he did not have a very prepossessing appearance either. Fortunately for their reputation the priests did not begin their work until the disease seemed to have spent its force, for I do not think another case occurred afterward. But the effect upon the minds of the people was convincing.

There is one—and only one—branch of medicine in which they are willing to acknowledge us as their superiors, and that is surgery. Some of their prescriptions are awfully and wonderfully made, being composed, sometimes, of as many as twenty-five or thirty ingredients, and making a decoction which is the quintessence of nastiness. Nor are their doses taken in gingerly quantities, for a Chinese doctor only gives one prescription, which is to be taken in one dose, whether a wine-cupful, a pint, or a quart.

In all of their diseases the Chinese labor under the same kind of delusions, and much prefer great unsightly patches of green plaster stuck on each temple or to drink loathsome decoctions compounded after the same principles given ages ago. They are more apt, also, to mark "the hits but not the misses," the failure on the

part of the means used being attributed to some act of Providence interposing.

Their books on medicine are numerous, and provide remedies for diseases ranging from stomach-ache to "all kinds of serious complications arising from the evil influence of demons or devils." In a chapter devoted to extraordinary diseases the anxious relatives are given rules for cases in which "the face swells as big as a peck measure and little men three feet long appear in the eyes;" "seeing things upside-down after drinking wine,"—a disease not limited to China; "seeing kaleidoscopic views which turn to beautiful women," "the flesh becoming as hard as a stone and sounding like a bell when tapped." All truly extraordinary diseases, but treated of by the author with much gravity and accepted in good faith by the people.

The native doctor, having seen his patient and being satisfied, probably, in his own mind as to the diagnosis, calls for pen and ink and writes his prescription, which consists of many ingredients. Large doses are popular, and when the medicine comes from the drug-shop it may be a pint or a quart. Should the patient be a person of great wealth or official importance the doctor must write down the nature of the disease, prognosis, and treatment.

The fee is wrapped up in red paper and called "golden thanks." Unless invited the doctor does not repeat his visit, and if the patient is not benefited by the medicine he is most certainly not called. Two, three, four or more doctors may be called in succession, when, if the patient or his friends lose faith in all of them, they apply, as a last resort, to one of the gods supposed to possess wonderful healing powers. If the patient lives it is not on account of any virtue of the medicine, but because his natural strength has been able to cope with the medicine and the difficulties which surround him.

Much more in the same line could be written that would interest the reader and stir his heart within him; but it seems to me that the sample is as suggestive as the whole as to what our duty is toward this people. The care of the "house of the soul" is next in importance to the care of the soul.

The contact of the missionary physician with dispensary patients is not as satisfactory always as would be wished for religious instruction. In the hospital they are brought nearer, and a number of our best Christians are those who received their first religious instruction in the hospital, for during that time they were compelled to be away from the busy cares of the outer world, and their hearts and minds were in a condition to receive impressions, and to many this was the time when the light of the truth broke in upon them and they became the children of God.

Is it the policy of mission work to supply all of China with foreign preachers and doctors? I think not, but we hope to see the day when much, and probably the whole of the work, can be left in the hands of the natives; and with every native preacher should go an educated, intelligent, native physician.

I can do nothing better than to give the case of Tsao Yung-knei, whose picture is here given, the first graduate of our medical department, to show that the plan of educating physicians who will take a place in the Church is practicable. Tsao Yung-knei, or Alvin, as we familiarly call him, received his first instruction under Dr. Lambuth, in Soochow, and when the doctor came



TSAO YUNG-KNEI

to Peking to take charge of our medical work for a time he brought Yung-knei with him. Yung-knei finished his course of study nearly two years ago, and passed satisfactory examination in the different branches of medicine. For more than a year he gave perfect satisfaction both as a hospital assistant and as an instructor in medicine.

Last autumn we received a call for a foreign physician for the viceroy's silver mines, about two hundred miles

from here, in Mongolia. Our superintendent felt that he could not spare any of the missionary physicians, but suggested to those in charge of the mines the use of Dr. Tsao until a foreign doctor could be procured. They consented, and after three months he has given such satisfaction that they have asked that he be retained even when the foreign doctor arrives. This month his salary has been doubled by the company, who also furnish all his drugs.

After attention to the foreigners and the native employes his time is devoted to mission dispensary work. In one month he saw nearly five hundred patients, and in his last letter says: "My work is getting on very nicely, both as to the souls and bodies. A good many patients come long distances, about two or three hundred *li* (75 to 100 miles), and there is plenty of surgery." Nor does he stop with the healing of the bodies, but every day has a religious service, and already has sent in four names of those who wish to become probationers. He stands almost alone in that region, the nearest Christian helper being about one hundred miles away. I consider that Tsao Yung-knei is capable of taking the medical work at a full station, and he could do so at about one half the expense of a foreigner, because their customs permit him to live much cheaper than we can possibly do. So there would be a saving of one half or a doubling of the work for the same amount of money.

The educational work of our Mission under the name of Wiley Institute is no doubt familiar to the Church, but by the action of our last annual meeting we elevated ourselves to the rank of a university, to be known as Peking University, and it is not in name only, for in the various departments we have about one hundred and fifty students. For further facts regarding the territory we are able to draw from and some of the great opportunities in all departments which are open before us I will refer the reader to Bishop Fowler's article on "Our Opportunity in China," in *The Christian Advocate* for March 7.

In the College of Medicine, of Peking University, we have at present five students under instruction in three different stages of advancement, and all of them are Christians who I am certain will be willing to take service with us when their course is finished. Our clinical advantages are not surpassed by any city in America, but our need for apparatus and books is great. The encouragement which we receive here helps us some, especially the action of China's great statesman viceroy, Li Hung-Chang, who has permitted us to insert in our prospectus the following: "All graduates (of the medical department) passing a satisfactory examination are assured of official rank and service in the Chinese army and navy."

This is not a sentence or promise void of meaning and significance. To obtain official rank and service is the end and aim of all Chinamen, and when this assurance from his excellency is made known fully we anticipate that our attendance will be much increased. If the door is thus thrown open so widely to us it would

be an irreparable mistake did we not enter it, and the means to enter rests with the Church and friends at home. Many who will come to us will be able to pay their ordinary expenses, but we need certain appliances to give them an education equal to that given by other institutions where they would not receive the benefit of religious instruction also. Another thing that gives our university a rank above other institutions is the fact that it is the only Anglo-Chinese school north of the great Yang-tze-Kiang River. Those graduates who are eligible for service in army or navy must have acquired their education in English, and that fact will compel many to at first take a course in the College of Liberal arts and thus bring them for a longer time under Christian influences.

We need, at once, three to five copies of each of the standard works on anatomy, physiology, and the other branches. We need two or three medium-power microscopes and at least one high-power for the more delicate work of the advanced classes in microscopy and pathological anatomy. Dissection is prohibited, so that to impart any thing like an accurate knowledge of the anatomy of the human body we should have an anatomical model or manikin—cost about five hundred dollars.

We should have a number of perpetual scholarships for those who are worthy but poor. The interest of \$600 supports perpetually, year after year, one youth in Peking University. The endowment of two native professorships is needed also *now*. Will you not help us to take advantage of this our present opportunity for God and the Church? If you were to send an army into the field you would most certainly supply the skirmishers with guns and ammunition. We are your skirmishers, and will you leave us to fight the powers of darkness without guns and ammunition?

Peking, China, May 1, 1889.

Rev. Dr. T. S. Johnson, of India.

Prominent among the Methodist missionaries who are wedded to India is the Rev. Dr. Johnson, of Lucknow, Presiding Elder of the Oudh District. This devoted missionary was born in Monmouth County, N. J., September 28, 1833. Early in life he removed to Indiana. He chose the medical profession, attended medical college and took his degree. For a long time he refused to listen to the promptings of the Holy Spirit that he should preach; at last, in 1858, he yielded, and entered the ministry, joining the North Indiana Conference.

After preaching four years Dr. Johnson was appointed to India, in 1862, and in company with Rev. T. J. Scott, D.D., Rev. H. Mansell, D.D., and Rev. P. T. Wilson, M.D., sailed from Boston in the autumn of the same year. The party arrived in India (landing at Calcutta) January 20, 1863. The four missionaries are still in the field and are all members of the North India Conference, having given in round numbers a hundred years of missionary service—an exceptionally good record. Their names are familiar to the Church.

In 1863 Dr. Johnson was appointed Superintendent of the Boys' Orphanage—a post for which he was peculiarly fitted and which he filled ten years; during this time the Orphanage grew to be one of the largest in India and one of the best managed. Hundreds of orphans were received, some almost dead; all received the best care possible, and the result was in every way satisfactory. Dr. Johnson was not only kind, but thoughtful, and his methods met the unqualified approval of his fellow-missionaries. He has a part of his reward in seeing a large number of his "boys" now members of the Annual Conference, and many others serving as local preachers, exhorters, teachers, etc.

As the ten years of steady toil had begun to tell upon Dr. Johnson, and his time for furlough had arrived, he



REV. DR. T. S. JOHNSON, OF INDIA.

went to the Conference session held at Bareilly early in January, 1873, expecting to be sent home for recovering his health. His brethren paid him the well-merited compliment of electing him President of the Conference ("in the absence of a Bishop"). The need of laborers was so great that Dr. Johnson decided to postpone his furlough, and was appointed Presiding Elder of the Kumaon District, embracing Kumaon and Garhwal. He made his home in the field, going about from place to place building up the work, preaching and itinerating, and thus three years passed. Yielding to the urgent requests of his brethren at the Conference of 1876 he consented to go home, after thirteen years' service. No other missionary has remained so long in one field without furlough.

Dr. Johnson's heart was in India, and he was absent only a year. At the Conference of 1877 he was appointed to Budaon. A year later he was transferred to

the Boys' Orphanage and remained in charge two years, 1878-80. In 1881 he was appointed Presiding Elder of the Oudh District, an appointment he has held ever since; during 1881 he continued in charge of the Orphanage, but before the year closed he had purchased a house for the Mission at Cawnpore, where he removed, and where in the following year he inaugurated the "Industrial School," by removing ninety boys from the Orphanage and getting them employed in the Government tannery and in the Muir cotton mills. This experiment has been a success; in the outset there were many difficulties, and it is safe to say that Dr. Johnson's ability and patience, together with his devotedness, are the causes of the success.

At the Conference held in January, 1884, Dr. Johnson was in poor health and was urged to go on furlough. He consented to take a sea voyage, and finally decided to make it extend to New York. He arrived in a worn-out condition; but a summer spent in the midst of Iowa prairies built him up and he sailed for India early in the autumn, taking up his residence in Lucknow, where he has since lived. Dr. Johnson is, perhaps, the only American missionary who has spent twenty-five years in India without a winter at home. He is unmanageable in the matter of furloughs.

The work on the Oudh District during these eight years, 1881-89, has gone steadily forward. There has been progress in every direction. The preachers in charge find an enthusiastic leader in Dr. Johnson. He is a large-hearted progressive, ready to go forward, carry burdens, and assume debts wherever the providential indications point to the necessity of an advance movement. He is interested in all forms of work, among the English as well as among natives; he is at home in the church and in the tent, in the District Conference and in the village Sunday-school. His solicitude for the work of the Church and his many heavy burdens have changed his hair from black to gray, but his heart is young and his zeal undiminished. The Woman's Foreign Missionary Society is under great obligations to him for his constant and cheerfully-given help. In 1888, at great inconvenience to himself, he planned and built a home for the Woman's Foreign Missionary Society missionaries at Gonda.

The following characteristic incident is quoted from Dr. Reid's *History of Our Missions*: "In the summer of 1869 a tract of jungle, or wild land, containing 887 acres, lying twelve miles east of the city of Shahjehanpore, on the edge of the Province of Oudh, was to be sold by the Government at public auction. The location was healthy and the soil of a good quality. Dr. Johnson, who was then in charge of the Shahjehanpore work, had this enterprise of providing a home for needy Christians greatly at heart, and saw here a rare opportunity that must not be lost. He accordingly repaired to the place of sale and bid off the land at \$4,255. He was utterly destitute of funds to meet the payment, but borrowed the money on his own credit and personally assumed the responsibility of the undertaking. Within

fifty days from this time twenty-five families, containing ninety-five souls, were settled on this land and provided with *chhappar*, or straw houses. The village was appropriately named Panahpore (Place of Refuge)."

In 1888 the native Christian community at Panahpore numbered 324, of whom 177 were church members. This, too, has been a success.

In addition to his preaching, touring, buying and building, Dr. Johnson has found time to translate into Urdu and Hindi several helpful little books—*True Repentance*, *Gospel Servers*, *The Bible Not of Man*, etc., published at our Mission Press at Lucknow. He is never idle.

Dr. Johnson was happily married in 1855. Mrs. Johnson has been a devoted missionary, especially in the Orphanage. At present she has charge of the school for native girls in Lucknow. She is a regular contributor to the *Heathen Woman's Friend*.

The Church is highly honored by missionaries like Thomas Stewart Johnson.

B. H. B.

The Villages of India for Christ.

BY REV. T. E. F. MORTON.

Within a radius of a few miles from Khandwa a large number of villages are to be found. No one coming to Khandwa would for a moment think that teeming masses with precious and undying souls who have never before heard the precious name of Jesus were within so easy reach of the Gospel. In the majority of the villages visited we received great hospitality and attention, and had the happy privilege of preaching the Gospel of Jesus as faithfully and as earnestly as possible. In some villages the people seemed very timid, especially the children. By making known the express object of our visit and by friendly conversation we have in many cases won their confidence and affection. God is with us in this great work of carrying the Gospel to these perishing crowds.

My food, while out, is most simple. Fowls, eggs, and meat are out of the question and cannot be obtained. Wheat, dhal, and rice are our chief support, and an ordinary cart my home by day and night. I assure you I enjoy the touring and work immensely. I have often said to Jesus while alone, "Jesus, I love thee."

I am beginning to see more and more my great need of the Holy Spirit's guidance. The work before our Mission here is prodigious. What are we before these teeming crowds but weakness itself! We need special preparation for this work. O Lord, give victory!

What beautiful people do we meet with in the villages! Their habits are so simple; many of them are well dressed, and their children have splendid health.

Our first village campaign in Digaris, Korkalong, Bhowdiya, Panjirah, and Bhoregaon has already been reported. In our second tour we visited Sirpūr, Rampurā Jāmbli, Bargāon, Tigaria, Bhomangaon, Lārūpūr, Lohārī, Beriāyā, Jeshwari and Rūdhī, and ministered to

742 men, 167 women, and 445 children. How delighted the majority of the people were with our visit! Many hung upon our lips as we sung, read, preached, and prayed.

On the afternoon of Tuesday last, the 2d inst., we set out on our third tour. We soon got on to Bandāriya. Bālā patel received us most kindly, and after a refreshing drink of water at his hands we proceeded with the King's business. O what a crowd turned out at this place! Men, women, and children listened attentively. Not in any other village we have up to date visited did the women muster so strong as at this. Immediately after the service for adults we turned to the children, who with great pleasure and surprising quickness learned the first lesson in Mudge's Catechism and clapped hands loudly as we sang the chorus "Yissh Masih, merā prānā bachaiya."

That same evening we pushed on to Kittiyān Josi, which was not reached without difficulty. This village is situated on the banks of a river infested with alligators, not fordable in the direction we first approached it. Some of our party lost their way and did not reach camp till after night-fall. Nānā patel saw that we were made comfortable; he, with seven other men, while dinner was preparing, listened to the precious words of life. One of the leading villagers said he had heard of our visits to other villages, and was anxious to hear me sing. The following morning we entered the village and had a good time with the inhabitants. From the audience a man said, "If you make us all Christians what would become of our work?" I said, "Your giving your heart to Christ need not interfere with your work; don't give it up, but stick to it."

Our attention was then directed to Kājā Kheri, a small village not far distant from Kittiyān Josi, which we reached at 10 A. M., on Wednesday, the 3d inst. Most of the villagers were away plowing their fields. I wish here to remark that the best time to secure a large attendance in village work is between 4 and 10 P. M. A very old man wanted to know why he was sent for, and on our explaining the object of our visit and our sending for him he said, he was "an old man, and therefore ought to be excused." We remarked, as he was leaving the audience, that he had all the more need to listen to God's word. Here we gave away some religious literature.

After work here we rode through the burning sun to Karki. The patel of this village resides at the native city of Khandwa. After due notice we called at the village between 3 and 4 P. M., Wednesday, but with all our music and singing could not get a large attendance out. The people seemed to be very timid; men, women, and children stood at a distance at the corners of the streets. I beckoned to some boys to approach, but they beckoned back and held their position.

As the sun was setting we rode into Eplong and Deplong. These two villages are situated within a stone's throw of each other, with a river between. As we entered Eplong a great crowd followed us, and as

there was no suitable camping-ground there we crossed the almost dry river and encamped near the dharmsala of Deplong. As I rode in the people were about to run away, but some who came on from Eplong told them to hold their ground. While our men were making arrangements for dinner the women, with dressed dolls called "mata" on their heads, went to and from the river dancing wildly, and rending the air with their songs in praise of "Devi," thus demonstrating their gratitude for the harvest reaped and asking the goddess to give prosperity in the current year. The two villages were resonant with song. Devi's business was over before 8 P. M. While Devi was being honored the Kotwal spread the news of our arrival and the "Jals" (meeting) at the dharmsala at 9 P. M. We hurried through our dinner and soon ministered to the crowd. While many were wrapped in their midnight slumbers we sang, read, preached to and prayed for earnest listeners. It was indeed difficult to get some of the people away.

We gave away here large quantities of religious literature and a few gospel portions. There were also a few Mohammedans present, who listened very attentively to the Gospel. One of them remarked, when I said to the crowd, "Go home and get to bed, as you have work on the morrow," that "Work is an every-day business, but not your coming and speaking God's word." Many individuals were earnestly talked to after the service. The pandit and school-master of the village carried away a large supply of tracts and a gospel each. A villager of a distant village (Timri) asked for and received a gospel portion. One of my native workers talked to a few men about Christ till one in the morning.

A young Rajput, by name Sigdar, the son of the patel at Roshnar, a village about eight miles distant from Khandwa, was present at the gathering at Deplong, and asked us to visit his village, stating that his people would be glad to hear us. We hope soon to respond to this invitation.

On Thursday morning we re-crossed the river and preached the Gospel by the river-side to some of the inhabitants of Eplong. This done, we returned to Deplong and inspected the village school there under the supervision of a young Brahman. The children were examined but didn't give satisfaction. We soon drilled them in the first lesson of Mudge's Catechism and a little bhajan singing, and then gave each scholar a copy of the Hindi illustrated paper published at Lucknow, called *Bal hithkarak patrika*. The school-master and patel of the village accompanied us a short distance outside the village; they seemed very thankful for our visit to and interest in the village. The Kotwal accompanied us the whole journey from Deplong to Mortad, which is about eight miles from Khandwa. In this village there are Rajputs, Brahmans, Gonds, Ballahis and Bhils. The Kotwal of the village gave the inhabitants due notice of our arrival and intention to address them at the dharmsala. The blowing of the barber's horn brought over 300 together. We had a

grand time. Many Brahmans earnestly listened to the Gospel. While the people were giving us their rapt attention a report of a bull having fallen into a well created quite a stir, and the congregation was breaking up, when we explained to them it would be all right, and a few men would do the needful. Here we distributed a large quantity of tracts, after drilling the children in the Catechism (1st lesson). Finishing our work here we pressed on to Singote, a village two and a half miles distant from Mortad and ten miles from Khandwa, which we reached about 7 P. M. We sent word to the Singotis that we would meet them at Darmsala at 8:30 P. M. The Banya of the village brought me a cushioned chair to sit upon, and listened most attentively with others to the sound of Jesus's name. To the readers in this village I did not fail to give religious literature.

Early on the morning of Friday, the 5th inst., before the birds began to sing, while it was yet dark, we made for home. After a ride of three miles we passed through Luchora and Gonhara and addressed a few people, and then a long ride for home. Thank God for all his mercies to us.

The following statistics show the number who heard the Gospel in our last tour :

Village.	Men.	Women.	Children.	Total.
Bandariya	125	50	100	275
Kittiyān Josi	32	6	11	39
Kājā Kheri,	10	3	4	17
Karki	31	3	12	46
Deplong	75	..	32	107
Eplong	36	10	30	76
Mortad	200	25	125	350
Singote	75	..	25	100
Grand total	1,010			

A New Missionary Order.

[From *The Christian*, of London.]

In the face of the world's seven or eight hundred millions of heathens the handful of missionaries whom the Christian Church has sent to succor them is ridiculous, shameful, sinful. We are beginning to feel this and to wake up to the fact that hitherto we have been but playing at missions; that it is high time to be serious, and that instead of ones and twos hundreds of missionaries must go forth.

But, to be practical, what prospect is there of any such increase at the present cost of missionaries? Our societies, for the most part, tell us they can barely maintain the existing agencies, nay, some are actually—(I am ashamed to write it, but it is true) actually retrenching! There is no doubt God's people can, and must, and will, give far more than they have done. Still, there is no possibility of meeting the world's need on the existing lines alone. Evidently there must arise a new order of missionaries. (A beginning has already been made in some places.)

Alongside of this fact place another fact. Without reflecting upon the good work which is being done by our various missions, the task of witnessing to the heathen is so stupendous and so difficult that there is wide room and urgent need for a new order of missionaries, who will dwell among the people, live as they live, and be unencumbered with goods and money. I do not say, neither do I think, that all missionaries are called to live in this way, but that there is plenty of room for such an order of missionaries, and that they would be a most valuable addition to the present staff, needs no saying.

To my mind these two facts, complementary to each other, deserve at this time our most serious thought. I believe God's children at home do not know how little it costs to live in China. I am not writing what I do not know. I say, first, that £100 a year* would support two missionaries, or a married couple dwelling in a native house, wearing the native dress, but living in foreign style, simply and comfortably. This would include the wages of two servants and the salary of a teacher of the language; £20 a year would provide for two children. Secondly, £50 will support a bachelor, living comfortably in native house and style, allowing for a servant and a teacher, also living on the premises for convenience. Ladies in ordinary health could live at the same rate. Thirdly, £25 a year will support a missionary living really simply, and in thoroughly native style, but providing him with abundance of wholesome food, good clothes, and a tidy little house. This includes the wages and keep of an intelligent man to act as teacher and help. Female missionaries in health, who have been accustomed to do the work of the house at home, could live on the same scale, which I call that of "the new order of missionaries." To these amounts must be added the passage from London to Shanghai, £33 17s. 3d., P. and O. second class; in European dress first-class traveling is compulsory. Journey from Shanghai to interior, £5 and £7 each; foreign dress, £15. Outfit to be got in Shanghai from £5 to £10 each; furniture and books, from £7 to £30 for two. Itinerating costs 2s. 6d. a day extra, including a sedan-chair and coolie to carry your things; 1s. a day for a coolie, but no chair.

These figures refer to the interior of China, more particularly to the Sz-chen province. Ten per cent. must be added if living near the coast; twenty per cent. where there are foreign houses. The "new order" might leave their belongings at a central home conducted on the £100 and £50 a year scale of missionaries; thither they might also repair for rest and change. The sums named do not include extraordinary requirements, such as during sickness; something may be needed for carrying on the work, but experience shows that to have much money to give away, or for the foreigner to employ many native agents, is a direct hindrance to real success. Some would say that, how-

ever desirable, these plans cannot be acted upon. We often do not know what can be done till we try. There are people, I know, whose appetite flees at the sight of a pair of chopsticks, and who can in no wise sit down to dinner without a table-cloth. Some perhaps really cannot take to Chinese food and Chinese ways, though they do try. But these are the exceptions. As a rule those who are serious in the matter would soon get over their prejudices and settle down in the new life quite comfortably. As regards health, my own conviction is that instead of dying off rapidly, the "new order," if they itinerated as they should, would stand at the top of the list in China.

It is true that English roast-beef and plum-pudding must be laid aside in favor of the more wholesome rice and bread and vegetables, and that instead of lighting a fire in winter you must put on an extra coat. And that is about all it really amounts to. My own health has not been so good for many years as it has been lately while living simply in Chinese fashion. Some people fail because they do not begin simply enough. If every meal is a Chinese feast, no wonder they cannot stand it very long! But, supposing your health *does* suffer, is that quite conclusive against it? It may be worth while to suffer. I am not sure that he who has lived five or ten years *among the natives* will not in reality have lived longer than the man who has spent fifteen or twenty years in the ordinary way. And entering into rest a little sooner should not be of much account to the Christian.

And now to be practical. The question is, Who will come? *Will you?* And will you send one, or two, or twenty *or more?* Our brethren and sisters might come out connected with some society or not, as the Lord leads them. In any case the missionaries already in the field would gladly and thankfully help them in starting. Men could begin at once living in an inn with a teacher. Women should at first stay with sister missionaries. The cost of living in an inn, including two meals a day, is ten shillings a month. And it is sufficiently comfortable. My own plans are just now uncertain; but, in the interior, I should be rejoiced to do any thing in my power to welcome new missionaries. Who will come? Some are waiting for a "call." *If* China were a Christian country such as England, and *if* there were in China as many thousands of ministers and Christian workers as there are in England, China's need would *then* be about fifteen times as great as England's. What it is now as a *heathen* country, with a proportion of perhaps *one (experienced) worker among a million souls*, I am unable to calculate. Is not that a "CALL"? Had I waited for any other I should not have been in China to-day.

I am quite sure, too, of this: that if we are indeed sorry for our past neglect, and mean now, at last, to be faithful to God and to our trust, many real excuses (and whole hosts of fancied ones) which are keeping God's servants back will have to be quietly but firmly shelved, and many of those who have settled

* The writer gives tables of expenditure, showing that missionaries can easily "make ends meet" on the sums named, in the various circumstances described.

down comfortably in the idea that their home ties, or home work, preclude *their* coming, and that they are called to stay at home, will have to wake up or else be put to shame by seeing others coming forward whose reasons for staying in England are a hundred-fold more cogent than their own. The fact is, we do not in the least realize the urgency of *this other call*—the paramount, the overwhelming urgency of the heathen's need, which stares us in the face, though, alas! we see it not—a need from which, if only we did see it, nothing, nothing but the distinct leading of God, would turn us aside. Yet with many, even earnest Christians, some small excuse is considered a sufficiently good reason for ignoring it, so far as they themselves personally are concerned! (O, if this is God's word, may he use my pen!) And possessors of titles—why is it that to a man they feel themselves excused? Men of title go abroad for pleasure and for worldly gain. Why not for Christ? Titles are not divine, but this—the command of God—is. O, take care, take care, how we set it aside!

But are not "special gifts" required? No, that is all nonsense. At the same time, remember, the man who is no use at home will be worse than no use in China. And most seriously do I say it—*count the cost*. Know what you are doing. The missionary calling is no child's play. Are you content, with Jesus, to be a pilgrim and a stranger on the earth? Are you prepared to endure hardness as a good *soldier* of Jesus Christ in the enemy's country? And will you *patiently continue* in well-doing, in spite of many disappointments and rebuffs and difficulties? Above all, do you love Christ? and can you, for Christ's sake, love those who at first may seem repulsive to you? If you are not prepared for trials and temptations such as perhaps you have never known at home the life in China may strike you with blank dismay and possibly end in complete discomfiture. But those who *know their God*, and who come weak in themselves but strong in him—the indwelling Saviour—to do and to suffer and to win, will find him here as every-where *their faithful God*, and to them there will be much of pleasant and thankful surprise.

"Lovest thou me?" "If ye love me, keep my commandments." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (But) "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred-fold more in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." "And lo, I am with you always, even unto the end of the world." Remember these are the words of Jesus your Master. Now then—for Jesus' sake, and in his companionship and keeping, into China, into India, into Africa, into Persia, into Palestine, into all the world—who *will come*? Will you? Will you?

J. HEYWOOD HORSBURGH, C.M.S.

Boat "The Messenger of Peace," near Poyang Lake, Kiangsi, China, Feb. 26.

The Malaysia Methodist Episcopal Mission.

BY REV. R. W. MUNSON.

Four years after its inception the Malaysia Mission of the Methodist Episcopal Church was organized by Bishop J. M. Thoburn.

His arrival was anticipated with conflicting emotions of gladness and regret: we were glad because we were to see his face again and enjoy the benefits of his counsels, his teachings, and his episcopal powers, while at the same time we felt a twinge of genuine regret that by his coming we were to be separated from the friendships and associations of the Bengal Conference.

The Bishop arrived here by steamer from Calcutta and Rangoon on the 18th of April. A reception was held for him at the church the same evening, and the congregation was startled by the roar of the nine o'clock gun on Fort Canning, at the summit of the hill, just over our heads. The English Presbyterian minister, Rev. A. S. MacPhee, was present, and made a cordial address. The agent of the British and Foreign Bible Society, Mr. Haffenden, and others were also on the platform.

The following day at one o'clock the Bishop called the missionaries together on the wide veranda of the Anglo-Chinese Boarding-School, and after a scripture lesson and prayer he declared the Mission open and ready to proceed with the work of organization. A secretary was appointed, and under Section 275 of the Discipline two local preachers were admitted to seats, and the ladies of the Mission were invited to meet with us and participate in the discussions and vote on all but ecclesiastical matters.

The annual meeting met on six separate days. An hour each morning was devoted to prayer and religious converse, led by Bishop Thoburn. These morning hours will not be soon forgotten. They were times of refreshing. The Bishop's exposition of Scripture and presentation of spiritual truth were most helpful, and all received an uplift in divine life.

The Superintendent, W. F. Oldham, who under God has made this Mission what it is, presented his report, substantially as follows:

The work here consists of the English Church, the Anglo-Chinese boys' school, zenana visiting, and native girls' schools.

The English Church has a substantial and pretty little building which was dedicated two years ago, capable of seating 200, upon which a small debt remains, of about \$300. American friends will remember that our dollar is worth only seventy-five cents United States currency.

The spiritual condition of the membership is good and its numbers slowly increasing, notwithstanding an annual loss of one fifth by removal. At present there are 68 members in full connection and 19 probationers. W. N. Brewster, the pastor, is getting hold of the people and is doing much good.

The Anglo-Chinese school is the most important part of our mission work at this time. There are 360 day scholars enrolled, 16 of whom are boarders. The

growth of this school is a thing phenomenal in the history of our foreign missions. Eighteen months ago but 150 names were enrolled, while the entire Mission—day-school, boarding-school, and parsonage—was confined within the walls of a building that is now much too small for the day-school alone, while the boarding department requires an even larger house on another street, and five, members and children, of the Mission, live by themselves in another part of the city.

The monthly fee is \$1 in the day-school and \$20 in the boarding department. A new building adjoining the boarding-school is being purchased in order to make an extension possible in this direction. We entertain a hope, which is not without foundation, that in a few years we will enroll 550 boys, respectively, in the day-school and boarding-school. Two of the lower standard must soon be moved to rented buildings to make it possible to get on at all in the building, constructed, as it was thought, for years of growth, which we now occupy. It is already a settled question that much larger plans must soon be made for this fast-growing institution. There is but one larger school in the colony, and that has the prestige of age, "church" and government patronage and support, and the not to be despised advantage of an endowment fund, splendid buildings and grounds, equipments and teaching staff. Yet the Anglo-Chinese school is fast overtaking it, in spite of the fact that capable teachers are nearly impossible to get, and, if gotten, to be kept.

The Bishop is not alone in thinking that the time is not remote when this school can be made a college. Forty or fifty of the wealthy Chinamen here listened to an address made by Bishop Thoburn, on the subject of "Education," which greatly pleased them. In that lecture he expressed this hope just mentioned, and it aroused a murmur of delight that suggested a great deal; for if they continue to stand by this institution as they have done heretofore there is nothing to fear for its success upon any scale, so far, at least, as means and material are concerned, for both money and boys are essential to the very existence of a school. Their united influence will go very far in securing both.

The boarding department is a source of revenue. It pays its way and supports several missionaries beside. It has at present a monthly income of \$700.

The best of it is that some of our brightest boys are learning to know Jesus Christ and to love him. From this source will undoubtedly come some of our native preachers. There are lads in our home who are studying in all the standards, all the way from the primer up to *Euclid* and Latin.

Miss Sophia Blackmore, agent of the W. F. M. S., is an untiring and successful worker, as will be seen when it is known that she has six assistants employed as Bible women and teachers.

Forty native houses are regularly visited by them, and the most faithful work is done in bringing Christ to these

idle, ignorant, often gambling wives and mothers of the Straits-born Chinese. There is reason to hope that some of them have come very near the Friend of sinners and have even, in a weak and trembling way, put their trust in Him. It is seed sown beside all waters, some of which is sure to take root and bring forth fruit.

Fifty-nine Chinese and Tamil girls are taught in her schools and in their homes, for after a certain age Chinese girls will not go out in the day-time even in a close carriage. The Tamil girls' school has made most encouraging advancement, both in numbers and learning. They earned 100 per cent. in passes at the annual government inspection, and at the same time \$129 in grants for the school.

About 200 scholars are enrolled in our English, Chinese, Tamil, Malay, and Portuguese Sunday-schools, all held in different sections of this great city of 200,000. Faithful work is done in all of them by a devoted band of teachers. The Malay Sunday-school, a recent effort, in charge of a devoted member of our Young Men's Mission Band of the English Church, is held on a vacant spot in the native quarter under the open sky, and, when it rains, under the veranda of a small Chinese *kedie*, or shop, near at hand.

Street-preaching to the Malays is faithfully carried on by this same brother, in connection with a Captain of the Royal Engineers who has been much associated with the Malays, and who knows their language better than most of them do. This godly officer has translated a series of tracts on sin into Malay, put them into the written Arabic character, and with a "cyclostile" has printed hundreds and thousands of them in order to distribute among the crowds at the street-preaching. He reads the Koran to them in their own tongue, and is altogether a most useful man among this people. Some are inquiring the way of life, and it is hoped will come to the true light that only can guide them and bring them to God. The divinity of Christ is the great stumbling-stone. It is not so much a theological as an ethical difficulty that causes them to say "Away with him; away with him."

Two men are expected before the end of the year who will enter this branch of the work. Dr. B. F. West will go to China to study the language and then open a medical work among the Chinese in Singapore or Penang. He has already proven himself to be an invaluable addition to our ranks.

Mission property was the subject of considerable interesting conversation. All our real estate has been the acquisition of necessity and secured only after much thought, prayer, and effort. Without the marked liberality of the wealthy Chinese it would have been impossible to secure such an advantage as we now have. It is the Lord, and it is an assurance that our greater expectations in other directions as well will not be disappointed. The ground upon which the church and day-school stand is given to us only to be used for mission purposes, and cannot be sold, yet it represents a

value to us which, if included in the estimate, will put our property here at about 40,000 Mexican dollars, or 30,000 American dollars.

The question of living expenses and missionary stipends occupied considerable time, but was finally, at the Bishop's suggestion, fixed at about the rate that prevails in the North India Conference. Singapore, and the Straits Settlements, as a whole, are much more expensive places to live in than India, so that, while getting about the same number of rupees, we get only about two thirds as much purchasing power. Yet all agreed that this was sufficient to provide for the comfort of our missionaries.

One of the most important matters discussed was a mission press for Malaysia. Bishop Thoburn made an informal address of some length upon the great value of the printing-press in spreading the gospel. Thousands, he said, can be reached by this means that could never be reached by word of mouth. He advised that at the earliest possible time a beginning be made in this direction. In the course of his remarks he said that when in the States he thought he had found a printer for Singapore, but at the last moment he had been disappointed. He further said that it would be very difficult to get a good man from America for such a post, and suggested that one of our number set about it and *learn* the business. This, he said, could be done in less time and with less cost than it would require to get a man from home. Accordingly, on motion of W. F. Oldham, the annual meeting requested the Bishop to so arrange in making his appointments that R. W. Munson might be released from the school as early as the arrival of expected re-enforcements will permit to go to our Mission Press at Madras and learn practical printing and book-binding, preparatory to taking charge of our press here. The Missionary Committee last year appropriated \$350 to buy a small press. This has been invested in press machinery to be delivered by the Calcutta Publishing House at such time as we may require it. So that we have a definite hope before us which, God willing, in a few months may result in something tangible.

W. F. Oldham was elected delegate to the Central Conference which meets at Cawnpore. R. W. Munson was chosen alternate.

The great distance and expense will probably hereafter render our journeys less frequent to India. What would our preachers at home think of going from Salt Lake City to New York, or from New York to New Orleans or London by steamer, to attend the Annual Conference? It is eighteen hundred miles to Calcutta, and this year the Bengal Conference met at Allahabad, two days' journey by rail from Calcutta.

A great empire is spread out here in this insular continent, and a population of 30,000,000 Mohammedans, cannibals, and savages, not mentioning the Chinese, are awaiting the Gospel messenger. Islam has been here two hundred years in advance of us, and Francis Xavier, the Jesuit missionary, was here a hundred years before that.

Now is the day of Protestant missions, which have come to stay until the time when the Desire of all nations shall bring forth judgment unto truth. "He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."

The appointments were as follows:

Superintendent, William F. Oldham.
Chinese Mission, Benjamin F. West.
Anglo-Chinese School, William F. Oldham, Ralph W. Munson.
Malay Mission, Alexander Fox, L.P.
Tamil Mission, M. Gnanamuthoo.
English Church, William N. Brewster.
English City Mission, John Polglase, L.P.
Malay States—Tamil Evangelist, David Underwood.

WOMAN'S FOREIGN MISSIONARY SOCIETY APPOINTMENTS.

School and Zenana Work, Sophia Blackmore.
English Girls' School, Mrs. Oldham.
Teacher of Music in the Anglo-Chinese School, Mrs. Munson.
Assistant in Chinese Mission, Mrs. West.
SINGAPORE, May 25, 1889.

Testimony of a Korean for Christ.

BY REV. GEORGE HEBER JONES.

A heathen young man, a Korean of the scholar class, who is a follower of Confucius, and a worshiper of his ancestors, gave expression, in conversation with the writer, to the following sweeping declaration:

"In this world there is but one thing which makes men different from each other, and that is the teaching of Jesus. The so-called differences among men pass so quickly they are not worthy the name. A Korean may have a yellow face, dark hair and dark eyes, while an American has a white face and passibly light hair and blue eyes, but there comes a time when alike their faces wrinkle and the hair whitens, and together they pass into the Great Beyond. Youth finds them different, but life, ere it finishes with them, makes them the same. Life metes out to them the same joys and sorrows: they share the same hates and loves, griefs and pleasures, and when through with this world no ray of light guides the one or the other into the darkness.

"But the teachings of Jesus must work a wonderful change, for the Christian does not hate; he loves the people—all people—and desires to do them good. He holds to a wonderful truth, and commits no evil work. A beautiful ray of light shines from heaven upon him; he loves God, and God loves him."

This is the thought which sprang in the heart of one who, after groping his way for years by the tallow-dip gleam of Confucianism turned for a moment to the glorious Sun of Righteousness.

His words have a prophetic ring. They point to the sentiment which must eventually take hold of his class, compelling them to answer the call from that marvelous light, and hasten to share its glory.

Seoul, Korea.

Monthly Concert.

SUBJECTS

September,	JAPAN.
October,	KOREA.
November,	ARGENTINA.
December,	BULGARIA.

Catechism on Japan.

Where is Japan? East of the Continent of Asia.

Of what does it consist? Of a group of islands more than 3,800 in number.

What are the most important islands? Nippon, Kiusiu, Shikoku, and Yezzo.

How large is Japan? The land area is about 150,000 square miles, Nippon, the largest island, being about 900 miles long and 100 miles wide.

What is the population of Japan? About 38,000,000.

What do the Japanese call their country? Zipangu, or the Sunrise Kingdom.

What are the chief cities of Japan? Tokyo is the capital, and Osaka, Yokohama, Nagasaki, Hakodati, and Kyoto are important cities.

Who are the aborigines of Japan? The Ainos, of whom about 30,000 are in the island of Yezzo.

Where did the Japanese come from? They came from Malaysia, about 1200 B.C.

What is the appearance of the Ainos? They are short, broad-chested, with dark skin, and coarse, black, thick hair.

What is the appearance of the Japanese? They are a little below the average height and have dark features similar to the American Indians.

What is their disposition? They are polite, intelligent, and energetic.

When was Japan first known to Western nations? In the thirteenth century.

When was Japan opened to trade with Western nations? In 1853 a treaty was made, first with the United States and afterward with several other nations.

What is the government of Japan? It was an absolute monarchy until 1889, when a constitution was given to the people which limits the power of the emperor.

Who is the present emperor? Mutsu Hito, who was born in 1852, and began to reign in 1867. He is called the Mikado.

What is the religion of the Japanese? Buddhism is the prevalent religion. Shintoism and Confucianism have also many followers. Christianity is becoming widely known and respected.

Who were the first Christian missionaries to Japan? Francis Xavier and many of his Roman Catholic followers in 1549.

What was the result? Many of the Japanese became Roman Catholics, but persecution arose, a large number of the

Christians were killed, and a law was passed against Christianity.

When were Protestant Missions introduced into Japan? In 1859.

How many Protestant missionaries and members were in Japan at the commencement of 1889? 443 missionaries and 25,514 members, with 16,634 scholars in the Sunday-schools.

How many members did the Greek Church have in Japan in 1887? 15,542.

How many members did the Roman Catholic Church have in Japan in 1887? 108,912 adherents, but the number of communicants is not reported.

What are the prospects of the Protestant religion in Japan? Very favorable. The increase of members in 1888 numbered 5,785, and the increase of contributions from the Japanese for Protestant work over \$16,000, the contributions for 1888 being over \$48,000. There are 92 churches wholly self-supporting and 157 partially self-supporting.

Methodist Episcopal Missions in Japan.

When did the Methodist Episcopal Church first send missionaries to Japan? In 1872. They arrived there in 1873.

Who was the first missionary? Rev. R. S. Maclay, D.D., who was the superintendent of the Mission until 1884, when the Mission was organized into a Conference.

What was the statistical report at the Conference in August, 1888?

Members of Conference, 33.
Probationers in the Conference, 7.
Local preachers, 33.
Sunday-schools, 77.
Sunday-school officers and teachers, 263.
Sunday-school scholars, 4,198.
Full members, 2,854.
Probationers, 849.
Churches, 25.
Parsonages, 10.
Collected for missions, 199.40 yen.
Collected for Sunday-schools, 280.08 yen.
Collected for Tract Society, 19.74 yen.
Collected for education, 72.10 yen.
Collected for American Bible Society, 13.44 yen.
Collected for Woman's Foreign Missionary Society, 97.57 yen.
Collected for pastors, 1129.20 yen.
Collected for Bishops, 21.05 yen.
Collected for other purposes, 802.79 yen. (A yen is about 75 cents.)

How many missionaries have the Woman's Foreign Missionary Society in Japan?

At the Conference in 1888 there were 34 assigned work, of whom 8 were wives of missionaries.

The Conference is divided into how many districts? Six, named Hakodate, Aomori, Nagasaki, Nagoya, Tokyo, and Yokohama. The Hakodate and Aomori districts are combined under one presiding elder for the present.

What is the report of the Hakodate and Aomori Districts? Rev. C. W. Green is the presiding elder. There are one station and seven circuits. There are two male schools, one at Hirosaki, in charge of Rev. John Wier, and one at Aomori in charge of Rev. D. N. McInturff. There are two girls' schools, the Caroline Wright Memorial School at Hakodate, with 110 pupils, with Miss E. J. Hewitt and Miss Dickerson as teachers, and the Hirosaki Girls' School, in charge of Miss M. S. Hampton, with 40 pupils.

What is the report of the Nagasaki District? Rev. J. C. Davison is the presiding elder. There are ten appointments. Cobleigh Seminary, at Nagasaki, has an English department, Rev. D. S. Spencer, teacher; Theological department, Rev. H. B. Johnson, teacher; Industrial department, Rev. Charles Bishop in charge; there were 205 students in attendance last year. The Kwassui Jo Gakko (Girls' School) at Nagasaki, with 175 students, was in charge of Miss E. Russell, Miss M. J. Elliott, Miss E. A. Everding, Miss A. Bing, and Miss Imhoff. The Fukuoka Girls' School, with 80 students, is in charge of Miss L. B. Smith and Miss Allen.

What is the report of the Nagoya District? Rev. C. S. Long, Ph.D., is the presiding elder. There are 12 appointments. A girls' school has been organized at Nagoya, with Miss Danforth in charge. This District reports 14 Sunday-schools, with 408 pupils.

What is the report of the Tokyo District? Rev. Julius Soper is the presiding elder. There are 16 appointments, of which 8 are in Tokyo. Rev. J. G. Cleveland and Rev. G. W. Elmer, and their wives, and Miss Watson are teaching in Yonezawa. In Tokyo is the important and flourishing Ei-Wa Gakko, our Japanese university, with its Philander Smith Biblical Institute, Rev. I. H. Correll and Rev. M. S. Vail, instructors, and the Collegiate and preparatory departments with Rev. E. R. Fulkerson, Miss Jennie S. Vail, Miss H. S. Alling, Rev. M. N. Frantz, Rev. G. F. Draper, and Rev. J. O. Spencer as instructors. The Philander Smith Biblical Institute has 5 foreign professors, 2 from the Methodist Episcopal Church, 2 from the Canada Methodist Church, and one from the Methodist Episcopal Church, South. The University is very prosperous. The Aoyama Girls' School in Tokyo (Kaigan Jo Gakko) is in charge of

Miss A. P. Atkinson, Miss M. A. Vance, and Miss M. Atkinson. The Tsukiji preparatory Girls' School in Tokyo is in charge of Miss A. M. Kaulbach and Miss Pardoe. Miss M. A. Spencer has oversight of 5 day-schools and Miss M. J. Holbrook teaches in the Peeresses' School at Tokyo.

What is the report of the Yokohama District? Rev. G. F. Draper is the presiding elder. There are 8 appointments and a deaconess school at Yokohama, in charge of Mrs. C. W. Van Petten, with 33 women as students.

What is the report of the Publishing Agency? There is substantial progress in this department, publishing books, tracts, and Sunday-school papers; and book-stores are established in Tokyo, Yokohama, and Nagasaki.

What is the chronological list of missionaries who have been appointed to Japan by the Missionary Society of the Methodist Episcopal Church, and when were they appointed?

R. S. Maclay, D.D.	1872.
J. C. Davison	1872.
Julius Soper	1872.
M. C. Harris	1873.
I. H. Correll	1873.
John Ing	1877.
W. C. Davidson	1877.
C. Bishop	1879.
M. S. Vail	1879.
C. S. Long, Ph. D.	1879.
G. F. Draper	1879.
Miss Jennie S. Vail	1880.
L. W. Squier	1881.
C. W. Green	1882.
James Blackledge	1882.
W. C. Kitchen	1882.
D. S. Spencer	1882.
J. O. Spencer	1883.
H. W. Swartz, M.D.	1884.
S. Ogata	1885.
W. S. Worden, M.D.	1886.
E. R. Fulkerson	1887.
J. G. Cleveland	1887.
Miss H. S. Alling	1887.
D. N. McInturff	1887.
H. B. Johnson	1887.
M. N. Frantz	1888.
John Wier	1888.
J. F. Belknap	1889.
Geo. B. Norton	1889.
John W. Wadman	1889.

Several of the above are not now connected with the Mission.

What missionaries of the Missionary Society are now in Japan, and where are they stationed?

Miss Harriet S. Alling, Tokyo.
 Rev. J. G. Cleveland and wife, Yonezawa.
 Rev. Gideon F. Draper and wife, Yokohama.
 Rev. J. C. Davison and wife, Nagasaki.
 Rev. M. N. Frantz, Tokyo.
 Rev. E. R. Fulkerson and wife, Tokyo.
 Rev. C. W. Green and wife, Hakodate.
 Rev. H. B. Johnson and wife, Nagasaki.
 Rev. C. S. Long, Ph.D., and wife, Nagoya.

Rev. D. N. McInturff and wife, Tokyo.
 Rev. S. Ogata, Tokyo.
 Rev. Julius Soper and wife, Tokyo.
 Rev. David S. Spencer and wife, Nagasaki.
 Rev. J. O. Spencer and wife, Tokyo.
 Rev. H. W. Swartz, M.D., and wife, Tokyo.
 Rev. M. S. Vail and wife, Tokyo.
 Miss Jennie S. Vail, Tokyo.
 Rev. W. S. Worden, M.D., and wife, Yokohama.

Rev. John Wier and wife, Hirosaki.
 Rev. I. H. Correll and wife and Rev. C. Bishop and wife are now on furlough in the United States. Rev. J. F. Belknap, Rev. G. B. Norton and wife, and Rev. John W. Wadman and wife went to Japan last month.

What missionaries of the Woman's Foreign Missionary Society are in Japan, and where are they stationed?

Miss Belle J. Allen, Nagasaki.
 Miss Annie P. Atkinson, Tokyo.
 Miss Mary Atkinson, Tokyo.
 Miss Annie L. Bing, Nagasaki.
 Miss Mary A. Danforth, Nagoya.
 Miss Augusta Dickerson, Hakodate.
 Miss M. J. Elliott, Nagasaki.
 Miss Mary B. Griffiths, Yonezawa.
 Miss Minnie S. Hampton, Hirosaki.
 Miss Ella J. Hewitt, Hakodate.
 Miss M. J. Holbrook, Tokyo.
 Miss Louisa Imhoff, Nagasaki.
 Miss Mary E. Pardoe, Tokyo.
 Miss Frances Phelps, Tokyo.
 Miss Maud D. Simons, Nagasaki.
 Miss Matilda A. Spencer, Tokyo.
 Miss Lida B. Smith, Fukuoka.
 Mrs. Carrie W. Van Petten, Yokohama.
 Miss Mary A. Vance, Tokyo.
 Miss Rebecca J. Watson, Yonezawa.
 Miss E. Russell, Miss Gheer, and Miss E. Everding are in the United States.

Dead, Yet Speaking—Rev. Simon Loza.

BY REV. E. W. SIBERTS, PH.D.

Rev. Simon Loza was converted to Protestantism in Guanajuato, Mexico, shortly after our Mission was established there in 1876. He exerted a great influence in many ways during his life in favor of pure Christianity in that city. He was for a time a correspondent for the *Monitor Republicano*, the leading secular paper of this country, and the firm champion of free speech and religious tolerance for all.

One result of his writing up Guanajuato for this paper was the removal of a famous and greatly revered picture of the Virgin Mary, which was located in a conspicuous place in one of the streets of the city in order that the ignorant Catholic devotees might stop and worship as they passed along. Worshipers were constantly found before this idol, and the street was often so obstructed with them

that it was difficult to pass. So great was the reverence for this image that it was feared that its removal might produce a riot among the lower classes, who are blind devotees of the Virgin Mary. Brother Loza appealed to the Constitution of Mexico, which prohibits all *external* acts of worship, and claimed that the worship of this image was a violation of law. Mexican law requires all acts of worship to be performed within the church or the cemetery.

Brother Loza's article attracted the attention of the public, and the picture was removed by order of the Government, and the niche which the Virgin had occupied for scores of years was walled up. But while this one image was removed many others remained in different parts of the city. It is the custom here to place images and pictures of the Virgin and the saints over door-ways, fountains, entrances to mines, and in other conspicuous places.

It was strange that the voice of a Protestant could accomplish so much in a Catholic city, but the sequel of the story is stranger still.

Signor Loza died a triumphant death in Puebla the 8th of March of this year. In the notice of the life and labors of Brother Loza given to the public in our *Mexico Christian Advocate* reference was made to the above fact. The article was seen (as we have been assured) by General Gonzales, Governor of the State of Guanajuato, and his attention was called to the images and pictures of the saints and of the Virgin still existing publicly in many parts of the city. The result was that an order was given for their removal, and it is now declared that there cannot be found a single idol exposed publicly for worship in any part of the city of Guanajuato.

General Gonzales is a firm defender of the principles upon which the Mexican Constitution rests, and he is exerting a mighty influence in the State of Guanajuato and throughout the entire country in favor of popular education and the emancipation of the people from the superstition and despotism of the Romish Church.

This event has made a profound impression upon our Mission. We see in it the hand of God working for the destruction of the gross idolatry of the Catholic Church in Mexico. Such proofs of God's presence with us, and of the silent but certain progress of our cause, cheer our hearts, encourage our faith, and strengthen us for the difficult task God has given us, of the social and religious regeneration of Mexico.

Mexico City, July 12, 1889.

Notes and Comments.

Personal.

The editor is again attending to his accustomed duties. A protracted illness and slow convalescence have incapacitated him for his work for several months.

Rev. Dr. James Mudge, of the New England Conference, has been responsible for most of the matter that has appeared in the magazine during the past four months. We thank him in behalf of our readers for his valuable services. We have in type from him a very full account of the International Missionary Union, that met in July. It will appear next month.

As the editor is absent from the city much of the time, all letters connected with the business of the magazine should be addressed to the publishers, Hunt & Eaton, to prevent delay.

Burma and Korea.

Formerly we wrote *Burmah*, but as the Baptists have among the Burmese 20 stations and 113 missionaries, and as the missionaries and the American Baptist Missionary Union have for several years dropped the *h*, we have adopted their spelling, and now write *Burma*.

The word *Corea* is familiar to us, but our missionaries and the missionaries of the Presbyterian Church in that land always use *K* instead of *C*; we follow their example and write *Korea*.

Disparagement of Missionaries.

We are frequently pained by comments made upon our missionaries and their work by those who are naturally hostile to all Christian work or by those who may be professedly friendly but who are ready to point out a more excellent way. The Rev. Griffith John, D.D., for more than thirty years a successful missionary in China, thus writes on the reports made by travelers:

"The friends of missions at home would do well to pay as little attention as possible to the accounts given by passing travelers of both the missionaries and their work. Let an enemy talk as much as he likes, and as loud as he likes, as long as he talks from knowledge. But these birds of passage do not speak from knowledge. They are for the most part men who have no faith in missions, and very little in Christianity itself. Even in the case of those among them who are professed believers and friends their reports are to be taken with many grains of salt. So far as their personal observation goes it must necessarily be extremely limited

and intrinsically of little value. In too many cases their conclusions are based upon nothing more solid than the stock little-tattle about missions and missionaries which is to be found in every foreign settlement at which they may call."

Cheap Missions.

The missions that are the most successful are not those carried on in the cheapest manner, and most of the so-called self-supporting missions have cost more in money in proportion to the number of heathen converts gained than those conducted in the usual way. Evangelizing self-supporting missions among the heathen have seldom been a success, whatever they may prove in the future. Industrial self-supporting missions may be the best means of reaching certain portions of the heathen world, and we rejoice in the success of Christian colonists who are enabled to give a certain portion of their time to preaching the Gospel to the heathen near them.

Let those who feel called to such a work as supporting themselves while they preach the Gospel as time and opportunity offer, go forth into the great harvest-field; but in addition to these the Church of Christ is able and willing to support missionaries, that they may give their entire time to preaching the Gospel.

But what kind of a support shall be furnished these missionaries?

Dr. Griffith John writes:

"I have very little sympathy with the 'Cheap Missions' cry which is heard every-where in these days, and I sincerely hope that the wise men among you will not allow themselves to be influenced by it. The cry is an unhealthy sign, and must die out. Can it be that the Churches are going in for purchasing missionaries in the cheapest markets? If the missionaries are men of the right stamp, called of God and inspired by his Spirit, is it not for the Churches to do all in their power to provide for their wants and place them above anxiety in regard to things temporal? Ought not the Churches to deem this a privilege and an honor? *The older societies are not giving too much to their missionaries.* This I say with perfect knowledge of the missionary life and the missionary's real needs. I could make this perfectly plain to you if space and time permitted. There is something extremely low and sickly in this treatment of the salary question. Some seem to look upon all the old missionaries as so many paid agents, not one of whom is serving God for naught. They seem, also, to judge of a man's worth as a missionary by the smallness of the salary which he re-

ceives. The man who can live on £50 is the missionary for them. That seems to be the grand qualification, the one consideration which lifts the man above all suspicion. How meager must their knowledge of missionaries be!"

Methods of Mission Work.

It is difficult for some men to advocate any special theory without becoming extremists. Because one man is fitted by education, temperament, and it may be by special divine appointment for a special kind of work is no reason why others should be expected to live and work in the same manner.

Rev. Mr. Baldwin, of Morocco, is a faith-missionary. He cannot be said to be self-supporting, for kind friends in America and England are sending him money for the support of himself and family. God has honored his labors in giving him a number of converts. He is well fitted for the work he is engaged in. Probably few ministers could have accomplished his work or could carry on such a mission. Mr. Baldwin has written a series of articles for the London *Christian* advocating the plan he has adopted, and seeking from Scripture to prove that his is the only scriptural plan.

Dr. Griffith John thus comments upon Mr. Baldwin's views and methods:

"It seems to me that there must be something in every method thought out by earnest and prayerful men worthy of respectful consideration. I do not think it is possible to discover any one method which shall be adapted to all men, to all times, and to all places. If your correspondent, Mr. Baldwin, of Morocco, were right, there would be only one method for all of us. But it is not likely that many will adopt his views, whether among the Christians at home or among the missionaries abroad. For my own part I cannot accept his interpretation of our Lord's words. Neither can I adopt his mode of life. I think he is wrong in both, and deem it a pity that his views are not clear in regard to the spirit of our Master's teachings, and that his methods are not more in harmony with the plain dictates of common sense. Still, there can be no objection to Mr. Baldwin following his own sense of what is right and best in the prosecution of his work. All that I would ask of him is to allow me, and others who think as I do, to differ from him without coming under his ban. Whether his method is the best for him I cannot tell. I know it would *not* be the best for *me*, or for *my work*. He is doing good in his way; but others are doing good, and good as great, in their way. In

regard to this question we must exercise the grace of mutual toleration. Infallibility on this point cannot exist, and he who assumes it has much to learn."

The Missionary Spirit.

There is a vast amount of money in the Church of Christ that ought to be turned in the direction of Christian Missions. If some plan could be adopted to secure a contribution for this purpose from every member of the Church it would be a great gain. To have the energy as well as the money of every Church member consecrated to Christian activity would speedily fill the world with inspired speakers and rejoicing hearers.

Rev. L. T. Chamberlain, D.D., of Brooklyn, in a meeting held in New York last May in the interest of foreign missions in connection with the sessions of the General Assembly of the Presbyterian Church, said:

"The churches of Christ in this one land have money enough and members enough for the securing of the preaching of the Gospel to every creature within two generations. I can point you to the instance of a congregation made up entirely of comparatively poor people—farmers, peasants, wage-earners—into which just forty years ago there entered the true missionary spirit. Along with their earnest support of home missions they organized among themselves a society for sending the Gospel to foreign lands. A widow brought a dollar and a half, a laborer ten cents, a child three cents. Presently a farmer gave his farm, the little farm-house being used for a missionary training-school. At the end of four years, Africa having been chosen as their field, they sent forth a ship which they had built, with eight missionaries from their own number. Each time the ship renewed the voyage additional recruits were ready. In a single year more than one hundred enlisted. At one date nearly fifty set sail. So that in the year 1883 they had in Africa more than thirty mission stations, forty ordained missionaries, more than a hundred lay missionaries, thirty-two ordained natives, one hundred and eighty-five helpers—a total force of full three hundred and fifty-seven. They had gathered from abysmal heathenism nearly four thousand communicants, with scarcely less than ten thousand adherents of the Christian faith. In that one year of 1883, besides all their bountiful home gifts, they raised for their foreign work \$70,500. If such a healthful devotion should prevail throughout our American Churches the command of our Lord would not be long delayed in its fulfillment."

Securing Missionary Liberty.

The Rev. Dr. W. H. Black, of St. Louis, Mo., has lately given in the *Missionary Record* his plan for producing that benevolence which will exhibit itself in liberal giving. Pastors will be interested in his suggestions:

1. Give the people information. The mind must be furnished with intellectual and moral matter such as will give prompt, full, and generous support to the judgment as its voucher for approving the gifts of the hand. Appeals are sometimes made to the sensibilities, so as to draw forth a generous response; but this is an abnormal and unhealthy course. The educational method always leaves something over for next time.

2. Be liberal yourself. Benevolence is determined by personal example. Blessed is the pastor who is himself a liberal man. Blessed is the pastor who has a genuinely, wisely liberal man in his congregation.

3. Be persistent. Benevolence is determined as to its quantity by persistence. A pastor should make a careful estimate of the ability and duty of his congregation with reference to the cause of missions, and then by intelligent, bold, kindly, but persistent work seek to realize that sum.

Mr Black is a Presbyterian. In speaking of the benefit of the educational method he says: "Witness the benevolence of the Presbyterian and Congregational Churches as compared with those of the Methodist Churches. Is this odious?"

We acknowledge that the Presbyterian and Congregational Churches are more liberal than the Methodists. These greater gifts result not merely from greater ability to give. A larger amount of missionary information is circulated among them. The frequent changes in the pastorate among the Methodists interfere with the successful prosecution of educational plans.

We are endeavoring to remedy the defects. We are furnishing missionary information. More and more of the presiding elders and pastors are adopting the best plans and persistently carrying them out. We are growing in liberality; we are learning from our neighbors. The lengthening of the pastoral term and the growth of the missionary spirit are being fruitful in a healthful increase in giving for missions.

Tribute to Our Italian Missions.

The Rev. A. B. King writes to the Presbyterian magazine, *The Church at Home and Abroad*, some account of the

Protestant Missions in Italy, and in the July issue of that magazine says:

"American Methodists have some thirty stations in Italy. They have organized a mission church at Milan, which is doing an excellent work among the two classes which embrace the vast majority of Italians—the superstitious, who are devout Romanists, and infidels, who sneer at all religion because of the contempt they bear the formal, theatrical worship of their nation.

"The pastor of this church, when twenty-two years old, was consecrated a priest; at twenty-seven was made professor in a Roman Catholic seminary, and soon afterward was converted to the Protestant faith by simply reading the Bible. He then studied for the ministry, spending three years in the Waldensian seminary, one year at Edinburgh, and was ordained a minister by the laying on of the hands of presbytery. His name is Ravvi, and he speaks the English language.

"The American Methodist Episcopal Church has erected here a church costing \$40,000. The second story is an apartment where the pastor can reside. The first floor affords a fine chapel for the congregations which on Sabbath evenings occupy every seat, and crowd the aisles with men and women who content themselves with standing-room.

"One Sabbath morning I enjoyed the privilege of preaching to these ignorant Italians—of dropping the gospel seed into virgin soil. Evidently the majority of my audience had never been in a Protestant church before, for they crossed themselves, walked up and down the aisles gazing at the walls inscribed with Scripture texts but bare of picture and crucifix, smiled and talked standing before the pulpit. But after the services began, and the rudely-curious had departed, the audience as a rule were silent, and absorbed with the subject brought to their ears.

"American Methodists are doing a noble work in Italy, and one of the best of their missionaries there is Rev. Mr. Ravvi. I was told by a member of his church that before his Mission was established, Italians who were nominal papists read the Bible in secret, and that many were now reading it in Milan, but secretly, for fear of the parish priests."

Circular Letter to Pastors.

MISSION ROOMS OF THE METHODIST FREE CHURCH, 505 B.

Dear Brother: At one meetings of our Board of the undersigned, were appointed to devise ways and

vide for any balance that might be needed to close the current fiscal year of the Missionary Society without debt. From the information received from the Secretaries and Treasurer, and from other sources, we feel quite sure that the total income will not fall short of \$1,130,000. This is an encouraging increase over last year's collections. Yet, on account of the advanced appropriations made by the General Committee last year, and the debt brought forward from the year preceding, we shall need the full \$1,200,000 asked for to close this year without debt and begin a new year without embarrassment.

We propose the following plan so as to insure complete success and at the same time so divide the burden as that it will scarcely be felt: Let every pastor turn one regular prayer-meeting into a missionary prayer-meeting, speak about our missionary work for fifteen minutes, lay it upon the hearts of the people, get them to pray about it, and then take up a special collection for the Society, additional to what has been before given.

And now, dear brother, we beg you not to turn this appeal aside nor to delay action. If you have not the recent information on which to base your appeal mail a postal to the Mission Rooms, and you will be promptly supplied. Get your heart hot with the theme and pour it out upon your people. Could you not thus raise an additional collection equal to 7 per cent. of your regular collection? If the whole Church would thus advance 7 per cent. we would be free from debt at the meeting of the General Committee in November, and might then listen to a few Macedonian calls which now smite our ears and pain our hearts.

For this extra amount, of course, the charge giving it will get a receipt from the Treasurer, and it may be reported for the Minutes as a part of your collection for the year.

The General Committee wants to succeed. The people want to see us get clear up to the line. If they know that by one more slight but universal effort it can be done they will not be found wanting. A collection in a prayer-meeting, in most churches, it seems to your Committee, will be sufficient without bringing the matter before the Sunday congregation.

Please address your reply to the Secretaries, 805 Broadway, New York. If you answer with the money, send checks or money-orders to the order of S. Hunt, Treasurer. In behalf of Board,

C. D. FOSS,
J. H. TAFT,
J. M. BUCKLEY,

Committee.

A Missionary Apostle.

We know of no abler and more inspiring speaker on the subject of missions than Rev. A. T. Pierson, D.D., of Philadelphia, and are glad that he feels called to a "missionary evangelism." It has been proposed to him that he shall go about and stir up the churches to more intelligent interest and zeal. He could thereby accomplish great good. In writing to the London *Christian* he says:

"My thought is to go wherever the Lord opens the way, addressing churches and religious bodies without regard to denomination, on the general subject of missions at home and abroad; to present the divine philosophy of missions and the great facts of missionary history and biography, the openings in every direction, and seek to stimulate greatly increased intelligence, activity, consecration, and enthusiasm; aiming to multiply laborers and means for their support.

"My only real hesitation is on account of a proper financial basis. I would not consent to go about addressing churches, and have "collections for expenses." When in Scotland last year all cost of travel and entertainment was provided by gifts for that purpose, without drawing on any mission funds. Could any such plan be matured my way would become plain. A gentleman who knew nothing of my own plans in this matter accosted me a few days ago, urged me to undertake a general work among the churches, and of his own accord offered to be one of ten men to assure my support in the work."

There ought to be no trouble about the guaranteeing the support of such a man for such a purpose.

Our Missions and Missionaries.

On July 7 the new Methodist Episcopal Chapel at Turin, Italy, was opened. It will seat 175 persons.

Mrs. Bishop Thoburn is in charge of the Deaconesses' Home in Calcutta.

Dr. W. A. Spencer says that Methodism needs a large increase of missionary and church extension money in order to do its whole duty by Montana.

The third annual session of the Switzerland Conference was held in St. Gallen, June 12-17, Bishop Fowler presiding.

Rev. A. Rodenmeyer writes from Switzerland that during the past year more than 700 persons united with the Methodist Episcopal Church in Switzerland, but the whole increase was only 100 members, chiefly because of the great emigration to America.

The Rev. H. Nuelen who was sent by the Missionary Society to Germany, and who has labored in Germany and Switzerland about forty years, will return to America. For six years he has been the book agent at Bremen.

Chi-ning Chou is to become the headquarters of our work in the province of Ssantung, China. The city is on the Grand Canal, and an important place. A building in the principal street, for a chapel and helper's residence, has been rented.

Rev. C. A. C. Achard, who has been the director of the Martin Mission Institute in Germany for three years, has resigned, and returned to the United States. He is succeeded by Rev. H. Mann.

We are pained to hear of the death of Mrs. A. W. Rudisill, the wife of Rev. Dr. Rudisill, of our India Mission.

Wiley Institute has developed into Peking University. The Government of China offers to the medical graduates of the University "official rank and service in the Chinese army and navy."

The Peking University of China has been incorporated under the laws of the State of New York, with the following trustees: Bishop E. G. Andrews, D.D., James M. Buckley, D.D., James H. Taft, Mercein Thomas, L. S. Pitcher, M.D., John M. Reid, D.D., H. C. M. Ingraham, Charles H. Taft, and S. L. Baldwin, D.D.

The address of Rev. Charles Bishop, of the Japan Mission, is Jasper, Steuben Co., N. Y.

The Italy Mission is doing a good work. Rev. Dr. Burt and Rev. Dr. Stackpole, lately re-enforced by Rev. Elmer E. Count, are our missionaries. Miss Hall represents the Woman's Society. They labor under many discouragements. Pray for them.

Bishop Walden has left the United States on his way to our South American Missions. Probably the work in Chili, Argentina, Uruguay, and Paraguay will be organized into an Annual Conference.

Our India exchanges inform us that Bishop Thoburn is abundant in labors, and that his appointment as Bishop of India and Malaysia has greatly strengthened the efficiency of our Missions there.

Miss Fisher, of the Woman's Mission in China, in an evangelistic tour of three weeks conversed personally with 1,500 heathen women, besides Christian women and girls.

The English work at Poona, India, is progressing very favorably under the care of Rev. J. Baume, and the congregations at the prayer-meetings, as well as at the preaching services, are large.

Cobleigh Seminary, at Nagasaki, Japan, is reported as having 250 students. Sixty of the students have been converted since the commencement of the present school year. Rev. G. Bishop, who has been in charge, has returned to the United States.

We regret to hear of the illness of Rev. Karl Schou, the superintendent of our Denmark Mission.

In June the District Conference of the Bengal District of the Methodist Episcopal Church was held in Calcutta, and the reports showed that the native membership has increased seventy per cent. during the half year. More than sixty candidates for baptism were reported.

Every week there are printed in the Bengali language in Calcutta, and circulated, 10,000 sermonettes written by Bishop Thoburn. If the funds are furnished it is proposed to print them in five different languages every week.

The Rev. Wm. Burt, of our Italy Mission, and Rev. L. W. Pilcher, of our North China Mission, and Rev. D. W. Thomas, of our India Mission, are hereafter to be called Dr. Burt, Dr. Pilcher, and Dr. Thomas.

Rev. D. W. Thomas, D.D., now residing at Haverstraw, N. Y., is trying to secure \$50,000 for Lucknow Christian College. It is greatly needed, as this is the only Christian college of the Methodist Episcopal Church for all India.

In June last there was opened at Round Lake, N. Y., a Home for Women Missionaries who return from the mission fields to rest. It was built through the efforts of Mrs. Bishop Newman.

The Rev. D. O. Ernsberger, of our India Mission, who returned to India in July last, believes in the importance of giving the Church information on the subject of missions, and while at home on furlough secured a large number of subscribers to *Gospel in all Lands*, more than we have ever received through the personal solicitation of any one person. All honor to this faithful missionary!

Mrs. Aaron Wood, the mother of Rev. T. B. Wood, D.D., of our South American Mission, together with three daughters of Dr. T. B. Wood, sailed for South America last month.

Rev. A. W. Prautch and wife, and Mrs. Messmore and daughter, left the United States last month for India. Mr. Prautch is returning to his work in Bombay with a bride. Mrs. Messmore goes to join her husband, from whom she has been separated for eight years.

The Philander Smith Institute at Mussoorie, India, has 38 boarders and 30 day-scholars. Rev. P. M. Buck is principal.

Chaplain McCabe proposes that as many of the districts in the South do not give more than from two to five cents a member for missions the districts in the North shall supply that which is lacking. He says: "Fix upon ninety cents as

the poll tax, and aim at that throughout the entire North. Ninety cents a member in every Northern and Western State will bring us \$1,200,000 per annum."

Annual Meeting of the Utah Mission.

BY REV. J. D. GILLMAN, SECRETARY.

The Tenth Annual Session of the Utah Mission was held in Ogden, beginning June 26, Bishop Goodsell presiding.

Rev. Dr. Leonard, of the Missionary Society, was with us. Both these men and Dr. Buckley were here on the same Sunday in 1871, when the only Methodist work was in Salt Lake City, and the meeting place was a hay-loft over a livery stable.

Now there are 28 churches, worth \$294,550, and more building. "Behold! What hath God wrought!"

This has been a year of revivals, although the increase reported was but 166 in membership. However, many of the converts united with other Churches or were prevented by their parents from uniting with any Church. We pray that the thorns may not spring up and choke this growth.

In some parts of the work there have been hand-to-hand combats with the besetting elements—a conglomeration of materialistic Mormonism, infidelity, and the liquor element. Surely Utah is a fertile field for the last two named forces. In some places where there is no longer much fear from the Mormon element infidelity raises its ugly head and terrorizes whom it can.

New workers have come in, among whom are E. H. Snow, H. L. Steves, and E. B. Stephens, of Ohio, and R. L. Steed, of Illinois.

One of the most important agencies at work in this field is the school. In 1871 the school work was inaugurated in Utah in close proximity to and full harmony with the pastorate, the teachers for years being the pastors or their wives. Thus the schools have been directly missionary in their character, for they are strictly Christian and Methodist.

Many of the converts during the past year and in other years are from families whose children have been in attendance more or less upon our schools.

So great in importance is the school work of the Mission that a grand university project is on foot, and Dr. T. C. Liff is delegated as financial agent of the same.

The Utah University of the Methodist Episcopal Church is to be located at Ogden, and work soon begins upon it. Dr. Leonard says it is the finest thing in that line the Church ever received.

The collections show a healthy increase, both on the line of benevolence and self-support; and in this connection it must be remembered that here, as in other and foreign fields, those reached are not always those who are the most wealthy.

One of the great needs of the field was shown to be that of an evangelist who can devote his whole time to that work.

Our English-speaking presiding elder has had some experience in evangelistic work, and spends what time he can among his preachers; but that is necessarily very limited.

So does the Scandinavian presiding elder; but about all they can do is to kindle the fire or stir it up.

Early in the session it was moved by the Scandinavian members of the Mission to divide the work, in accordance with the enabling act of the late General Conference; but after careful and earnest debate the motion was lost by one vote; so the present régime continues as last year—with two Districts and a superintendent.

The school work at Beaver has grown so much that it was ordered that the principalship of the Beaver Seminary and the pastorate of the church at that point be separated.

This school and the Salt Lake Seminary are now under the control of the Board of University Trustees, and they now become adjuncts to and feeders of the University.

Many young men and women are now in training for missionary work in Utah.

The death of Mrs. Hayes occurred during our session, and, as she was one of the firmest and earliest friends of the Mission, a resolution of condolence was sent to her husband.

Bishop Goodsell, by his sweetness, endeared himself to many hearts. May he come again.

Beaver, Utah, July 5, 1889.

Miss Hu King Eng.

The lady in whose honor a reception was recently given at the Methodist Episcopal Chinese Mission, New York city, is remarkable for many reasons, and fully deserves the space we give. Sceldom do we see a Chinese lady in this country, rarely do we see one of the degree of intelligence which has enabled her to master our difficult language and graduate from one of our colleges, but more rarely do we see such a one taking up the more difficult study of medicine in order to return to benefit her own country-women. If it were necessary to prove that opportunity

is all that is needed for the women of China to take their rightful place, so long denied them, an instance like the one in point would silence the rankest skeptic.

The assembled guests having been introduced to the guests of the evening, Dr. S. L. Baldwin, formerly of Foochow, China, said that he wished to tell a story, and the story would be a true one. He then told of an old military officer in Foochow, an honored member of the community, who, after coming several times to preaching-services, became interested and told his sons that here was the true doctrine. "As for me," said he, "I am too old." The two sons, following his direction, became Christians, and then persuaded the father that he was not "too old" to take advantage of the promises of Christ; and he too accepted the Saviour, and on his death-bed said triumphantly: "I know that Jesus is my Saviour." The second son was an artist, and painted likenesses of the gods for sale, to be worshiped. After his conversion he resolved to sell off all his stock and paint no more of them. As he went out with a bundle of them to sell he saw the wickedness of selling them, and, listening to the voice of conscience, he stopped on the bridge over the river and threw the paintings one by one into the water, to the great astonishment of a gathering crowd, to whom he then and there preached Christ. He is now one of the best preachers of the Foochow Mission. His first child, a girl, was baptized by Dr. Baldwin, and was then dedicated to God by her father. Twelve years later she was received into the Church. Five years after that Dr. Baldwin was accosted in the Foochow dialect on Third Avenue in this city by the same girl, now a young lady, who had bravely left home and kindred to come to this land to get a medical education. Three years were spent at the Ohio Wesleyan University, at Delaware, and the first year of medical study has just been completed in Philadelphia. During her stay in Ohio she was the means of leading several of her class-mates to Christ, one of whom is now a missionary in Japan.

Before presenting Miss Hu to our attention Dr. Baldwin introduced Mrs. Baldwin, whose earnest, heartfelt words are always listened to with interest and delight. She spoke feelingly of the ties that bound her to "My China," and then added:

"China is the coming nation. God makes no mistakes. He has a purpose in all that he does, and he has not preserved those four hundred millions in that magnificent country without some great purpose, and it is a nation of great possibili-

ties. China has never made an image of sin and worshiped it; this cannot be said of Japan and most heathen nations. China has never offered human sacrifices; this cannot be said of our own ancestors. Confucius was a grand teacher. He gave China the second table of the law: the knowledge of it has spread throughout China and Japan, and all that China needs now is the first table of the law, and she would become a nation so strong that no United States would dare to insult!"

The interest of the occasion culminated when Miss Hu King Eng (Golden Pheasant) rose modestly yet with perfect self-possession, and in a clear soft voice, in almost perfect English, with little accent, told how she came to love Christ and believe in the forgiveness of sins.

She said: "One day my father preached in a church, and he said every body had sinned. When I heard this I felt very bad, for I thought I always loved my mother, and I worship God, and I pray to him, and I never hated any body, and I come and ask my father when he through his preaching and say: 'Why every body have sinned.' He told me how the sin came into the world; so I felt very bad afterwards, but he told me: 'Now you had better not feel bad but go pray to God, and may be he will forgive your sin.' When I heard that I was very happy, and I did what my father told me to do: I prayed. O, I thought I was very happy before, but I did not know that I really could be any happier than that, but after my prayer I felt that God had forgiven my sins and I felt very happy."

She then spoke of her increasing desire to do something for her countrywomen, and of the development of this desire into the final decision to come to America, and of the mental struggle through which she was obliged to pass in reaching this conclusion to leave her home and kindred. She was obliged to make the decision unaided, since her father and mother, upon whom she had always depended to decide any thing for her, declared themselves unable to help her in this crisis, saying that if it was God's will that she should go they were willing. As to this she said:

"I found that there was no one to help me, no friend, neither my father nor brother, no one, and so I did what my father told me to. I went to pray God and ask him to decide; if it was his will to help me to decide that night. Before that I would think one minute I would go, and then the next minute I would think I couldn't go, but after that prayer my mind has never changed. Although I have found many, many things are like what my mother told me I have never changed my mind."

She then spoke feelingly of her parting with her father and brother and friends, and of her departure for America, and of her joy at finding her old friend Dr.

Baldwin, to whom she could talk in her own language. She concluded her remarks with a touching appeal to her countrymen in the following words:

"O, my friends from my country, learn all you can from these good people, that when you go home you may help our people who are so many of them who have not found this Christ, this true God, who are still worshiping gods made by men's hands and trusting them all the time, and which could not help them. O, won't you try to learn all you can and pray for those people in our country? And I hope you will all remember me, and pray for me that I get through my school very soon and reach my country, my home, and do the work there not only to help to heal their bodies, but also that their souls may be saved."

While Miss Hu was speaking not a few eyes were moistened with the tears that welled up at the thought of her bravery, her loneliness, and her trial of separation from loved ones, so simply and touchingly alluded to by her, and many prayers went up in silence that she might be spared to meet with her loved ones and carry on the work she has planned. Will not all who read this simple story of one girl's life of consecration unite with all who heard her in the prayer that God will preserve her for her work, and preserve her parents, that they may be spared to welcome her home after her self-imposed exile is over?—*Chinese Evangelist*.

Mission Lands and Missions.

—Allen Forman, in the *American Magazine*, says that there are over 7,000 Chinamen in New York city, and that they support two temples to Joss.

—The Protestant Episcopal Board of Missions have purchased a site at the corner of Twenty-second Street and Fourth Avenue, in New York city, on which to erect a mission building.

—Rev. John R. MacDougall, of Florence, writes that persecutions await those who declare for Christ in Italy; yet there is a disposition to hear, especially among the middle classes and shop-keepers. At Rome the word of the Gospel is listened to with attention.

—The United States Minister in China reports that there are in China 1,022 American citizens, of whom 506 are entered as missionaries.

—Anandibai Joshee, a Hindu lady of high caste, came from India to study medicine. She graduated at a medical college in Philadelphia, and then returned to India, where she died suddenly at Poona. She did not become a Christian, and her husband was an opponent of the Christian faith, but he has lately become a Christian.

—The late King John of Abyssinia named his nephew Mangascia his successor, but Menelek, King of Shoa, claims the sovereignty, and many of the most important chiefs have acknowledged him as their Negus.

—Five ordained missionaries appointed to Honan, China, by the Canadian Presbyterian Church the past year, are supported by individual congregations or members of congregations.

—Dr. George E. Post says that in Syria the light is steadily stealing in. Men of all religious opinions are inclining to toleration, and the Bible is being circulated among the masses.

—The Lucknow United Missionary Conference is held once a quarter and has ninety members. The officers for 1889 are: Rev. G. B. Durant, of the English Church Mission, President; Rev. J. H. Schively, of the Methodist Episcopal Mission, Vice-President; Rev. J. Parson, of the Wesleyan Methodist Mission, Secretary.

—At the last session of the General Assembly of the Southern Presbyterian Church the office of the Board of Foreign Missions was moved from Baltimore to Nashville, Tenn. Rev. M. H. Houston, D.D., is Secretary, and Rev. D. C. Rankin is Assistant Secretary and Treasurer.

—The China Inland Mission received last year from all sources £35,519 toward the carrying on of its mission work in China. Its missionaries are promised no salary, but are aided as far as the contributions from its friends will justify.

—Rev. J. M. Landers and wife, Rev. J. S. Mattison and wife, and Rev. J. H. Harwell have been sent by the Board of Missions of the Southern Methodist Church to re-enforce their Mission in Brazil. Miss Sallie M. Phillips will soon go to the same Mission to fill the place made vacant by the death of Miss Anna Clara Chrisman.

—The control of the American Indian Missions of the Southern Presbyterian Church has been transferred from the Executive Committee of Foreign Missions to the Executive Committee of Home Missions. The Mission is among the Chickasaws and Choctaws of the Indian Territory, where it has 3 missionaries and their wives, 5 native ministers, 6 native helpers, 625 communicants. Last year the Indian churches contributed \$1,700 toward self-support.

—The Lutheran General Synod of the United States reports in its India Mission 5,323 communicants and 11,387 baptized members—an increase in two years of 2,201 baptized members, of

whom 968 are adult communicants. The receipts of its Foreign Board for the past two years were \$82,404 71—an increase of \$15,775 11.

—A native Christian helper in one of the churches in Foochow, China, organized, the first of this year, a "Diligent in Prayer Society." It now numbers over fifty members. A prayer-meeting is held every evening, and much interest is being manifested.

—It is reported that Kiwewa, the King of Uganda, has been killed, and that Kalewa, the king chosen by the Arabs, has been established on the throne. Mwanga, the deposed king, has escaped from Magu, and is said to be with the Roman Catholic missionaries at Ukumbi.

—Probably the largest and best leper asylum in the world is the one at Jerusalem, under the care of the Moravian Church. It was commenced in 1865. A new building was erected in 1887. It is supported by Christians in Germany, Switzerland, and England.

—The *Christian Advocate* published in Tokyo, Japan, in its issue of June 5, advocates federation, autonomy and union. By federation it means co-operation in educational work, and also in publication of books and periodicals. By autonomy it means for Japanese Methodism self-government in harmony with the joint labors of the Mission Boards. By union it means the organic unity of all the Methodist bodies in Japan.

—It is expected that the members of the Methodist Episcopal Church and the Methodist Episcopal Church, South, in Japan, will unite to form the Methodist Church in Japan. The Canadian Methodist Mission in Japan does not expect to join the Union Church, and has been organized into an Annual Conference.

—We regret very much that the proposed union of all the Methodist Missions in Japan is not likely to be accomplished in the near present, and that so far the Presbyterian and Congregational Missions have not united. We should rejoice in seeing a Union Church in Japan embracing all the Protestant Missions.

—It has been suggested that the Mission of the Moravians in Greenland be transferred to the Danish Church. The General Synod, which meets once in ten years, at its meeting in July last, took the following action: "By a vote of 42 to 6 the question of the Mission Department respecting the Mission in Greenland was settled in favor of its continuance, though 39 to 1 voted to leave the authorities free to act otherwise in case providential leading pointed une-

quivocally during the new period to the advisability of turning over our stations in that land to the Danish Church."

—Colonel Olcott, the New York theosophist, declared lately in Japan that there are at least 50,000 Buddhists in Christian America.

—A correspondent in Sweden writes to *Evangelical Christendom* that there are three mission societies in Sweden: "(1) Evangelical Fosterlands, Steftelsen, which in 1864 sent out its first missionaries to Mossam and Kunama, and has since founded missionary stations in Central India; (2) The Mission of the Swedish Church among the Zulu Kaffirs in South Africa, whose committee is chosen by the Lutheran Synod, the official representative assembly of the Established Church—as far as I know the only official Mission carried on by any State Church; and (3) The Swedish Missionsförbundet, supported by the adherents of Mr. Waldenström, and working on the Congo. Besides, not a few men and women have gone out in connection with the China Inland Mission, or with Mr. Børresens's Mission in Santalistan."

—The Swedish Evangelical Society has five male missionaries, three ladies, and several native evangelists at work in Abyssinia. They have at Monkullo a church, an asylum with 110 children of both sexes, a medical mission, and a printing-press. The church is attended every Sunday by from 200 to 300 persons, Gallas, Abyssinians, and Mohammedans, of whom 90 are communicants. The Mission has also begun an evangelical mission among the Italian soldiers, for whom two reading-rooms have been opened, the one in Monkullo, and the other in Arkiko.

—The July *Mission Record* of the Church of Scotland says: "It is impossible not to feel anxiety regarding the present position and the future of the Missions and the mercantile community in Nyasaland. The beleaguered men at the north end of Lake Nyassa, belonging to the African Lakes Company and the Free Church Mission, are in peril of their lives, and relief can come to them only very slowly, if at all, from the South or from the North, through a great new chartered company, or through private enterprise. There is no evidence that the one speedy remedy is being tried; in other words, that effectual pressure is being put upon Portugal to compel her for humanity's sake to permit the passage of ammunition from the coast, that the traders and the natives may defend themselves from the Arab invaders. The Church of Scotland Missions in the Shiré Highlands are safe, and the little band are eagerly

expecting the arrival of the mission party now at sea."

—Mrs. Mary E. Mahan, the widow of the late Dr. Asa Mahan, has gone to Bulgaria to join Mrs. Mumford in her mission work in Philippopolis, and says that she expects to remain there the rest of her life. Respecting Mrs. Mumford's school she writes:

"Mrs. Mumford is doing a good work in giving a Christian education to a class of girls who otherwise would not be able to obtain one. I had thought that it was time this institution should become self-sustaining, and probably others entertained like sentiments. Since my arrival, however, I have ascertained the reason why it is not so. The school is largely composed of the daughters of the cultivators of the soil and shepherds, who constitute nine tenths of the population, and supply the market with meat, fruit, and vegetables at very low prices. It is therefore no marvel that a people oppressed by poverty, caused by unproductive labor, should be unable to educate their children, especially their daughters, who are regarded as inferior to their sons, and almost needing no education. But their elevation and conversion to a pure Christianity is the future hope of the nation; hence the necessity of this almost free mission school for pupils who are hungering for, and struggling to obtain, a secular education."

—The Woman's Home Missionary Society of the Methodist Episcopal Church has adopted plans for the Jesse Lee Memorial Home in Unalaska, in Western Alaska, and also for a home at Unga, Alaska. The Society has also appointed Miss Lida Hughes an assistant in Boylan Home, Jacksonville, Fla., and Miss Kittie Dunn a missionary in Salt Lake City. The William Glenn Industrial Home for the Christian and industrial training of white girls has been located at Chattanooga, Tenn.

Conversion of an Old Chinese Idolator.

BY REV. G. HARGREAVES.

On the North River, in China, there is a veritable Daniel Quorn reproduced in Chinese surroundings. I shall never forget his conversion. He was bordering on sixty years of age, and his habits had left him ragged and forlorn. We welcomed him to our meetings; he came, and the message of love touched his heart and conscience; the hope of a better life dawned upon his sin-stained soul. The gambling-den was left; he abandoned the opium pipe, and a complete outward reformation resulted.

The change was seen by his companions. Respectable clothes had taken the place of ragged raiment. His companions were mystified, and began to question him. "How much do you get a month for believing in Jesus?" "Ah!"

replied the old man, "you do not know what a grand thing this Christianity is. I cannot tell you all I have got; I have new clothes and shoes, a comfortable home, and money in my pocket; and, in addition to that, I have a bright hope of a blissful immortality."

The severing of those fetters took a long time. For some time he was afraid to take down the good-luck papers over his door. He came to our native assistant and said: "I wish you would take down those papers; if nothing happens I will enter the Church." That preacher sympathized with him as we cannot. He had himself gone all the way from that Slough of Despond right to the cross of Calvary. If you want the missionary problem to be solved that is the direction in which you should look—to the native agents.

The native preacher tore down the good-luck papers, and every thing went on as usual. Yet the man hesitated to put away all his idols; but he made the attempt. He went up to the idol that for so many years he had gone to in times of difficulty and anxiety; he went and knocked it gently to see if any thing would happen. Nothing happened, and he knocked it over. He waited awhile, and he was not struck down dead.

He felt his courage and faith reviving, and he decided that he would take the final step. He got his ax and chopped up that idol and boiled his evening rice with it. He came to our service that night, his face all radiant with joy. "What is it?" we asked. He said: "I have had the best meal I ever tasted. I have had some of the goddess of Mercy soup." The last link was broken, and he had stepped into the glorious freedom of the children of God. The victory was won; and the storm of doubt and fear which had swept through the man's soul had given way to calmness and peace.

Missionary Literature.

Dr. Brandes, a Danish critic of ability, traveled through Russia, studying its men and manners, and has written his *Impressions of Russia*. It has been translated by S. C. Eastman and published by T. Y. Crowell & Co., at \$1 25.

—We have received a copy of the Kimbundu Grammar, prepared by Rev. Heli Chatelain and published in Geneva. It is intended for use in Angola by the natives and missionaries. Mr. Robert Cust, who writes the Introduction, calls it a "Grammar of the Mbundu language interpreted in Portuguese."

—Rev. W. J. Gladwin, of India, is now at Miles, Iowa. He is one of the editors of *India Watchman and Banner of Asia*. Both are monthly papers, and will be sent free from India to any address in the United States on receipt of \$1.

—*The Missionary Reporter*, the organ of the Board of Missions of the Methodist Episcopal Church, South, is now published in magazine form, and is greatly improved.

—*The Missionary Record*, the organ of the Board of Missions of the Cumberland Presbyterian Church, is now a magazine of thirty-two pages. It is edited by Rev. J. V. Stephens. Price, 60 cents per year.

—*Our India Mission* gives a very full history of the missions of the United Presbyterian Church of the United States in India. It was written by the late Andrew Gordon, D.D., and is now published by the United Presbyterian Board of Publication, Pittsburgh, Pa. Price, \$2 50.

—The Board of Foreign Missions of the Methodist Protestant Church has authorized the publication of a missionary paper. The Secretary, Rev. F. T. Tagg, of Easton, Md., announces that the first issue will soon appear. Price, 15 cents a year.

—*In the Far East* is a book of 138 pages, containing letters from Geraldine Guinness, a missionary in China and the daughter of Rev. H. Grattan Guinness. It is interesting and instructive. It is published by F. H. Revell, of New York and Chicago, at \$1. *The Baptist Missionary Magazine* for August states that it can be had from the Mission Rooms, Tremont Temple, Boston, Mass., for 60 cents. Why is there such a difference in the price? The edition issued by Mr. Revell is worth \$1.

—*Henry M. Stanley, the African Explorer*, is a timely book by Arthur Montefiore. It is brought down to 1889, and sells for 75 cents. Published by Fleming H. Revell.

—In the *Methodist Review* for July and August Bishop Hurst writes on the reformatory movements in the later Hinduism. The organizations of four distinct societies are noted: The Adi Brahma Samaj, the Brahma Samaj of India, the Sadharan Brahma Samaj, the Arya Samaj. All of these protest against the current Hindu idolatry and all forms of caste.

—The *Homiletic Review* for August contains an excellent article on the great Mohammedan University of Cairo, written by Rev. D. Schley Schaff, of New York.

—The notice was given last month of the *Missionary Year-Book for 1889-90*. It is published by F. H. Revell, of New York and Chicago, at \$1 25. No one who purchases the book will regret it.

—*Garenganze, or Seven Years' Pioneer Missionary Work in Central Africa*, is published by F. H. Revell. Price, \$1 25. A very appreciative review of the book was given last month in this magazine, written by Rev. A. T. Pierson, D.D. We have read it with pleasure and profit.

—Mr. F. H. Revell has become the publisher of Dr. J. T. Gracey's books on *India, China, and Open Doors*. Mr. Revell deserves the thanks of the Church for the interest he is showing in Missions by his issuing of several books on the subject.



EUGENE R. SMITH, D.D.,
Ed. for

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805 BROADWAY
New York City

The Royal Family of Korea and Their Home.

THE King of Korea is about thirty-eight years of age. He is called in the Chinese language Li Hi. His subjects sometimes call him Hap Mun, after the name of the principal gate of the capital. A correspondent says of him:

"He is about five feet eight inches in height, and

The city of Seoul, called by the natives Hang Yang, has about 35,000 houses and 160,000 inhabitants, and is surrounded by a wall which is not everywhere kept in repair. On the north rise the Ho Mountains, and at the foot of the highest peak stands the new palace, surrounded by extensive grounds and inclosed by a wall. The streets of the city are narrow and tortuous. The high-roads to the eight



QUEEN AND KING OF KOREA.

when I saw him he was clad in a modest gown of a thin red fabric. On the third finger of his shapely left hand he wore a fine diamond. His remarkable face was a harmonious blending of gentleness and courage, modesty and intelligence, manliness and candor."

The queen is about the same age as her husband. The crown-prince is a boy of fifteen, and is as tall as his father. He is bright and intelligent looking.

points of the compass start from the palace through the city gates. South from the palace stands Nam-San, or South Mountain, the central station of the signal service of Korea. By night signals are made from peak to peak by lighting fires. The number and position of these indicate the situation all over the kingdom. By day danger is signaled by smoke produced by burning chopped straw. The gates of the city are closed every night at nine o'clock.

Poetry and Song.

His Dominion from Sea to Sea.

BY MRS N. C. ALGER.

"The whole wide world for Jesus!"

O no; the plan's too large!

Men on the earth have multiplied

Since Christ first gave the charge,

"Go ye and preach to all mankind

A gospel pure and free."

Surely the vastness of the work

Our Saviour did not see.

"The whole wide world for Jesus!"

You say that *we* must claim

This round earth for our glorious king;

That we must preach his name;

Must help to send the tidings grand

Through every land and clime—

But there's enough of our *own work*

To occupy our time.

"The whole wide world for Jesus!"

We must leave India out;

Her population is so vast

That one would have a doubt

About the good that could be done

If we should try to send

To such great multitudes the news

That Jesus is their friend.

"The whole wide world for Jesus!"

We'll not take China in;

Its millions of idolators

We cannot hope to win.

Then there's the dark "Dark Continent;"

If we help other lands

Poor Africa we must pass by

So full will be our hands.

"The whole wide world for Jesus!"

Japan advances fast;

She'll soon give up the old, sad ways—

The idols of the past.

I think we are not needed there;

And the islands of the seas

Are of but little consequence;

Omit them if you please.

One thing is sure for our own land

We have no cause to fear;

For those who thought they knew have said,

"There are no heathen here."

Though, if we help the other lands,

A blind man could but see

The people *here* must know of Him

Who makes the sinner free.

So reason those whose hearts know not

The "Secret of the Lord;"

Who feed not on the manna sweet

Found only in his word.

But those who truly love our God,

Who are by him made free,

Need but the fact that Jesus said,

"To *all the world* go ye."

The warning comes to one and all.

"O, tremble ye, and fear

Lest to the mansions in the skies

Your title be not clear,

If to the Saviour's treasury

Your tithes you do not bring—

If prayer and sympathies claim not

The whole earth for our king."

THE WHOLE WIDE WORLD FOR JESUS!

Open, all hearts and hands,

Till prayer, and faith, and generous gifts,

Include all foreign lands;

And we must surely tell his love

Where'er our flag's unfurled—

Be satisfied with nothing less

Than just "*The whole wide world.*"

World, Work, Story.

The Koreans at Home.

BY FRANK G. CARPENTER.

Of all isolated nations Korea has best earned its name as "The Hermit Kingdom." Within two days' sail of Japan and only twenty-four hours distant from the harbor of Chefoo, in China, almost in the track of the lines of steam-ships which trade with Tientsin, it has for centuries kept itself aloof from all other countries. It has shut out the hordes from North China and Siberia by devastating a strip of its territory sixty miles wide; and though the land is most fertile this portion to-day has no settlers. For generations there was a great wall of stakes along the edge of this strip, and even now the lands of Korea which lie nearest the coast are but little tilled, in order to give strangers the idea that the soil is not good. The coasts themselves are forbidding. They rise in bluffs from the sea, and the west shore of the Korean Peninsula has so many ragged, rocky islands that the ruler of the kingdom has been called "the King of Ten Thousand Isles."

The navigation of the Korean waters is dangerous. If you will look at the map of Asia you will see that little Korea juts out from the north-east edge of China. It hangs down in the same shape as Florida, and it contains as much territory as our western State of Kansas. Between it and China is the great Yellow Sea, the ocean currents of which are such that along the coast of Korea the tides rise from thirty to forty feet. At Chemulpo, the leading port of the country, many Korean junks lie half the day far inland, left by the tide on the mud; and during my stay our naval vessel, *The Essex*, which was there stationed, was anchored several miles from the shore. This fall and rise of tides makes navigation to and from Korea uncertain; and when it is remembered that these seventeen hundred miles of rocky coast-line are unprovided with a system of light-houses, and that at certain seasons of the year dense fogs and shifting channels are common, it will be seen that the guards of seclusion about this nation are many.

Still Korea is one of the older nations of to-day. Korean art was the father of the art of Japan, and the country was known to the Arabs in mediæval times. The present King of Korea belongs to a family which ruled the country as far back as 1392, and Korean scholars boast of their people having lived for more than four thousand years. Still, up to seven years ago the land was unknown to the world. It was down on the maps, but foreigners were not permitted to enter its borders, and it was Uncle Sam's key which first unlocked its gates to the world.

One of the brightest and ablest of our naval officers is Rear-Admiral Shufeldt, who is now leading a retired life in Japan. He was one of the first naval officers to sail along the Korean shores, and it was he who, in May, 1882, as our diplomatic representative, signed the treaty of peace and friendship between the United States and Korea. I met the admiral at Nagasaki, Japan, and he told me the circumstances of the signing. He said:

"I had been in Korea some years before to settle the trouble in regard to the massacre of the troops of our ship, *General Sherman*, and had written a letter to the king, asking an explanation of the matter. I was told that I must wait twenty days for my answer. It was then late in the autumn, and I feared to be frozen up, with few provisions, in this out-of-the-way and untraveled land. I had to set sail without hearing word from the king. Upon my arrival in America I received orders for a three-years' cruise, and immediately left the United States for the voyage. In the meantime the King of Korea had answered my letter, and, finding that I had gone, he sent the message, overland, to our minister at Peking. From here it was forwarded to the United States without being opened, and it was several years before I received it. It was full of friendship from the king toward the Americans, and it explained the killing of the crew of the *General Sherman* in such a way as to show that the king was not to blame. In that letter lay the seeds which grew into the Korean treaty, and the country would have been opened sooner had the letter been addressed to the diplomatic agents of the United States and not to me in my private capacity. It would have thus been opened by our minister at Peking, and Korea might have been ten years further advanced in its acquaintance with the world of to-day. As it was, the letter caused my appointment as the diplomatic agent for the bringing about of the treaty. I was sent by the secretary of state to Peking, with the rank of Naval Attaché of the Legation there, and with full powers to negotiate with Korea. I bore at this time in my pocket, though no one knew it, a commission from the President of the United States appointing me minister to Korea; and I found upon my landing in the country that the people and the king had not forgotten my letter of nearly ten years before. The treaty was signed near Chemulpo, and our ships fired a salute at the time in response to a signal which I waved from the shore. An American cottage now stands on the

spot where the treaty was signed, and it is the residence of Mr. Schoenicke, the German who acts there as the Chinese commissioner of customs.

"The Americans also opened Japan," Admiral Shufeldt went on; "and had our people pushed their claims to that trade, as have the other nations who came in later, we would now be the greatest foreign nation in connection with the Japanese Empire. It is the same with Korea. Americans are now in the lead in that country, and they can, if they will, be the predominating power. It is true that Korea is still wrapped in the darkness of its thousands of years of seclusion. Its people are, however, no further back than were the Japanese at the time Commodore Perry lay at anchor in the Japanese Bay. I have lived some months in Korea and I know something of the king and the people. I consider them a very bright race; and I expect to see a growth of civilization among them which will develop their country and put them upon a high plane among the nations of Asia."

It will be long, however—at least it seems so to the traveler—before such expectations as these last of Admiral Shufeldt will be realized. Korea is sunken up to its neck in the mire of feudalism. Its legs are clogged with the chains of the Asiatic customs of a century ago, and the people know not what civilization is. It is true that three ports have been opened, and these, as it were, the leading part of the country. They are Fusan, on the south, where there is a Japanese village of perhaps five hundred houses; Gensan, on the east, reached by the steamers on their way to Vladivostok, in Russian Siberia; and Chemulpo, on the west, which is the port of the capital. The country has, however, little to export; but its material resources are great, and its mines produced last year more than three million dollars' worth of gold-dust and nuggets. These are almost entirely undeveloped, and gold is found in every part of the country. The mountainous or rolling face of the kingdom is well fitted to produce great yields agriculturally, but the state of society is such that there is no incentive to work.

The lands are owned by the king and the nobles. They are farmed out to the peasants or serfs, and the farmers are given only enough of the crop to keep them alive. The bigger the crop the bigger the profit of the owner, with no corresponding increase on the part of the man who does the work. The chief taxes are the land taxes. The government officials are salaried by giving to each a certain tract of land, and from the owners and workers of this land the official has to squeeze out his income. He has his agents watch each little strip until the harvest is ripe; and when it is ready to cut he swoops down upon it, and he leaves the farmer just enough to keep himself and his family until the next crop. The result is, Korea is only half farmed.

I rode through the interior, along the main highway to the capital, which runs between Seoul and the leading seaport, Chemulpo. The distance was twenty-

eight miles, and the country was as rolling and rich as the best lands of the States of Ohio or New York. There were but few workers in the fields, and much excellent land was not farmed at all. The fields were irregular and unfenced, and the farmers lived in villages of one-storied thatched huts. These huts were of mud, about nine feet high. They had little windows of paper, framed in roughly-made lattice, and the doors of the huts were as rude as those of a shanty or stable. The huts stood close to the road, and the filth of the households was spread in the street. There were no improvements of any kind visible, and the chief business of each village seemed to be restaurant-keeping and loafing. The restaurants were simply these mud-thatched huts, with a kettle or pan cooking over a fire, which often burned in the open air. Outside of each hut squatted its owner and sons, all smoking their pipes, and most of them too lazy to even look at us as we passed.

Curious-looking people they were! Brown-skinned, almond-eyed, and black-haired; the locks of the men were combed up in a cue which was wound round and round in a knob on the crown of the head, where it stood out like a handle. Their clothes were all white and more or less dirty. They consisted of a pair of full pantaloons, the legs of each of which contained enough cotton to have made a night-gown for a man, and which, I am told, are so long that they reach to the neck when stretched out. These big pantaloons are tied at the ankles, and they end in white stockings of padded cotton-cloth so thick that the feet of the men seem to be suffering from gout. The shoes are of straw, rudely woven, and somewhat like sandals. Above the pantaloons comes a short sackcoat with large sleeves, tied with strings at the neck; and the whole costume is usually topped off with a broad-brimmed sugar-loaf hat, three sizes too small, which sits on the crown of the head. These are the clothes of the coolie, or peasant, and this was the dress of the sixteen coolies who bore the sedan chairs of myself and wife from Chemulpo to Seoul. Ten cents a day is good pay for such men in the country, and they receive only twenty cents a day at Chemulpo. These coolies are remarkably strong, and they carry upon their backs what would be a good load for a pony. I saw at the port men who, I was told, could carry bales of goods weighing five hundred pounds for two miles at a stretch; and, in coming to the capital, my trunk full of photographic plates and heavy material, which weighed, all told, at least three hundred pounds, was carried these twenty-eight miles on the back of one man. The road went over a mountain pass. It was up hill and down. He made the distance in about twenty-four hours, and his charge was less than one dollar.

Human muscle is the cheapest meat sold in Asiatic countries, and these coolies take the place of the carts and pack-horses of other lands. They do the work of our railroads and wagons, and we met a number of them carrying goods to Seoul. The Koreans are physically a fine nation. They are tall, well formed, and the

brown skin of these coolies covers muscles like iron. They are intelligent, too, though the lower classes do not seem to have the phenomenal brightness of the Japanese. They have not the assertiveness nor business ability of the Chinese; but it is probable that the lack in both instances comes from their stagnant civilization and the oppression by which mind and soul are ground out of them. It is a nation asleep. It has good faculties, but they all lie dormant. What the result of the awakening will be time alone will tell.

The country is remarkably poor. Where the coin of a land is measured by a unit of which it takes about sixteen hundred to make our golden dollar, you may be sure the people are poor. The coin here used is the cash. It is about the size of the big American copper cent, and it has a square hole in the middle as big as the head of a ten-penny nail. These coins are round. They are rudely made, and some of them are so poor that you can break them in two with your fingers. It is impossible to use them without a servant to carry them for you; and, inasmuch as the people of the interior will take nothing else, in making a trip one has to have an extra horse or two to carry his money. Thirty dollars' worth of these cash are a load for a donkey, and I have seen hundreds of coolies whose backs were loaded with such burdens. The cash are strung upon straw strings of one hundred each, and the merchants often cheat the unsuspecting by putting only ninety-six or ninety-eight on the string.

The fortunes of Koreans are estimated in cash, and there are men here who are worth from fifty to one hundred millions of cash. Fifty million cash, however, represents less than thirty-five thousand gold dollars, and the surprise of one of the Koreans on being told of the wealth of Jay Gould is still current here. This man was asked how much the wealthiest man in his province was worth. He replied, as he opened his eyes and threw up his hands, that his town had a great yang ban, or noble, whose fortune was so great that the mind could not grasp it. He was worth fifty millions of cash. The American to whom he was talking then described the wealth of Jay Gould, who, he said, was worth three hundred and twenty billions of cash, and whose income was every day half as much as the whole fortune of this richest Korean. It was long before the native could be made to believe this story, and as the great fact finally became fixed in his mind he shook his head emphatically and said: "Alas! Korea must be a very poor country."

The next day the American found him at the door of his house when he opened it in the early morning; and the man said he had come back to ask whether the big story he had been told yesterday about the American yang ban, Jay Gould, was true.

The yang ban are the nobility of Korea. They are like the lilies of the field, "they toil not, neither do they spin;" and the words of the Scripture might be added, "Yet Solomon, in all his glory, was not arrayed like one of these." They dress in long gowns of fine silk

or satin, and the colors are of the most delicate shades of pink or sky-blue. Under these gowns they wear the same zouave pantaloons as the coolies, except the material is finer, and their feet are clad in cushioned stockings. They wear sugar-loaf broad-brimmed hats of fine horse-hair with meshes of about the same size of those of a piece of fine mosquito netting. These rest on the crown, and they plainly show the knot inside which lies on the top of the head. Their sleeves are very long and very full, and they are sewed up so that each forms a pocket big enough to carry a half bushel of apples. The yang ban, however, carries nothing. He would lose caste if he did the least stroke of work, and his servants and retainers are taught that it would be a disgrace to them if he did so. I have seen here some of these yang ban going along the roads to the capital; each usually had one man to carry his pipe and another behind him to carry his fan. At the royal school some of the noble pupils think it a disgrace for them to carry their books or their pencils from one part of the building to another.

One of the poorer nobles among the young men expressed last week a great desire to do something for himself. He said he was anxious to earn some money, but that he had nothing to do. He was asked by the foreigner to whom he applied what he could do. He rejoined that he was willing to do any thing; but when told that he would be paid for carrying a pint bottle of milk twice a day from one house in Seoul to another he hesitated, and said he could carry the milk if the bottle would go into his sleeve. In this way his people would not see him, and he would not be disgraced by carrying a burden.

These yang ban are the officers of the country, and there are said to be three thousand officials at the capital alone, whereas, those in the rest of the country are only eight hundred. These men are to be met with everywhere, and they are the drones of the Korean hive. No one calls them any thing else but the curse of the country. Their life is one of eating, talking, smoking, and sleeping. They gorge themselves to repletion; and, in fact, a large stomach is in Korea a sign of prosperity. The Korean swagger is the peculiar property of these yang bans. They swing their arms as they walk in their white clothes along the muddy streets; and the richest of them are always supported by servants, who, wearing big hats and white gowns, hold up their arms and push them from behind when they go up a hill. The generals of the Korean army are helped in this way to and from the drills of their troops, and when they ride on horseback they have a servant in front who leads the war-steed—a pony. The pommel of the saddle is high, and they hold to this with both hands, disregarding the reins. On each side of the horse walk two other servants, who steady the general on horseback; and thus, I am told, he goes into battle. Is it any wonder that the Korean army needs re-organization, and that the king should send to America for officers to drill his soldiers and to teach them how to fight?

The Korean army, all told, now consists of about twelve thousand men, and of these four thousand are on guard at the capital city. There is a barracks near the gates of the palace, and five or six hundred are on guard there day and night. The American generals find the material exceedingly raw. The troops have been drilled heretofore by Chinese officers; and their evolutions, though they serve very well to develop the frame, are not based on modern military tactics. One trouble is that the generals belong to this great yang ban class. They are above doing work, and they do not themselves come into personal contact with their troops. The men are armed with guns of various patterns, though the best of them have two thousand Remington rifles. They get no pay, but have an allowance of so much rice, and their uniforms come from the king.

It is a question in the minds of some foreigners as to whether the reluctance on the part of the generals to allow the Americans to re-organize the army does not come from the profits which they receive in squeezing the money given them for the feeding the soldiers. It must be remembered that here such methods are common, and that stealings, to use a rough word, make up the incomes of most of the officials.

The uniform of the soldiers reminds one of the "Mikado," the dress is so strange. A round-crowned sugar-loaf felt hat of black rests on the crown of the head. This hat has a red band about it, and on its top is a button of red. There is then a loose sack vest, with big sleeves, purple pantaloons of rough cotton, padded feet, straw shoes, and a belt around the waist. Add a yellow face, almond eyes, and straggling mustache and beard, the facial hairs of each man not numbering over one hundred, and you have some idea of a Korean soldier prepared for parade or for battle. He is by no means dangerous-looking, and as to how he will fight but little is known. In the few skirmishes our naval troops have had with them the Koreans have always fought well as long as they were behind walls; when these have been broken down they became panic-stricken and have been easily routed. The army lacks organization, and there is no doubt but that if the king could have his army well under the control of American officers his power would be much stronger and he could put down rebellion.

Korea needs a good army. She has been a fighting ground for centuries for the Chinese and Japanese forces in their wars with each other; and she lies in a curious position as to her relations with China, Japan, and Russia. These three countries each fear that the other may get a hold upon Korea, and it is in this fear that the country's chief strength lies. About a year ago reports were circulated in Seoul that Korea had been bought by Russia. This report went to China, and the orders were sent out from Peking that troops and gunboats should be at once forwarded to Korea. Li Hung Chang, the viceroy of China, however, telegraphed at once to St. Petersburg to find out if this

story was true. He found it was not, and thus Korea was saved from being the battle-ground of another war between China and Japan. The sending of these gunboats would have been a breach of the agreement between China and Japan, and Japan would have sent her gunboats as well. China is very jealous of Japan. She has long received tribute from Korea. But it is only lately that she has put forth the claim that the King of Korea is a vassal of the Emperor of China. The troubles between the two countries have grown very serious during the past two months, and Judge Denny, the talented American who acts as the foreign adviser to the King of Korea, charges that China is trying to destroy Korean sovereignty by absorbing the country.

I met Judge Denny in Seoul, and he told me the story of how the Chinese minister had plotted about a year ago to dethrone the king, and how a riot was to be excited by firing the palace of the ex-regent. This fire was to be the signal of an uprising of the ex-regent's following, who hate the queen and her party. The rioters were to attack the palace, and then the Chinese minister, or commissioner, as he is called, was to have appeared on the ground with Chinese troops, to have captured the king, and to have declared the son of the king's elder brother heir-apparent to the throne, and to have made the ex-regent, who is the king's father, regent. The Chinese minister gave forty-five hundred dollars to a certain Korean general for his aid and that of his troops in this scheme. The plot was, however, exposed through Prince Min Yong Ik, who had been let into it, and who reported its various phases to the king. The same commissioner who was engaged in this plot still represents, I am told, the Chinese Emperor in Korea, and the underhanded fight for the gaining of Chinese control still goes on. The Chinese already have charge of the customs duties of the country, though, I am told, the service is a dead loss to China, and though it is probably continued by the Chinese only because they wish to retain their hold on Korea.

The Japanese, the Russians, and the Americans are among the foreign nations who have acknowledged the independence of the kingdom. The Korean Legislation at Washington stands on the same footing as does that of China, and our minister to Korea ranks with the diplomats whom we send to other nations.

The Hon. Jacob Childs, the present minister of the United States at the court of Siam, is reported as saying: "That if he should, in his future career, after the termination of his present mission, be again offered the choice of going as minister to Siam or of being hung he would perhaps go to Siam. But if the question of hanging lay between him and Korea he would jump at the halter." It is evident that the Hon. Jacob Childs does not know Korea. The climate is certainly preferable to that of Siam. The country is probably fully as good, and it offers a much better opportunity for diplomatic distinction. Our minister to Korea is one of the brightest of the Southern men who now occupy many of our foreign posts. His name is Hugh A. Dinsmore,

and he was an able young Arkansas lawyer when President Cleveland appointed him minister of the United States and consul-general to this little kingdom. I find that his relations between the court and the nobles are good. He is strongly in favor of the advance of Korea, and he has much more faith in the progress of the people than some other foreigners I have met. His residence at Seoul is the house of a Korean noble, which the United States lately bought, and it consists of about three acres filled with a labyrinth of one-story buildings, and it is fully as comfortable as any American home. The king has furnished him twelve soldiers, who guard the legation, in European uniform, and who form his body-guard when he rides to the palace in his sedan chair of state.

The capital of Korea has quite a foreign colony, made up of missionaries, doctors, diplomats, the Americans teaching in the royal school, and the American generals who have come to re-organize the Korean army. These live very nicely, in houses which were built for noble Koreans. They have more and better servants than they could have at home, and their provisions, much of which come from China, are as good as you will find in the Washington markets. Their amusements are riding, lawn tennis, and shooting. There are some good musicians among them, and the colony is noted in Asia as being one of the most harmonious and best-dressed in the East. The American girls are every-where the best-dressed in the world, and the fact that Americans here predominate may be the basis of this reputation of the colony at Seoul.

It sounds strange to talk of fine dressing in Korea and especially so in its capital, Seoul. But the Koreans themselves are a nation of fine dressers. The poorest thatched hut may contain a man clothed in white as immaculate as though he came out of a hand-box, and I have seen gorgeous silks of pink or sky-blue emerging from hovels.

Korean dressing is costly, and the hats of the nobles are much more expensive than the high silk tiles of New York. Sixteen dollars is not a high price for one of these horse-hair head-coverings, and some of the yang bans have several hundred dollars invested in head-gear. Korea is the land of hats, and the hat has to do here with man's social condition and feeling. The bull-drivers wear hats made of coarse splints like those which cover our splint-bottom chairs. Their hats are as high as umbrellas, and they entirely cover the shoulders. When a Korean goes into mourning he dresses in sack-cloth, and he wears a hat much like that of the bull-drivers, save that its material is finer. He holds up a curtain before his face, and he mourns for three years for his father or mother, and a much less time for his wife.

The unmarried boys of Korea are usually bare-headed, and they look for all the world like girls. They wear their hair long, and they part it in the middle, and it is twisted into a braid which hangs down the back. It is only upon marriage that they have the right to put it up

on top of their heads, and the Korean bachelor of forty ranks as a boy. The social conditions of both sexes are entirely different from ours, and the land and the people are packed full of strange things.

What a curious city is Seoul!

Thatch the rudest sod-huts of our western plains with swamp grasses; find, if you can, sixty thousand, and crowd them down in a hollow surrounded by ragged, rough mountains; put a wall of stone thirty feet thick and twenty-five high around them, and let this wall climb along the sides of the mountains; bisect the whole plain of thatched huts with a street, unpaved, one hundred feet wide, and cut up the remainder in alleys; at the end of this street plant an inclosure with a roofed wall of good masonry of about the area of a hundred and sixty acre farm, and fill this with heavy, one-storied, tiled buildings so scattered that they form, what Korea considers, a labyrinth of palaces, and you have the bones of Seoul.

The city is, however, by no means a skeleton. It is a body, both living and breathing, and its breath is most foul. The smells of the Korea capital surpass those of Naples in foulness, and the sanitary conditions are such that in another climate epidemics must be very common. Along the side of each of these winding alleys, close to the edge of which the mud-huts are built, runs a ditch about a foot deep, into which the sewers of each hut empty. These ditches are unpaved and uncovered, and the filth within them is removed only semi-occasionally. These narrow streets are always muddy, with filth interspersed with night-soil, and it is through such surroundings that the gaudy Koreans swagger in their immaculate costumes. Each house, however, tries to keep about a square yard of alley clean enough for the family squatting, and here on their heels big-hatted, white-gowned men sit for hours, and smoke and chat with their neighbors.

Every one smokes in Korea, from the king and crown-prince down to the poorest of coolies. The queen is especially fond of American cigarettes, and most Korean women smoke pipes. Boys learn to smoke tobacco as soon as they are able to walk, and the Korean without his pipe would be as lost as he would be without his hat. The pipes used are of metal, with a stem of reed from three to four feet in length. The bowls hold about one half as much as a common American clay pipe, and the Korean is the laziest smoker on the face of the earth. As he squats on his heels and gossips he rests the bowl of his pipe upon the ground, and after a draw he does not remove the stem from his lips. He merely opens his mouth and lets it rest against his lower teeth; and a more idiotic, lazy action I have never yet seen. This universal habit of smoking may produce some part of the foul breath of Seoul; and when to it is added the smoke and the smells of the cooking its existence becomes quite apparent.

These Korean huts are all heated by what is known as the kang. This is a series of flues which run under a part of the floor of the hut, which is usually raised

about two feet from the ground, and which, in some cases, comprise the whole floor. The chimney comes out through the wall about three feet from the ground, and the smoke has its outlet thus into the street. At night or morning, when all of these little houses are being fired for the day or the night, the smoke rolls out into the street in volumes, and Seoul is wrapped in a fog. The fuel used is of twigs or grass, which blazes up quickly and makes the floors of the kang almost red-hot; then upon these the whole family squat to keep themselves warm, and at night they here lie and sleep. The richer have skins or mats to sleep on, but the poorer lie on the bricks or the mud. The fire goes down as quickly as it rises, and after a few hours these beds become as cold as stones.

Seoul has three hundred thousand people, and, if the sexes are even, its women should number at least one hundred and fifty thousand. Still, you see a hundred men to one woman in the throngs on its streets, and Korean women are never seen by other men than their husbands and brothers. Even the poorer women wear a cloak over their heads, which they hold at the chin with one hand to hide their faces from the men. This cloak is as long as a water-proof. It is made of green silk, and its sleeves hang down like a pair of big ears. These sleeves do not seem to have ever been used. They are perfectly flat, and are faced with white. In the country the women who worked in the fields ran away from the road as I came near them, and in one case a girl pulled up her dress to cover her face. The few coolie girls that I saw were not handsome. They had yellow faces, almond eyes, and black hair, which they combed in a knot at the neck, and which they fastened with white metal hair-pins as big around as your finger, and in most cases at least one foot long. Their dress consisted of a skirt coming nearly to the ankles, below which peeped out very full pantaloons, gathered tightly at the foot. Their feet were remarkably small, and the poorest were clad in slipper-like shoes of straw. These skirts are bound around the waist, just below the bust, and the waist-bands are about six inches deep. The bands uphold the breasts, and the shoulders and neck are covered with a short zouave jacket. The cloth is of white or blue cotton, the more delicate the shade the better; and the fashions, I am told, are the same throughout the whole of Korea. The ladies dress in silks of much the same shades as the men, but the men wear the costliest clothing.

Korean women are as much secluded as any women of the East. They have their quarters at the back of the house, and the sexes of a family are separated after the age of eight or ten years. The girl then goes to the women's quarters. She is seen by the men of only her own family until marriage, and after her wedding she belongs almost body and soul to her husband. She considers it disgraceful for herself to be seen by other men, and if touched by a stranger her husband can make this a ground of divorce. Her marriage is arranged by her father, and the Koreans have go-betweens

or match-makers, such as exist in both China and Japan. The wedding consists of the giving of presents, a feast, and of the signing of a sort of marriage contract; and when the woman is unable to write it is said that she makes her mark by laying her hand on the paper and tracing with the brush the exact outline of her wrist, palm, and fingers. One of the most important of the presents at the wedding is a white goose, which represents conjugal fidelity. The servant of one of the foreigners, who was married last summer, rode to his bride on a white pony, carrying a live white goose, ornamented with white ribbons. After marriage the wife becomes the servant of her husband, and if she belongs to the lower classes she does the work of the household. One of the chief duties of a Korean wife is the ironing the clothes of the family. The noise of this work is the most common street-sound of Seoul. It is a sort of a musical rat, tat, tat, produced by the pounding of the clothes with a paddle as they lie upon a piece of wood or are wrapped around it. No starch is used in Korean washing, and it is wonderful what a gloss can be produced by long-continued paddling of this kind. Where the city is so dirty and the men are so immaculate the keeping of their clothes clean and well-ironed is no small affair.

The leading authority on Korea, who, by the way, has never visited the country, states that the women of the capital are allowed to go on the streets only at night. If this is so they did not take advantage of the privilege while I was at Seoul. The gates were closed promptly at sundown, and it seemed that only foreigners were allowed to go about at night. When we went out we had soldiers with us, and we carried Korean lanterns, made by the stretching of a gauze veil over a frame containing a candle. This city of over three hundred thousand people has no street-lights of any kind. The Koreans know not the enjoyment of sitting out the evening at the theater or concert, and such Korean men as are caught by the police on the streets after dark are whipped. It is impossible to get in or out of the city after sundown. The high wall which surrounds it has three great gates, each of which has heavy iron-plated doors. As the sun sinks behind the great mountains which look down on the city the huge bell in its center is pounded with a great beam, and the sound announces to the people that the day has come to an end. A band of soldiers now starts forth from the palace and marches from gate to gate of the city. The band which accompanies them gives out a weird music as shrill and as piercing as the bagpipes of the Highland Scots. To this music they swing to the gates, which can then not be opened till morning without an order from the king. I shall not soon forget the exciting ride we had in coming to Seoul about sundown. We reached the gates just as the soldiers were closing them, and came within an inch, as it were, of being left to spend the night among the mud-huts outside the wall.

The only night-life of Seoul is that connected with the king and the court. His majesty does all his busi-

ness at night, and his palace is blazing with electricity from Edison's burners up until three or four o'clock in the morning. The electric lights of the palace were put in a few months ago by an American firm in Korea. It requires two engines to run them, and they are of the pear-shaped globes and incandescent wire-burners which you see in many American houses. The king begins his day at three o'clock in the afternoon, and this custom of holding the court at night is almost as old as Korea. The king's power is despotic, and he is, in fact, the Government. He has a cabinet and prime ministers, and the servants and officials of the palace number nearly two thousand. Inside of the palace walls live the king, the queen, and the crown-prince, each of whom has a separate establishment and hundreds of retainers or servants. There are many eunuchs, and at the audience which I had with the king and crown-prince two of these dull-eyed eunuchs stood at the side of each during the presentation. They wore horse-hair hats, with big ears or wings at the back, and they were dressed in long gowns of black, with big sleeves. The cabinet officers of the king wear gowns, and they come into his majesty's presence with their hats on. No one but a foreigner ever takes off his hat in Korea. The hats of these officers are much the same as those of the eunuchs, but they have on their breasts and shoulders a piece of embroidery about six inches square, upon which is the figure of a stork, in case they belong to the civil branch of the Government, and of a tiger ready to spring where they are generals of the army. No Korean is supposed to ever look at the king. His officers bow their heads when they come into his presence. They prostrate themselves first before him when they enter his audience-chamber, and, rising, they stand with heads bowed over and eyes cast down while they remain. Their tones must be low in addressing him, and they are supposed to never glance up at his face. During my audience our interpreter, who was a noble Korean, stood bent half double while he translated our conversation and the king's answers; and during an examination of the royal school, not long ago, at which the king was present the scholars kept their hats glued to the floor and answered their questions while thus bending over. A Korean interpreter was delighted not long ago at seeing a picture of the king, in whose presence he had several times been, but whose face he had never yet seen. The King of Korea seldom comes out of his palace, and his life is almost entirely within this quarter of a section of walls. When he does come forth, however, it is with a grand procession. The streets of the capital are swept for the occasion, and the people are warned to remain within doors. The foreigners are, however, exempt from this restriction, and the king always bows to the foreign ladies when he sees them upon such occasions. It is only a short time since that the king visited his ancestral tombs, riding to them upon horseback.

During these rides his majesty gives his people the right of appeal; any man who has a grievance can hold

up a brass bowl, and by tapping on this can call the attention of the king. The procession then stops and the king hears the man's cause. His complaint is investigated, and if well grounded the wrong is righted; if not, however, the petitioner is apt to lose his head for troubling the court with a lie. This system of justice was put forth by the king last June in quieting the excitement of the Koreans as to the stories that the missionaries were eating Korean babies and were grinding their eyes up to make medicine and photographic materials. The king sent forth a proclamation offering forty thousand cash to any one who would show that the missionaries had stolen Korean babies. The second clause of the notice stated that, in case any one brought a charge and it was not proven, he should pay to the king a like sum of forty thousand cash. It is needless to say that no such information was lodged.

The King of Korea is now thirty-six years old. He is bright and progressive, and he is anxious that American methods should, to some extent, be introduced into his kingdom. His royal school is taught by American professors, and the aim is to fit pupils, the most of whom are boys of rank, for positions in the government offices and for diplomatic service abroad. They have shown themselves very bright scholars. They learn the languages easily, and they have a remarkable tenacity of memory.

It will be long before there is a royal school for girls in Korea, though Japan has had one for several years under the patronage of the empress. The women of Japan are far in advance in civilization of those of the Hermit Kingdom, and the Queen of Korea has not yet aspired to foreign clothes, nor has she attempted to break the iron band of social customs which bind in her sex. She has, however, the reputation of being a very bright woman, and it is whispered at Seoul that she sometimes reads his majesty a curtain-lecture decidedly strong. She attends some of his conferences with his ministers, sitting behind a screen and putting in her word now and then as to whether a thing shall be or not. Her family are the leaders of one of the parties of Korea. They are very strong, and the queen's influence is great. No one pretends to call her a weak sister, and in China it is supposed by some political thinkers that she rules the king. I do not believe this to be so; but her enemies, fearing her power, in the revolution of some years ago attempted to kill her, and they were only frustrated through the loyalty of one of the soldier servants of the king. This man's action should go down in the history of the worship of sovereigns. He had a daughter whose features and form were much the same as the queen's. He caused the queen and his daughter to exchange clothing during the attack on the palace, and in this way the queen was slipped past the guards and escaped. The poor girl who wore the queen's clothes was killed by the mob. The father was, of course, rewarded by office when the king regained his ascendancy, and he is, I believe, still in the service of the king.

The king and the queen are the most progressive of the Korean people, and it is due to them that Korea has made her first advances toward the adoption of modern civilization. The continuance of the work depends much upon the settlement of the question as to the suzerainty of China and whether Korea shall be considered an independent kingdom or not. If so, the amount of leaven which is now working will be increased from year to year, and it may in time leaven the whole lump of this very stubborn piece of Asiatic civilization. If not, the change will be contemporaneous with that of China, and it will at all events be a generation before the hermit kingdom reaches the present state of the civilization of Japan.—*The Cosmopolitan*.

Characteristics of the Koreans.

BY BISHOP FOWLER.

The Koreans probably came from Manchuria. This is easily said, as nearly all the brown and yellow races came from the same hive. Tartars, Huns, Turks, Kitans, Mongols, swarmed thence; Koreans, Japanese, and North American Indians cannot deny the blood. There is hardly a yard of the human fabric which they have not either woven or colored. They broke the scepter of the Cæsars. They turned aside the rays of the Sun of righteousness from Asia and Africa. They nearly quenched the fires on Christian altars throughout Europe. They conquered India. They checkmated Russia for two centuries. They created on Chinese soil the most populous, the most persistent, and "the most improvable" race in Asia. It is not a bad nest in which to be hatched if one must fly under an Asiatic sun.

Ki Tsye was their founder, and one would hardly trade him off for Romulus. He was a Chinese sage, and minister of Chow Sin, the Chinese Nero. Remonstrating with this ancient Nero, B. C. 1123, he was cast into prison. Wu Wong, another virtuous minister, revolted, overthrew the king and gave Ki Tsye freedom, and offered him high place in the new government. He declined, saying: "Loyalty to my deposed king forbids my serving a usurper." This man left China, went into the wilds on the peninsula with many of his countrymen, tamed the natives, built houses, taught them agriculture, cooking, letters, reading, writing, and medicine, and gave Korea a national start. The impress of this sage's character was great for many centuries.

Contentment with their institutions is the chief characteristic of Koreans, even down to date. In 1871 Admiral Rogers entered the Han River, hoping to make a treaty for the United States, but was coolly told: "Korea is satisfied with her civilization of four thousand years." This conceit seems supremely ludicrous when one sees their semi-barbaric state and utter dearth of comforts and liberties. The courage of these people is indicative; for courage is the first and lowest virtue reached in the building of national character. Until a people can furnish martyrs it can furnish nothing else worth fur-

nishing. It must have something, some ideas worth more than real life, or its life is worthless. They have liberties who dare maintain them.

Korea's courage is of the rat kind. It runs in the open field and fights in a corner. "On the plain they are kittens, in a fort tigers." Korea is one vast fort, within which the nation has fought against the surrounding nations. Driven into their feudal castles, they fight to utter extermination. Disarmed, they throw dirt in the enemy's eyes as long as a single hand retains life enough to move. This trait types their character. As we might expect, they hide in many refuges of lies. They are, perhaps, the champion liars of Asia.

It would be a mistake to rate them on the same plane with their North American relatives. They have much ability in some directions, or, more correctly speaking, they *have had* considerable ability in the past, and retain its possibilities. Korea produced a *printed book* in 1317 (A. D.), more than a hundred years in advance of Europe. The earliest recorded use of the compass is in Korean waters, A. D. 1122. They, also, first of the Asiatic races, made paper from cotton, and their cotton paper to-day has the right of way. In Peking one can see tailors lining the mandarins' coats with it. Korea has also the honor of giving civilization to Japan.

Conquered by Japan, as Greece conquered by Rome conquered Roman barbarity by her arts and refinements, so Korea has conquered Japan by giving her art, letters, science (quite rude), and ethics (Asiatic). She sent over to Japan for centuries a host of scholars, artists, and missionaries, who took with them the polite manners of Korea, the literature of China, and the religion of India. A candle lights its mate without reducing its own brightness, but the candle of Korea has burned to the socket, and its candlestick has been removed to the Island Kingdom. The possibility of blotting out a great art with its artists and artisans has been illustrated here. Four centuries ago Japan came over and carried away all the skilled workmen of Korea, especially the porcelain manufacturers. To-day one finds here and there in the curio shops of Seoul a fragment of "Crackle-ware" that has survived these centuries of drudgery; all modern products are of the coarsest and most crude fashion, while the transported art sprang up to perfection in the friendly soil of Japan, where one now finds porcelain worthy a place by the side of the world's best.—*Christian Advocate*.

A Korean Magistrate.

The Rev. H. G. Underwood, of the Presbyterian Mission in Korea, married last spring and made a wedding-tour through the country. He gives an account of a Korean magistrate at Kangkai who visited him soon after he arrived at the place.

The magistrate, a man of high rank and a polished gentleman, sent word that he was going to call, and in a few moments arrived, preceded by a band, attired in his robes of state, surrounded by a host of officials,

servants, and dancing-girls, his arrival announced by the firing of a gun. The middle doors, as the most honorable, were thrown wide open. Mr. Underwood, according to Korean custom, stepped outside the door, with hat on, to greet him, and he was ushered into the room. His dress was a long, thin, dark purple Chinese silk coat, made sleeveless, worn over a jacket of rich bright red, with loose sleeves, under which were long wristlets of light green silk.

He wore the usual white, full, Korean pantaloons, with the immaculate white hose on his small, well-shaped feet. Around his waist was fastened a silk cord, and at his side hung two wide bands of chamois-skin, the ends of which, nearly reaching the hem of his robes, were two little bags of the same skin containing the insignia of his office. These he carries about with him every-where, and should he lose them he would lose his head also.

A servant brought in and placed near him a strong wooden box, about twelve inches long by six wide and high, containing his official seal. This also is carried every-where with him, except into the presence of a higher official.

Mr. Underwood returned this visit within a half hour. The next day the magistrate invited him to see the city and to feast with him near the river. Of course an immense throng were in attendance. After eating, the dancing-girls came prepared to offer wine, with dance and song. This Mr. Underwood refused, begging his excellency not to consider it discourtesy, and explaining his reasons briefly. Then came a long talk. His excellency, who is a very intelligent man, asked a great many questions, in reply to which Mr. Underwood was obliged to tell him a great deal about geography, astronomy, history, and foreign customs. He asked several questions, also, about Christ, in whom he showed much interest.

A Week With Our Missionaries at Singapore.

BY REV. M. V. B. KNOX, PH.D.

At high noon, Thursday, Feb. 7, we had taken a pilsh and were slowly steaming through the narrow western entrance between the islands into Singapore harbor. A battery of big guns frowned down upon us at the right not more than three hundred yards from the channel, while the hills back of the city at our left also bristled with the grim dogs of war. To the south the harbor lies open and wide, much like that of Naples, to the west, but lacking the high rocky capes in the offing. Scores of ships were lying here and there about the capacious anchorage, some tied to the docks, some close to the shore, others far out; many of them were native coasting-boats, in so marked contrast with the large steamers that now do most of the world's carrying. They told of two or three ships that were flying the Stars and Stripes; but I did not get time to visit them. I was in company with Rev. W. F. Oldham and wife, superintendent of our newly-organized Malaysia

Mission, having come with them from the session of the Bengal Conference at Allahabad, and I found them the most agreeable of traveling companions. From Calcutta to Rangoon two other missionaries were along—Mr. Brewster, from Cincinnati, to the English-speaking Church at Singapore, and Miss J. E. Wisner, for some years principal of our girls' school at Rangoon.

We were soon ashore, Mr. and Mrs. Oldham being heartily welcomed by the rest of the missionaries and a group of his parishioners. We were driven to the commodious head-quarters of the Mission in the new house purchased since Mrs. Oldham's leaving, six months before, for a health-lift, so that she had the sensation of a new home. One half of this new property, costing 12,000 Straits dollars, was paid for by the Chinese whose sons are in our school. It is one of the anomalous things of this Mission that the Chinese contribute their thousands of dollars for the property of our school and church. They find that the Americans come seeking their good; they wisely believe in Mr. Oldham's right spirit and great ability as an educator; they are acute enough to see the difference between our work and that proposed by some other people; hence their good will, their money, and their children in our schools. It is proposed by our mission authorities to make appeals along similar lines to the Chinese at other points in the boundaries of this Mission.

OUTWARD PUSH OF THE MISSION.

The region accessible from Singapore as a strategic center for planting missions is very extensive. The whole of the peninsula south of Rangoon is accessible, also the great islands of Sumatra, Java, Borneo, Celebes, the Philippines, and groups of smaller ones scattered through these seas, including a million and a quarter square miles and thirty-five millions of people. Most of this vast country has inviting doors. Singapore, where we have a good start, is the commercial and geographical center of all this region. It is the purpose of our authorities here to open new stations at once in several of these inviting doors.

Work was begun in this city four years ago, when Bishop Thoburn and Mr. Oldham came here, hired the city hall, and held revival services. Numbers were soon converted, of the English-speaking people and Europeans, a Methodist church was organized, Mr. Oldham left in charge, and progress ever since being made along all lines. Now, by action of the General Conference, this point is set off from the Bengal Conference, with which it had been connected, into a separate Mission, having already a good right for a hope of its own. The English-speaking church has a membership of about eighty, and an audience of a hundred or more devoted, liberal people; a fine Sunday-School, good social meetings, a newly-organized mission band for work outside, and all the plans of a vigorous church. There are now the following American missionaries:

Mr. and Mrs. Oldham, Dr. and Mrs. West, Mr. and Mrs. Munson, Miss Blackmore, and Mr. Brewster. To come here during the year the following are under appointment: Mr. and Mrs. Gray, and, for work to the Dutch Islands, a German doctor, whose wife is a dentist, and a young German tutor from the Keil University. The Mission also employs eight or ten teachers and Bible women, obtained here.

One of the trophies of this Mission is the splendid school built up largely by Mr. and Mrs. Oldham. The school-house is located on land beside the church, the plot for both having been given by the city government for mission purposes; it is commodious, but not large enough for the rapidly-increasing school. At one time the past year two hundred and ninety-seven pupils were present and the present year has opened with over three hundred. In addition to three American teachers they use five or six others. The pupils are Europeans, Eurasians, Chinese—all who care to go. The income of the school has largely aided in defraying the expenses of the Mission. At the same time they teach the missionaries are learning the Malay language for a mission to that people, and Dr. West is just now beginning Chinese. Our Anglo-Chinese College at Foochow should send a preacher or two for opening up the Chinese Mission at once.

TAMIL AND CHINESE WORK.

Schools among these are already started, under the direction of Miss Blackmore, the appointee of the W. F. M. S., who came here for mission work from that younger America, Australia, and is very successful. She has a Tamil girls' school of over twenty pupils, most of the expense being borne by a Tamil merchant. There is also a Tamil church of twelve members, for which we use a Tamil pastor, educated by the Lutherans, who also conducts our Tamil boys' school of over fifty pupils. These people are numerous at Singapore, and when led to Christianity from their heathenism they are very hearty in their service.

Miss Blackmore also has an interesting work going on among the Chinese girls, one part being a school taught by a native, with nine pupils; besides these about thirty pupils, considered too old to go to school, are taught at their homes. One girl, eighteen years old, has just become engaged to be married, and has left off study to spend six months at embroidering a fancy waistband for her betrothed, as is the custom among Chinese girls. Miss Blackmore, with her assistants, visits about forty families, doing a kind of zenana work among them; reading and telling Bible stories, singing hymns, and trying to teach the women of Chinese and Tamil homes the truth of Christianity. This is all done with only the expense to the W. F. M. S. of \$550, I believe, the year past for assistants.

Work among the Malays has been begun by the missionaries by street-preaching, and by Captain Shell-

bear, of the Royal Engineers, who, having learned the spirit of our work and workers, uses his leisure time helping our Mission. With a hand-press he is also printing bits of tracts in that language, which the people are eagerly accepting and reading. Possibly our Church will hear more about this cultured Captain Shellabear as time goes on.

An incident touching this Malay race is curious. Not long ago an Englishman on the island of Sumatra had some dealings with a man of that section of Malays called Dyaks, and found that in a feud one family had killed all of another one, and probably eaten them, save one young girl, whom the victors held as a slave, the owner being the Englishman's trader. He persuaded the native to give him the girl, whom he brought to Singapore and put into the family of one of our native Tamil people, where Miss Blackmore found her, and whom she found eager to accept Christianity, after the girl had been somewhat instructed in it by the Tamils. Not long ago she was baptized by Mr. Oldham.

THE FUTURE OF THIS MISSION.

The whole outlook is very fine. Property to the amount of \$30,000 is owned, only a moiety of which has been of cost to the Missionary Society. It is mostly self-sustaining, the \$1,500 appropriated last year having been put into property. The success with the Chinese for English schools here encourages the superintendent to think that at other places, as Malacca, Parak, and Penang, success may be reached the same way. The peninsula is vastly rich in tin mines; much gold is found, and other minerals, the mining of which is done by great colonies of Chinese, some of whom grow rich and are eager to learn English and have it taught their children. Work can also be set going at once in Batavia, in Borneo, and the Celebes. God has a duty to Methodism in Malaysia, and a good beginning has been made.

UNDER THE EQUATOR.

This point, almost touching the equator from the north, and just half way around the world from Washington, is thus penetrated by our Church. What is this region? It is perpetual spring-time; green grass, rich foliage, brilliant flowers, singing birds, dense woods, wonderful ferns, palms, bamboos, rattans, rich timbers, tropical fruits, and plants. It rains about one hundred and ninety days a year. It is seldom scorching hot, and never cold. The island of Singapore, bought of a native Sultan in 1819, is 15 miles by 40, the city having about one hundred and sixty thousand people; the harbor a most commodious one. It is probable that here our missionaries from America can endure the climate better than that of India. It escapes the extremes of that country, the clouds and rains making a grateful relief from the glaring heat, while the nearness to the sea cools the air. The English flag pledges protection to Missions.

Singapore and the Straits Settlements.

Bishop Thoburn writes as follows to the *Indian Witness*, published at Calcutta:

I spent two pleasant weeks in Singapore, and had ample opportunity to note the progress of the place since my previous visit, in 1885, and also to observe more closely than I was then able to do the peculiarities of the people. The city is beautiful for situation, and is favorably located for a great commercial center. It is growing steadily, and its prospects seem to improve year by year. The Chinese have gained the front position, and will continue to hold it, but Malays are numerous and the India colony is flourishing. Europeans are less numerous than in Indian cities of the same size. The language of all classes is Malay. It is a simple language, easily acquired, and well adapted to the range of conversation which these people need, and hence all other tongues give way before it. Even the English does not hold its own as in India, although the people seem anxious to acquire it. The future language of all the Malay peninsula and adjoining islands will evidently be Malay; but it will need to be improved and perfected through many long years before it can take its place among the cultivated languages of the earth.

The climate of Singapore is very unlike that of Calcutta and Northern India. It is often very warm, but never hot. My visit fell in one of the warmest months of the year, and the temperature during my stay was a little above the average of the previous ten years, and yet I found a light blanket needful nearly every night, and at times the coolness became almost positively cold. No *punkha* was used in the house in which I was entertained or in the church in which I preached. The wind seldom blew in greater strength than a light breeze, and often when no breeze seemed to be stirring I noticed that the air had just enough motion in it to make the heat endurable. All windows and doors are kept open, and a close room soon becomes very sultry and disagreeable. At times, however, the air becomes heavy and "dead," and then the visitor longs for the land of hot winds and storms.

The popular belief, as taught by visitors and guide-books, is that it rains at Singapore every day in the year; but this is by no means the case. About 200 days in the year are rainless, and it does not often happen that it rains continuously for a whole day at a time. Light showers are frequent, sharp thunder is very often heard, and beautiful lightning may often be seen playing along the billowy edges of the massive clouds which gather on the horizon at evening time; but violent storms and great downpours of rain, such as Bengal is familiar with, do not seem to be common at the Straits. The air is very damp, however, and the visitor from India is pretty sure to feel as if he had lighted down in a strange land in the midst of a rainy season.

The city of Singapore is built on a beautiful island some twenty odd miles in diameter. Its surface is diversified by richly-wooded hills, and situated as it is, only

ninety miles from the equator, it presents a rare view of life in the equatorial world. To the visitor, even from India, every thing seems strange and new. Flowers are somewhat rare, but a gorgeous foliage supplies their place. The forests are clothed in a rich deep green, and a touch of even light brown foliage is never seen in field or forest. Nature is lavish in bestowing her gifts, and in this bright little world where no barren sands are ever seen, where no leafless forests or frozen streams or blighted fields are ever known, it almost seems as if the earth had escaped its curse. The picture has another side, no doubt, but the stranger is not quick to discover it. The climate is equable, but the residents remind you that it has no recuperative quality in it. The air is cool, but a very moderate exertion bathes a person in uncomfortable perspiration. The gardens are exquisitely beautiful, and the lawns look as if covered with soft green carpets; but the garden requires both skill and labor, and the scythe of the *mali* is in constant requisition to keep the lawns smooth. The fruits, save the mangosteen, are less delicate than in India and up the Chinese coast, and many of the products of the Indian garden cannot be grown on the equator at all.

The Indians in the Straits Settlements are called *Klings*. The name was coined by the Chinese, and is the result of their effort to pronounce the word *Caringa*. The Chinaman's tongue nearly always changes *r* into *l*, and so he made *Kling* out of *Caringa*, as he made "Melican" out of *American*. Meanwhile the Indians have done a like turn for the Chinese, who are now popularly called "*Babaa*," especially those who have been born in this region. Many years ago, when the Chinese at Penang began to engage Indian servants, the latter called the Chinese children *babas*, and as these grew up they were distinguished from those from China by this title, which has gradually extended itself to all the colonists. It is not very well liked, however, and will probably give place to "*Straits-born*," or "*Straits people*."

Just here I may be allowed to call attention to the somewhat surprising fact that many intelligent people in India do not seem to be aware that there is an English colony known as the "*Straits Settlements*," that Singapore is its capital, and that it has no political connection whatever with India. I frequently heard complaint in Singapore on this score. People in India often stamp letters at ordinary inland rates and send them to the Straits, which is a foreign country, and one which levies a heavy fine on underpaid letters.

The Straits Settlements embrace the island of Singapore, Malacca, with a little territory surrounding it, the island of Penang, and the small province of Wellesley, on the opposite mainland, and one or two other tiny bits of land; but in addition to these possessions the lower half of the peninsula is practically under English control. A resident is appointed to each State, and he is at the head of the administration and fills the place of a commissioner in an Indian district. All these Malay States are exceedingly prosperous at present, chiefly

owing to the development of the tin mines, and the Straits Government has a very elastic and rapidly-increasing revenue.

The Anglo-Chinese School at Singapore is a wonderful exhibit of what quiet energy, patient labor, and living faith can accomplish. Four years ago it had not yet been thought of, and not a rupee was in sight in the shape of resources. Mr. Oldham had recently established himself in the city as a self-supporting missionary, with a small congregation, and with financial prospects which seemed well-nigh desperate. God opened the way by sending two or three Chinese boys as select pupils, and from this small beginning an institution has grown up which is literally a wonder to many. The present enrollment of pupils is 360, but the growth is steady, and the building, although crowded beyond longer endurance, no longer suffices to hold the school. Meanwhile a boarding-house has been attached to the institution, a spacious building with a compound of three acres, and when I left Singapore negotiations were in progress for the purchase of a second house, adjoining the boarding-house. Sixteen boys are enrolled as boarders. The fees are \$1 a month for day pupils and \$20 for boarders. The Government grant, earned according to the rules, is \$200 a month, equal to 450 rupees.

The building in which the school is now accommodated was considered very spacious when erected, but it must at once be enlarged, or else a new and very much larger building erected elsewhere. It is probable that the latter course will be adopted; but this will involve a large expenditure and no little additional responsibility to the principal. The money is not in sight, but when we see what has been done in four short years we may well look forward with confidence. The real estate of the Mission is now worth not less than 80,000 rupees, and after seeing this rise out of nothing it does not seem rash to hope that future needs will be met by ample supplies. The Chinese portions of the school evince a warm interest in it, and regard it as in a certain sense their own.

What is the secret of the success achieved by the school? This question is worthy of a careful answer. "What shall we do with our schools?" is a question often heard in India, and not long since an elderly missionary was heard to say of the Methodist schools of the higher grade that they gave more trouble than all other departments of the work put together. In the management of this institution I noted two or three things with peculiar interest:

First, three missionaries teach five hours daily in the school. In many schools in India it would seem to have been assumed that schools would grow without labor, but there could be no greater mistake. During my visit in Singapore three American missionaries and one first-class Scotch master taught regularly in the school, and the presence of four such men has no doubt much to give character to the institution. It may be necessary to retain missionaries in the future, but competent teachers will be

places if they are withdrawn. It a school is to succeed *somebody must work.*

In the next place, the missionaries, from the beginning, have merged every private and personal interest in that of the school. I cannot enter fully into details, but when the history of the Mission is written a story of self-forgetfulness and self-denial will be recorded at which men will marvel. Mr. Oldham might have confined himself to the English Church, or he might have found lucrative employment by quietly teaching a few private pupils; but no question of private interest has at any time been considered. For instance, it is easy, and very natural, for a missionary and wife to demand a separate house for themselves. "No house is large enough for two families" is a remark sometimes heard in non-missionary circles, and it is not wrong for a man and wife to wish to have a quiet home of their own. But there can be a stronger wish than even this, and in the case of this enterprise *three families*, with a dozen boy-boarders and two or three masters, were crowded into one incommodious building. They knew that some people pitied them and that others laughed at them, but it mattered nothing; and in due time they had their reward. A spacious house with beautiful grounds now opens its rooms and halls to them, but had they consulted self in the first place this larger home would never have been theirs.

This same principle governs them still in many details of the work. It is pleasant, almost sacredly pleasant, for a man and wife to sit at their own table and see their children at the board with them; but a separate arrangement of this kind would not only be a costly luxury but would interfere with the family feeling which they are trying to instill into the Chinese boys, and, hence, when I went to the table I found sixteen Chinese boys seated, not at one end of the table by themselves, but in groups of two or three among the missionaries and their wives. It was not so pleasant for the missionaries, possibly, but it was better for the boys and for the institution; and this consideration settled it.

Every body who has had to do with school management in India knows how eager masters and teachers of every grade are to shirk "duty"—that is, taking turns to be with the pupils during study hours. Having seen much of this I was surprised, and at first not very well pleased, to see the missionaries, and even their wives, taking their turn at "duty," and not only keeping the boys quiet, but assisting and directing them at their work. My first thought was that they were doing far too much, and that some "sergeant" ought to do this; but in a very short time I perceived that here was one source of the popularity of the school. *Nobody shirked anything.* The evening before I left I saw Mrs. Oldham patiently but cheerfully officiating at "duty." She did not look very strong, and many a more robust woman would have declined the work; but the spirit in which this was done explains one secret of the phenomenal success of the school.

These good people do not expect to live in this way permanently; but they are successfully making a better state of things possible. Men and women who count nothing their own, who sink personal interests to the depth of the sea, and who throw themselves in very deed into the work which God gives them, can do "exploits." Had Mr. Oldham declined to go to Singapore till his salary was assured or till he had a good house ready, or had he declined to teach till a school was gathered together for him, or had he declined to live in the same house with others, or to eat at the same table with Chinese boys, he would have done nothing to merit condemnation; but, nevertheless, he would have thrown away a chance which does not come twice to a man in a life-time.

The Shadow of a Great Rock.

BY FANNIE ROPER FEUDGE.

During our missionary life we—that is, my husband and myself—had one day taken our baby son off on a long boating excursion down the Meinam River. He had been dangerously ill of fever for many days, but was now convalescent, only so very weak that it seemed impossible for him to rally again into vigorous health. The climate of Siam has proved very fatal to Europeans, and especially to young children. So the physician said the only hope for our suffering child was to take him out on the water every day, keeping him cool and quiet, so that he might sleep as much as possible during the intense heat of those long tropical days, till nature had time to recuperate. This we could do without interfering with our missionary work, of which it was rather a change than a suspension.

Rising very early we arranged to start in our large missionary boat at day-dawn on excursions to the neighboring islands; and while our little invalid lay sleeping away the pleasant morning hours in the broad cool vestibule of some hoary Buddhist temple we found many opportunities to gather around us companies of willing listeners, to whom we told over and over again the "dear old story of Jesus and his love." There were always scores of Buddhist priests—intelligent, well-read men—with their numerous disciples, who were eager to obtain tracts and to ask for information concerning "the strange new religion" so utterly diverse from the doctrines and precepts of their own sacred books.

It was our "seed-sowing" for the Master, and, watered by our tears and prayers, we scattered the precious gems broadcast among all the people we met in these islands and villages away from the capital, where the missionaries usually reside.

Most of those simple villagers heard the story of God's great love to man for the first time, and we rejoiced that he permitted us to be the bearers of the "good seed" into those desert places, knowing that he was able to make them spring up and bear fruit, even a hundred-fold, to his own glory.

One day we had a great company of Buddhist priests gathered about us, listening to the strange, sweet, story of Jesus and his love; and they seemed to be so anxious to hear that we remained longer than was our custom in the temple while our little invalid lay dozing in the vestibule, the sea breeze fanning the pallid little face. The day was intensely hot, and as we came out we noticed the child's sleep seemed fitful and uneasy. We started at once on our return, but the sun was already past its meridian; the delay had lost us the favoring tide, and our home lay many miles away.

The sun's scorching beams fell fiercely upon our heads, and the reflection from the water was well-nigh blinding, as the tropical sunlight was a very torture to our eyes. We were weary, hungry, faint, and perplexed. Our little one lay in his fathers' arms like a wilted flower, completely overpowered by the withering heat, the pallid little face so dry and hot, and the sweet blue eyes so heavy that we could scarcely hope the flickering life would outlast the day. Bravely our boatmen pulled against the adverse tide; but relief seemed so far away as we grew more and more weary, and our darling's breath came with a gasp.

Then, suddenly, we sighted a great rock in which was a deep fissure like a basin, called by the natives *Ang Hin*, "Stone Jar," from its peculiar formation. By our direction the boatmen drew up alongside, and we landed at once. Soon we had the boat-cushions spread and laid our almost fainting child in the very shadow of that great rock, and ourselves beside him. Words cannot express the sweet feeling of relief—the restful calm that seemed to diffuse itself into every nerve and muscle of our being as the cool breeze, sweeping across the rock, fanned our fevered brows and the grateful shade shut out as with a thick curtain the burning rays of that vertical sun. Our tired little one soon sank into a refreshing slumber, and my husband, wearied by holding the little invalid so long in his arms, followed baby's example; but I was too serenely happy, too perfectly at rest, to need sleep.

I lay there for hours watching my dear ones in their restful slumbers, and thinking of Him who had ever, through all our wanderings in strange lands, and in every vicissitude been to us "as the shadow of a great rock," not always "in a weary land," but usually in very pleasant paths, where, surrounded by earthly joys and the often enervating influence of prosperity, we had needed the safe shelter of his divine presence perhaps even more than amid trials and in seasons of adversity.

How often the Christian while treading life's weary paths, now overwhelmed by anxious cares, and again well-nigh fainting beneath its crushing sorrows, finds a sure refuge, a safe hiding-place till the storm be overpast, in the shadow of this "great Rock," Christ Jesus, his Saviour and Lord!

Seen in this light what sweetness and preciousness seem enfolded in the prophet's synonym just as it came so vividly to us during the sweltering heat of that tropic-

day's journey which had so nearly proved fatal to our little invalid! In no subsequent hour of trial or bereavement has this incident of our early missionary life failed to bring back its sweet lesson of finding refuge "in the shadow of a great rock."

Mission Work Among the Indians of Canada.

BY THE REV. JAMES JOHNSTON, A.S.A.

Bishop Moosonee is widely known on British shores for his thirty-eight years' life-labors in the Moosonee diocese, a vast tract of territory extending all round the Hudson Bay, in North America. In his occasional appeals for aid on behalf of the temporal and spiritual welfare of the North-west American Indian tribes he is worthily entitled to the generous sympathy of the Christian Church, East and West. Laboring in one of the most extensive dioceses under the auspices of the Church of England, in the extreme north-west of Canada, his task has been one of up-hill struggles in the face of climatic and savage life. His enterprise is one of the most interesting which could be recorded in the story of Missions. His last report gives the following:

Late though the Church of England had been in beginning her work among the Red Indians of America, her achievements by the favor of God in Rupert's Land encouraged her to go forward with fresh and holy vigor. The first Church of England missionary went thither in 1822, and in 1849 the Church sent out her first bishop, the Rev. Dr. Anderson, having the oversight of five clergy. To-day there are in that far-away region six dioceses and about 150 clergy. The progress might be counted as marvelous. In 1851 Dr. Horden, the present bishop, arrived in the country and established himself at Moose Factory, a great place in the fur trade. Nearly every European in that territory was a fur trader and every native a hunter of furs. The Bishop succeeded in establishing schools with the present result, that teaching is carried on in the main with half-castes and Indians, and not, as formerly, by Europeans alone.

In mastering the languages of the several native races, and, in his subsequent teaching of the truths of the Gospel in those languages, the bishop had an arduous task. Among the Indians his chief difficulties had been with regard to the translation of the Prayer Book, the New Testament, a hymn book, the Gospels and Psalter. However, through the gift of a printing-press and necessary materials from English friends, the bishop had been enabled to have these books printed and distributed, and, in consequence, there were now, in Moose Factory alone, two congregations, one speaking English and the other the Indian tongue. The latter numbered 400 baptized men, women, and children among whom there were 74 communicants. In the English-speaking congregation there were upward of 200 worshipers, and on the last Sunday previous to the Bishop's furlough 40 of the number attended the communion service. One of the church members, who was

proficient in various dialects, had been ordained a priest.

Among the Cree, Ojibbeway, and Chippeway tribes were three flourishing Missions, although the difficulties which had been surmounted were greater than Christians at home could possibly conceive. This fact made the bishop's present solicitation for £3,000 to found another Mission among the Esquimaux at Ungava additionally worthy of assistance and interest. In view of the calls which the bishop has made upon the parent society in past years he desires henceforward to throw himself and his undertaking on the generosity of those who look for the uttermost parts of the earth becoming the King's possessions.

Future historians of Missions will relate with glowing pen the story of the bright deeds and unflagging fortitude exhibited in the thinly-peopled immense North-west regions included in the dioceses of Algoma, Moosonee, and Assiniboia. The population, which comprised the diverse nationalities of Germans, Italians, Norwegians, Swedes, Icelanders, and Jews, together with agriculturists, lumbermen, trappers, and savages, invariably welcomed the periodical visits or permanent settlement of the ambassadors of the cross.

Vernacular Sunday-schools in India.

BY REV. T. E. J. MORTON.

In reply to a brother (who has a deep interest in Sunday-school work) requesting to be furnished with a description of my method of starting, working, and maintaining vernacular Sunday-schools, and the mode of attracting the children, the following was sent, which, as it might be helpful to some in the Master's Vineyard, is forwarded for publication in *GOSPEL IN ALL LANDS*.

Children, as a rule, turn out in great numbers when there is a little music aboard, or good, hearty singing. To reach many children, in fact, all the children, except the infants, you need to go right into the mohulla, or place where they live, and, selecting a suitable spot under a tree, or by a wall, or in a house, thrum your harps, beat your drums, blast your trumpets, and clash your cymbals, make a noise and be enthusiastic, and in five minutes you will get the youngsters. If you have no musical instruments take with you good illustrated vernacular papers or tracts, the brighter the tints the better, and shake them in the air and show them to the children, if they make bold enough to approach. You will, as a rule, find children in cities, where they are in constant touch with Europeans, more accessible, and consequently less difficult to get at.

But the children of the village, who see so little of the white man, sometimes fly on his approach. I have seen these timid ones easily won over before the conclusion of a single service. In my first few tours I used to, after ministering to the adults, ask the children to come out of the congregation, and even request my men

to help gather them, when there would, in many cases, be a general stampede. Ever since I have struck upon a better plan—that is of instructing the children without gathering them together out of the congregation, they get so wrought upon under the first exercise that many of them have not a spark of fear left at the close, and crowd around and press upon you for tracts.

Of course in future visits there would be no trouble in getting them to sit by themselves. While music is playing and songs are being rung out on the air children are bound to come; and as they approach offer them a vernacular Sunday-school ticket (a thousand could be had for a few annas at the Methodist Episcopal Press, Lucknow), and, seating the boys on the right of the teacher and the girls on the left, begin right off with your instruction, for example: "Parmeshwar Kyá hai" (what is God)? "Parmeshwar Ahná hai" (God is a Spirit); "Parmeshwar Kyá Jántá hai" (what does God know)? etc., etc. Get your teacher to bawl the answer out, if need be, three times, and then turn to the children for the answer. Soon you will notice the smiles of the juvenile throng, and the adults standing around will look on with open-mouth amazement, and the children are bound to take to you; they will look out for you on the appointed day for instruction.

Of course you can't keep up these vernacular Bible and Sunday-schools without the gifts of tickets and illustrated papers occasionally. The children long to own a good picture.

It is quite possible, with a live teacher, to preserve order in these schools in the mohullas, and even keep a register. A half-dead-and-alive-teacher is bound to make a mess of these schools and bring in a false report of the land, and thus help to swell the ranks of the critics on open-air Sunday-schools.

A teacher who has enough religion, energy, and tact is bound to succeed, and present a weekly favorable report.

This fact I want to impress upon you—that is, that music is used only as a preliminary and ought not to be used in the singing thereafter, as it is bound to drown it and thus deprive the hearers of the precious words of life.

KHANDWA, June 14, 1889.

Uncle Underwood's Unpackings.

BY REV. M. TINDALE.

As many of the young readers of *GOSPEL IN ALL LANDS* would doubtless like to know something of that great and terrible curse of India, the incubus which presses her millions in the dust and renders them ignorant, depraved, and wicked, namely, caste, I will give them some little account of its origin and working.

One old legendary story accounts for the different castes into which the Indian people are mainly divided in this way: Once on a time, Brahma, the all-wise, desired to create a new race of beings. He breathed, and

from his mouth proceeded the noble Brahmanical caste, from his arms proceeded the *Chhattrias*, or soldier caste; from his thighs, the *Vaishyas* or merchants, and from his feet *Sudras*, or working-people. Various old-time accounts differ. The *Bhagavata Purana* says that all men were originally of one caste—that is, in the time of the *Satya Yogy*; and this is doubtless true.

The most comical reasons are given for the existence of caste. One old book called the *Taittiriya Brahmana* says that the various castes were produced in a mysterious manner by the *Vedas*. Now, how it can possibly be accepted that the *Vedas* begot castes is more than any European mind can understand. Of course an enthusiastic American might be wrong-headed enough to affirm that the Deed of Independence created America. Of course in one small sense this might be right; but really America created the Deed of Independence. Live America was all there, or no deed could have been drawn up. So the Vedantic teaching may have led to the sub-division of the several classes, and hence they may be said to have begotten the castes. But this is not the sense in which our Hindu friends receive the statement.

There is a very old *purana* called the *Vayu Purana*, that refers to a separation into castes long after the *Satya Yogy*, in a time called *Treta Yogy*; and this is very likely. One other ancient book, probably written by a crafty Brahman, says that the Brahmins descended from the divinities, and the other castes from the demons, or *ashuras*.

I think, dear children, you can safely put down the Bible version of the origin of man as the correct one. Man was created good and happy, and all the descendants of the first pair were equal.

Nowhere do we find any reference to varieties of the species being created. The Brahmins are no doubt responsible for the caste which has held such terrible sway in India for many centuries and been such a great barrier in the way of India's advance to the higher life of civilization and Christianity. That caste was the result of natural causes, directed by the Brahmins to their own selfish ends, seems evident from the early history of India. The Aryas came here from a more northern clime than India, and were lighter in color than the aborigines, and hence some of the names designating caste distinctions are traced by philologists to color differences. The original inhabitants were called "dark-skinned," the term "fair-skinned" being applied to the invaders.

Then caste differences must have arisen from employments, as some of the original words evidently denote. For instance, in southern India the *Kullers* are a distinct race, and live by thieving, as their name unfortunately proves. Then there are the *Venas*, from *Venya*, the harp. These *Venas* are professional musicians. *Chamars* are shoe-makers, as their name describes, and so on with a great many more trades and callings.

The Brahman, though, was the prime mover in the

caste arrangements, and utilized the ignorance of the people to aggrandize himself and secure place and power, which he has managed to keep for many centuries. At first the Brahmins were simply assistants at the public feasts. Like the Levites in the Mosiac dispensation, they attended to the cleaning of the temples and the slaying of the sacrifices. Gradually they seemed to have grown into something like a recognized priesthood, more in the ancient Bible manner of family priests than as public officiators.

The *Chhattrias* were then the class in power. They were the conquerors of the land, and for some centuries appear to have held the Brahmins or *Purhoits* in check. Gradually, however, these latter, who were leisured and learned, while their masters, the *Chhattrias*, were men of war, rude and ignorant, became powerful in their influence, and at last they leaped up to the top of the tree by announcing a new revelation of the origin of the species. Those were days of darkness and ignorance, and theories were not beaten out as they are nowadays.

If Darwin had lived in those times, for instance, he would have been handed down to posterity as a great god, and perhaps to-day we should have had some comicalities connected with his ideas to explain, in addition to the vagaries of Manu, who devised or helped to plan for the Indian world a new theory of origin of man. He placed the Brahmins at the head of all the race, emanating from Brahman's mouth.

In time the caste system came to be accepted as sacred, like many other fallacies, and the Brahmins gloried in the victory they achieved. According to Manu the Brahmins are gods, the teachers of the world, incarnations of God. In olden times the word of a Brahman meant life or death, as he willed. The ignorant people were taught that to propitiate God they must submit body, soul, life, goods, and all they possessed to the priest. The Hindu *guru*, or Brahman priest, is supposed to impart blessing or cursing as he is pleased or angered. His curse reaches to the other world and pursues the soul in hell.

The priest is the god of the people. They will drink the water in which he washes his dusty feet; will take his feet, and, bowing on their knees, or prostrating themselves before him, will place them on their heads, believing that such an act of homage delivers them from sin. To walk around a Brahman is to have your sins forgiven. To receive at his hands the sacred ashes of the temple is to secure entrance into a higher state and to escape many transmigrations. The ultimate end of glorified manhood is to occupy the body of a Brahman. The Brahmins could not be punished by the law of the land, and even for murder they could only be sent to officiate in another city. Money or land presented to a Brahman is said to multiply itself a million-million times in the other world, so that a rupee given to the priest will mean a palanquin (a gorgeous carriage borne on men's shoulders) in heaven; a larger sum will multiply into jewels, precious hours, a

grand mansion, etc. Teaching this way, the Brahmans accumulated immense wealth, so that when the earlier Mohammedan invaders came to India they carried away untold riches from the Hindu temples.

In order to render the influence of the Brahman all enduring the other castes were entirely subordinated. The spittle of a Brahman was good enough for a *Sudra* to swallow. The *Sudra* had his tongue cut out if he spoke against the twice-born Brahman. He was compelled to eat leavings of the Brahmans' food. All his property was said to belong to the Brahmans, down to his very family.

It was considered a great act of paying devotion to give up girl children to the temple service, and from this practice has arisen one of the most scandalous developments of licensed evil at the present time, associating a life of dissoluteness with religious service. So low were the unfortunate *Sudras*, or lowest caste people, crushed that it was considered sin to read the *Vedas* in their hearing. If a *Sudra* happened to sit near a Brahman his legs were cut off, and he who taught the *Sudra* the law, or any religious observance, was to receive eternal damnation.

In this way the accursed system of caste grew and became strong, setting aside God's law of the universal equality and brotherhood of man, binding people down in ignorance and darkness, exercising a tyrannical sway over millions of the human race. Professor Max Müller has done much to expose caste, and that eminent Sanscrit scholar has unearthed the *Shastras* and *Vedas* of the olden time and proved from the *Rig Veda*, one of the oldest and most honored, that caste has no sanction whatever, and that the Brahman assumptions have no support so far as the *Rig Veda* is concerned. Caste is still a very great power for evil in India, as I may tell you of at our next "Unpacking."

The Missions of the Methodist Episcopal Church.*

BY REV. JAMES MUDGE, A.M., D.D.

Before taking up what the Methodist Episcopal Church has done for missions in the stricter sense—that is, for the Christianization of non-Christian nations—it seems fitting that something be said as to what she has done for missions in the broader, looser meaning of that term, under which is included the evangelization of the more or less neglected and destitute of nominally Christian countries.

This latter kind of mission work—if mission work it can properly be called—is that to which the Methodist Episcopal Church has given much the larger part of her energies. Many of her best minds have been profoundly impressed with the thought that this was the particular task to which God in his providence had especially called her, so that she was justified, because of it, in

paying less heed to the claims of the heathen. And it must be confessed that her marvelous success in this department from the first gave some ground for such a conclusion. Whether that conclusion be correct or not, it remains a fact that of the more than twenty-two millions of dollars which our Missionary Society has raised and expended since its origin, in 1819, down to last November, only about four and one third millions have been spent in heathen lands. Eleven millions have been spent in this country on what is called Domestic Missions, and four and three quarter millions have been spent in foreign countries on nominal Christians.

We have three Missions among Roman Catholics: one in Italy, one in Mexico, and one in South America. The latter is the oldest, having been started over half a century ago; but it is only within a very few years that an aggressive policy of vigorous evangelization on direct lines among the Spanish-speaking people has been taken up, since which time the communicants have more than doubled and the native preachers more than trebled. The former are now 1,333, the latter 42. The headquarters of the Mission are at the mouth of the Plate river, its chief centers being Buenos Ayres, Rosario, and Montevideo; but it branches out from this very widely, especially in its Bible distribution, not only throughout the Argentine Confederation, Uruguay, Paraguay, and Patagonia, but even as far away as Bolivia, Peru, Ecuador, and Venezuela. It has 7,490 adherents.

The Mexican Mission, begun in 1873, is somewhat larger, being now a regularly-organized Conference with fifty stations. It has a grand total of 102 foreign and native workers, three fourths of them native, with 1,735 communicants. The mission press here has been especially useful, sending out in all some twenty-five million pages crowded with gospel truth, three millions of them the past year. Our property in the country is more than one half as much as that of all the other ten evangelical denominations put together, and our workers are one fourth of the whole Protestant force.

Italy has not been to us, thus far, so fruitful a field, there being only about one thousand communicants there; but changes in the management have been made of late; a theological institution long needed has been established, and we expect to see before long improved results.

We have one Mission among members of the Greek Church, in Bulgaria, which has had, like the country itself, a very checkered career. It has been but feebly prosecuted, has been greatly hindered by sickness, war, and the ever-recurring political complications of the land, so that it has not seemed to accomplish much. But our purpose is to hold on to it and keep pegging away in hope of better days.

Our work in the Lutheran countries of Central and Northern Europe, begun at Bremen, in 1849, has developed into four Conferences and a Mission; namely, Germany, Switzerland, Sweden, Norway, and Denmark. In connection with Sweden the work has extended across the Baltic Sea into the Finland district of

* An essay read at Binghamton, N. Y., July 9, before the International Missionary Union.

Russia, not far from St. Petersburg, where there are between four and five hundred members. In the whole territory of the five Conferences there are now 37,000 communicants, with 44,242 Sunday-school scholars, and 293 regular preachers. All this in less than forty years under so many and great difficulties may be considered good success, especially if it be remembered how constant is the drain on these churches by emigration to America. It was through these emigrants, converted to God in Methodist meetings here, and then naturally anxious that their friends at home should have the same blessings, that this work originated, and it has been carried on with scarce an exception by native preachers, our Missionary Society simply making grants-in-aid.

Dr. Christlieb and others have sometimes bitterly complained concerning this Methodist movement; but it would hardly seem as though any candid mind could doubt that it had been of God. The influence of Methodism upon the half-dead or wholly torpid State churches of those countries has been most salutary, as some of the least bigoted officials are already beginning to confess. It has led to the very general adoption of Sunday-schools, which before our coming were entirely unknown. It has imparted new ideas as to the importance of Bible knowledge among private Christians, lay activity, enforcement of discipline, temperance reform, and zeal for soul-saving. It has provoked unto very many good works.

As to the labors of our Missionary Society in America not much need here be said, save that it covers the ground occupied in most other denominations by a separately-organized Home Missionary Society or Board. Besides its immense efforts among the colored people of the South, where it has expended not far from three millions of dollars, and gathered several hundred thousand members, and its equally immense efforts in the rapidly-moving frontier settlements of the gigantic West, it preaches the Gospel in no less than thirteen foreign languages, not counting Indian dialects, within the territory of the United States. These are Chinese, Japanese, Spanish, French, Italian, Hungarian, Bohemian, German, Danish, Swedish, Finnish, Norwegian, and Welsh. Of these German is by far the most important. There were several years ago no less than 56,000 members in the various German Conferences in this country, besides the many other thousands who, as they acquire the English tongue, are absorbed in our English-speaking congregations. The Chinese and Japanese work is, of course, on the Pacific Coast; and a pleasant feature of the latter is a branch church established by it in Honolulu, where, among the rapidly increasing Japanese population, very many converts have been won.

Before passing to our heathen Missions, which are all in Asia, a word should be given to one which has a mixed character, being in a certain sense domestic, in another sense foreign, having some connection with the heathen, yet more strictly and almost wholly occupied with a people not ignorant of Christ. Such is the Mis-

sion to Liberia; for that republic is almost a part of the United States, having been settled by Americo-African colonists, and the Mission there, though it was begun with the expectation of making it a basis for extensive operations among the pagan tribes of the interior, has sadly disappointed its projectors, and has barely succeeded in keeping the nominally Christian colonists from sinking down into the condition of their heathen neighbors.

Bishop William Taylor has been engaged, with great heroism and self-denial, for the last five years in planting Missions on the Coanza, the Congo, and the Cavalla rivers in West Africa; but these are not connected with our Missionary Society, and are managed on a plan of Bishop Taylor's own which is yet an experiment; what may be the permanent outcome thereof no one can tell.

India, China, and Japan are the three heathen countries where our Church has begun to measure itself in earnest against the strongholds of Satan. We have a little Mission in Korea, just opened with great promise; but it is too soon to write its history. The same may be said of our enterprise at Singapore, which we propose to make the head-quarters of a considerable Malayan work. But in the three countries just mentioned enough has been done to make it worth while for us to look at it a little more closely.

Of the three Missions Japan is the youngest, China the oldest, India the largest. We entered Japan in 1873, not among the earliest of the Churches, nor yet among the latest. We occupy a larger number of stations with our missionaries than any other Church, and are surpassed in the number of missionaries and converts only by the American Board and the Presbyterian United Church. Fruit has been garnered almost from the first. In the second year of the Mission, as soon as quarters had been secured and the language somewhat learned, public preaching was begun, and in a few months converts were baptized. At the second annual meeting there were 17 communicants reported, at the third 73. In less than five years from the start 381 members had been gathered; there were 32 native preachers, 14 missionaries, six flourishing schools, and property valued at \$25,000.

In 1883 a wonderful visitation of the Holy Spirit came upon the Mission, natives and foreigners alike, and every part of the work at once showed the effect. The membership, which had hung at about 600 since 1879, showing no gain for three years, leaped in 1883 to 943; in the next year it gained 200, in the next year 500, in the next year 550, and in the next year 300, giving a total at the end of 1887 of 2,500 communicants. For the three years preceding that date over 2,000 adults were baptized. But last year still better things than this were reported. No less than 1,000 adults were baptized, and the membership leaped up from 2,500 to 3,700 in a single twelvemonth—a gain of almost fifty per cent. Surely nothing but the power of God could give such results as this. The Mission has also over 4,000 pupils in the Sunday-schools, standing in this re-

spect first in Japan. It has at Tokyo an Anglo-Japanese University with handsome buildings in a twenty-five acre campus, and the educational outlook is of the most promising sort.

The work has now for five years been thoroughly organized in annual-conference form with six districts, 46 churches, and 48 native preachers, 16 of them ordained, and some 50 foreign workers. It looks as though this Mission would be the first of all on our list to set up for itself. The independent nature of the Japanese character and their intense national pride or patriotism, restive under any kind of foreign control, seem to make a step of this sort desirable at the earliest practicable moment. Our last General Conference took steps looking in this direction, but it will be several years yet before all due arrangements are made and the matter is properly consummated. It doubtless will come, and ought to come, after a while.

We entered China in 1847. It is a notable thing, illustrating what has been the predominant policy of our Church, that it was not till twenty-eight years after the establishment of our Missionary Society that our first foreign missionary to the heathen was sent forth. Two—Collins and White—sailed for Foochow at that time, and in the following year two more went. These men and their comrades labored for ten years amid a multitude of discouragements without a convert. At length, in 1857, a tradesman, Ting Ang, 47 years of age, with a large circle of kindred, who proved himself indeed a child of God, was baptized. Others followed, and the work went on. The surrounding country was occupied, new treaties with foreign nations having now made it practicable, small chapels were erected and helpers located at the most favorable points. Cruel persecutions were quite often suffered, but the converts nearly always stood firm in the midst of the greatest indignities, showing that the old martyr spirit lived again in these humble men.

Great attention was paid to the training of the native helpers, and a biblical institute with a three-years' course of study was established in 1872. In 1881 an Anglo-Chinese college was founded, a generous Chinese merchant, not then a member of the Church, but soon after becoming so, donating \$10,000 toward the building and grounds. The mission press, established in 1872, struck off nearly two million pages of Chinese Scriptures and tracts the first year, and last year the total issue was over fourteen millions. The communicants in the churches are now 3,564; there are 184 points in the province where the Gospel is proclaimed by our preachers, and there are 96 native preachers, 36 of whom are ordained. The growth is quiet and steady, the addition being 150 a year.

We have three other Missions in China, the oldest of them twenty years younger than Foochow, located in North China in and around Peking, in Central China, at Kiukiang and other cities along the Yangtse, and in Western China, 1,400 miles up the same great river in the provinces of Szechuen. The latter is quite recent,

and was thoroughly broken up by a furious riot in 1886, which destroyed the entire Mission property. However, no lives were lost, an indemnity of \$28,000 has been paid by the Government, and the workers have gone back with good prospect of large usefulness in the near future.

The other two Missions are well established, with incipient universities or Anglo-Chinese colleges, hospitals, and all other equipments for the thorough prosecution of their beneficent labors. In the entire empire we have a force of 60 foreign workers (besides 15 of the W. F. M. S.) and 116 native preachers. The total number of the communicants gathered is 5,207, with adherents numbering some 3,000 more. To gain this result we have expended about one and a half million dollars, and are laying out about one hundred and ten thousand dollars a year.

Our largest and most flourishing Mission is in India, particularly North India. We have in that great British Empire of the East three Conferences: North India, South India, and Bengal. The two latter have grown out of Bishop William Taylor's labors, begun in 1872. They were established by Dr. Taylor with the idea of signaling a totally new departure in mission work—drawing nothing from the Missionary Society and depending wholly on developing the indigenous resources of the country. His expectation was that the Eurasian churches he raised up would be so full of the Holy Spirit and of evangelistic power that the members would all be workers, impressing themselves by word and deed upon the heathen around them in such fashion that no salaried missionaries or paid native preachers would be needed, but great numbers of the saved would constantly, spontaneously, be added.

It was a beautiful theory, but did not take sufficiently into account the frailty of human nature, and hence signally failed of realization. In 1888 the total of communicants in the two Conferences was 2,029, being 36 less than ten years before.

A radical change of policy has been adopted within the last few years, which we trust will begin to show better results before long. A close connection has been formed with the Missionary Society, large grants of money have been made from its treasury, work among the heathen natives of the country has been much more vigorously undertaken in all directions, and the election of one Bishop, Dr. James M. Thoburn, for the whole country, has tended, together with these other modifications, to make India Methodism, north, south, east, west, substantially a unit in its methods.

The North India Mission, chiefly in the provinces of Oudh and Rohilcund, between the Ganges and the Himalayas, was begun (practically) in 1858, when the smoke of the great Sepoy rebellion was clearing away, by Dr. William Butler. There was no ten years of waiting here for the first convert. He was baptized, from Mohammedanism, July 24, 1859, and proved to be a truly noble helper, Zahur ul Haqq, now for many years a full-fledged Presiding Elder. After ten years' work, in

1868, there were 625 communicants; in ten years more these had grown to 2,526, and in ten years more, 1888, they had become 7,944, with a native Christian community numbering nearly 11,000.

These numbers have not been gained by any sudden spurt or by expedients of doubtful value, but are a regular, solid, natural growth, conducted with great care and large instruction, so as to insure still greater gains in the future. During the past seven years there have been over 5,000 adult baptisms, and the number in 1888 was nearly 1,200. The converts have been gathered mainly from certain low castes of Hindus, as is the case all through India where there have been any large accessions, except, indeed, where they have come from the aboriginal races or outcasts. But the number of Brahmans and Rajputs now in the churches is very considerable, and last year there were 35 converts from Islam.

The method that has been used for the winning of these results has been chiefly the preaching of the word, supplemented by a great variety of schools and the persistent distribution of literature. It is mainly by means of the faithful, efficient native preachers that the great numbers have been brought in. We have of these preachers to-day 162; no less than 46 of them being ordained and members of the Conference, and many are at the head of extensive circuits or in charge of important stations. There are 27 American members of the Conference. A net-work of schools, chiefly of the lower grade, has been spread over and round about all the stations, it being found that thus the general population could most effectively and largely be reached. In 1858 there were 41 scholars; in 1868, 3,906; in 1878, 7,097; in 1888, 16,418.

The number of schools is 545, five hundred of them being low-grade vernacular schools in which no English is taught, carried on cheaply, and mainly for their evangelizing influence. No small share of the expense is met by Government grants-in-aid and tuition fees, and much of the rest by the special gifts of two generous friends in this country. There are also many schools of a higher grade, called Anglo-vernacular; there are a number of excellent boarding-schools for native boys and girls; there are four large self-supporting English boarding-schools which are a great help to the Mission in many ways; there are five high-schools fitting pupils for college, besides one college for boys and one for girls, together with a normal school and a theological school. This latter has sent into the ministry over 100 graduates, and had last year 37 students in its classes.

Closely connected with the day-schools are the Sunday-schools, whose growth has been even more astonishing. In 1878 the number of scholars was about the same in each, 7,000; after five years, in 1883, the Sunday-schools contained 17,000, or 5,000 more than the day-schools, and after five other years, in 1888, the Sunday-schools had surpassed the day scholars by 10,000. In other words, there were no less than 26,585 pupils in the Sunday schools. When it is noted that more than three fourths of these are non-Christians, who regularly,

week by week, learn our Scriptures and sing our Christian hymns, it will be seen that mission history has nowhere any parallel to this wondrous development, and that it speaks volumes for the future of the mission.

The record of our Boys' Orphanage up to 1884 showed that from it had gone out 19 members of Conference, 41 local preachers in mission employ, 8 exhorters, 27 teachers, 4 colporteurs, and 4 doctors and apothecaries, or a total of 107 church workers. The record of the Girls' Orphanage showed 181 Christian workers, of whom 56 were teachers and 23 medical women. It has surely paid to look after these orphans.

The Mission Press or steam-printing works at Lucknow has been a powerful factor for good. Over twenty million pages in all were printed at this press last year, and its daughter, or off-shoot, at Calcutta printed seventeen millions more.

It is sufficiently evident, without going into further particulars, that this Mission has been greatly favored in every way, that the foundations of a pure, aggressive Church have been laid with much wisdom, and that the superstructure is now rapidly rising with wonderful grace and power. It is but thirty years old. It is now enlarging its borders and strengthening its stakes, and it may confidently be predicted that in the next thirty years it will rise to such proportions as will constitute one of the greatest triumphs of the cross in any land.

Such are our Methodist Missions. There are twenty in all, counting only those supported by the Missionary Society, ten among non-Christians in Asia, ten among nominal Christians in Europe, America, and Africa. To the first ten we appropriate about \$300,000 a year, to the second ten about \$280,000. The Asiatic Missions have nearly 20,000 communicants, the Lutheran Missions 37,000, and the others 7,000, making a total of 64,000. In our ten Asiatic Missions to the heathen we employ 276 missionaries, including wives and single ladies, and we have 411 native preachers, of whom 124 are ordained. There are in their Sunday-schools nearly 46,000 scholars.

Gospel Work on the Budaon Circuit in the Hot Season of 1889.

BY PEACHY T. WILSON, M.D.

We have spent a very busy season; my wife goes with me working among the women while I talk to the men. A native brother often accompanies us, and the inquirers whom we baptize have been led to believe upon Christ either through the influence of relatives already Christians or by the labors of our native brethren.

On the 12th of April we set out from Budaon in a light buggy for Data Ganj, seventeen miles distant. The road was for the most part "*kutchu*," but we reached the place in charge of a native brother in good time, and put up at Brother Chheda Lal's. We occupied an open shed called a *caupal*; during the day we examined the

schools, consulted with our brother about the work, held a service with them, baptized five persons, and were home early in the evening, having driven our two horses thirty-four miles.

Seventeen miles in another direction is Kuchla, on the River Ganges. Here from the 15th of April the opium cultivators bring their opium and have a settlement with the government agent. Thinking it a good chance to preach to these people we had a tent pitched, and with the aid of magic-lantern views preached the Gospel to many. On these occasions my wife showed the views while I talked to the people.

On the 16th of May we drove out to Abdulaganj, six miles distant, where we held a service with some inquirers; but they were not ready for baptism. On these occasions my wife goes into the women's quarters and talks to them while I remain outside, where men are usually received. Generally she can arrange either that we all go inside and preach to them there or that the women come out where I am sitting for the service.

On the 18th of May we went to Sanjalpur, ten miles in the country, and gave instruction to some inquirers who were not ready for baptism. On the 21st of May went to Aurangabad, eight miles out, and after the service baptized five persons. Here live a man and his two wives, inquirers; but we do not baptize them.

On the 23d of May we went to Karh, ten miles away, and after service we baptized seven persons.

On the 28th of May we went to Dugriya, seven miles distant, to see our Christian people there; found some of them ill and in need of our professional help. We arranged for their treatment, and after a short service returned home feeling it was good to minister to our brethren.

On the 30th of May we set out for Barkua, had to cross the small River Sot, and after a drive of four miles through the sand we reached the mahalla. After a service we baptized twenty-two persons. We could not baptize Kathi and his two wives, though they were believers; however we baptized all their children, and promised to send them a teacher.

June 1, went to Khurao, four miles distant. After service we baptized eleven persons.

June 4, went to Rarulpura, four miles in another direction. Here we baptized six persons.

On the 6th of June, went to Chandan Nayar, out on the Bareilly road four miles. After service baptized seven persons; Gopal and his two wives, Parbati and Soniya, were believers, but we could not baptize them.

Drove on to Ujanli and after service baptized five persons. Here we found two women believers, the wives of one man; we could not baptize them.

June 8, drove out to Dagmai, eleven miles; here, after the usual services, we baptized eleven persons.

June 10, went to Kaser, eleven miles away. Here after our service we baptized ten persons, then drove to Kumar Gauw and baptized five persons. On this occasion we left Budaon at 4 P. M., and did not return till ten at night.

On the 16th we went to Shabazpore mahalla and baptized ten persons.

On the 8th of June went to Ujhani, eight miles distant, and after service baptized nine persons.

On the 20th of June went again to Sanjalpur, ten miles away, and this time after a service we baptized ten persons.

On the 22d of June went to Jaspurza, four miles out, and after a service baptized nine persons.

During this time I have baptized six persons in my study on their confession of faith in Jesus Christ, one of whom was a rajput of much promise.

We attend our out-door dispensary three days weekly, of mornings, and have many poor sick to treat on these occasions. We believe that this, besides being congenial work for us, gives us more influence for good among the many with whom we come in contact. We have recently opened six schools and need to open half a dozen more at once, so as to give the new converts the instruction they require. We are asking God to give us the many and Christian teachers we require.

Our Conference statistics begin in November. Since that date we have baptized 399 persons. The Lord is blessing the labors of other years, and many are accepting Christ.

These people are poor, but we are having a service and baptism among them, take up a collection and they usually give some grain or a few pice. They can care for themselves, but wish to be taught to read the Scriptures.

BUDAON, June 24, 1889.

Persecution at Yong Ping, China.

BY REV. M. C. WILCOX, B.D.

A malignant spirit of opposition to our work is manifesting itself at Yong Ping, the principal city on the Yong Ping (presiding elder) District. It will be remembered that about ten years ago Rev. Dr. Sites, of this Mission, was roughly handled by a mob at that place, narrowly escaping with his life. The offenders have never been punished, and so the people have become bolder and more impudent. For a long time none of our Mission have gone to Yong Ping, but, being appointed "missionary in charge" of that District at the last Conference, I planned to visit it just before the Chinese New Year. The presiding elder begged me to defer the trip, alleging that I would be in great peril at that time of the year.

Accordingly I postponed going till last April, and went there from Kucheng, staying over only one night. The people on the streets offered me no insults, but acted very sullenly, not responding to the usual greetings paid to them. Arriving at our parsonage, at the pastor's request I sent my card to the magistrate, so he could see that I did not come as a spy. In the evening nearly all the brethren in the city came to my room, and we had a most edifying conversation and a refreshing

season of prayer. Though urged to stay more than one night I told the brethren that owing to the manifest anti-foreign spirit there was little that I could do in the city; that my main hope had been to see them personally and learn what I could about their circumstances; that I desired to reach Chiong Hu Pwang, the home of the presiding elder, before he left for his next quarterly meeting, and that therefore I must start about daylight the next morning.

Early the next day those dear brethren came to escort me to the boat, part walking before and part behind, as if to ward off danger, though of danger I had not the slightest apprehension either then or the night before—while being entertained by the story how Dr. Sites was beaten years ago, and by those black lies so current in Yong Ping, how the foreign and native Christians take the eyes and hearts out of corpses to make medicine, and other tales equally horrid.

After taking leave of the pastor and these precious brethren our boat pushed off and we glided down the glorious but somewhat perilous "Upper Min," skillfully dodging rocks and shooting numerous rapids, blissfully unconscious of the fact that within a few minutes after our departure the pastor's house was surrounded by a howling mob, which demanded that the "foreign devil" should be immediately delivered up. The pastor afterward informed me that he could scarcely convince the ruffians that I was gone. Many have been the congratulations received on account of this narrow escape from serious injury, and perhaps from death.

Unfortunately our little struggling society at Yong Ping did not escape so easily. For some time we have been trying to purchase premises for a chapel and parsonage, but various obstacles have been thrown in the way by the officials and gentry. To avoid increasing these difficulties I abstained from going to the part of the city where the native brethren were trying to secure the property. Yet several weeks after my visit one of the middlemen (or negotiators) was arrested and thrown into jail. A few weeks later the owner of the property we sought to purchase was beaten five hundred blows and imprisoned. Having a literary degree he could not be beaten until deprived of the degree. These two men are confined in dark, filthy quarters, subjected to every kind of indignity, and entirely dependent on their relatives for food. And all this merely because they were willing to negotiate or to sell property to Christians.

We have laid all these affairs before our U. S. Consul, but, as the Governor-General here is anti-foreign, and especially bitter against America, there is little hope of relief or redress without an appeal to Peking, and possibly to Washington. It cannot now be doubted that there is a strong anti-American feeling in certain quarters, and that it is spreading. Several months ago an ordinary-looking Chinaman in an obscure village on the Kucheng District surprised me by asking: "Did you have to present a certificate before you could land in China?" "Of course not," was my reply. "Then

why do the Chinese have to present certificates before they can enter America? And why is it that some are refused a landing who have proper certificates?"

Such questions from such sources show that a knowledge of the unjust, un-American treatment of the Chinese is very widely diffused. Only an hour ago the pastor from Yong Ping told me that the gentry of that city hate foreigners in general, but especially Americans, who, as they say, persist in coming to China to engage in business and to teach their religion, but at the same time prohibit the Chinese from going to America. "And," added the pastor, "is not their position correct and just?" Until recently I have hoped that the outrageous treatment of China and the Chinese by America would not materially affect mission work in this land, except possibly among the Cantonese, who have been the principal emigrants; but now it cannot be doubted that there is cause for serious apprehension.

If Americans violate every article of the treaty between their land and China is it reasonable to suppose that the Chinese authorities will continue scrupulously to protect American citizens and their converts, and secure to them all their rights and privileges? If they do not thus protect us can we have the presumption to insist that the treaty be enforced to the letter so far as our interests are concerned while the interests of Chinese subjects are flagrantly disregarded? These are a few of the questions that will need to be considered and satisfactorily decided if amicable relations are to exist long between China and the United States, and if American missionaries are to labor with continued and increasing success.

Return of the King of Samoa.

The daily papers of September 3 contained the following telegram from San Francisco, being the substance of letters just received from Apia, Samoa:

Malietoa, King of Samoa, who was deported by the German naval forces nearly two years ago, returned from his exile at Jaluit, Marshall Island, Sunday, August 11. The German gunboat *Wulf* arrived in the harbor at two o'clock in the afternoon. When the vessel came to anchor Malietoa was seen standing on the deck. The flag of the returning monarch was immediately hoisted on shore, and hearty cheers were given by the American and English residents. Besides Malietoa, the three chiefs who were deported with him—Manga, Asi, and the King's brother, Molii—were also aboard the *Wulf*. No canoes were allowed to approach the vessel, and it seemed hardly probable that the party would be landed that day.

A little before dark, however, a number of the natives were seen hurrying in the direction of the Matautu, where the German Consulate was situated, and it was ascertained that Malietoa and the chiefs were coming ashore in one of the *Wulf's* boats with Dr. Stuebel, German Consul General, and Folau, Chief Magistrate



SAMOAN ISLANDERS.

of Samoa, who had gone aboard the *Wulf* an hour before. A crowd of natives and a few white residents had assembled at the spot where the landing was made.

When the boat touched the beach Dr. Stuebel sprang out and assisted Malietoa to land once more upon his native shore. The latter was taken at once to Folau's house, where he was followed by a number of people. The meeting between Malietoa and his relatives was most affecting. The women fell on their knees and kissed his hands, and the whole party, including the king, were weeping all the time. The greatest expressions of joy were heard, and all present extended sympathy to the monarch.

When first carried away by the Germans he was landed at the Cameroons, one of the most unhealthy shores in the world, and taken from there to Hamburg as a steerage passenger and then exiled to an island in the Marshall group in company with three of the highest chiefs of Samoa. All of the returned party give the highest praise to Dr. C. M. Organ, the United States Consul at Marshall islands, and declare that had it not been for his assistance they would have suffered heavily.

About half an hour after Malietoa had arrived at the house, Mataafa, who had been reigning during his absence, arrived and greeted his relative most cordially. Malietoa seemed to be a careworn man and broken down in health.

Miss Mary L. Whately.

Last March there died in Egypt a most devoted missionary, Miss Mary L. Whately. We are indebted to the *Christian*, of London, for the information we here give.

Miss Whately was the second daughter of Archbishop Whately. She was born in England in 1825, some years before her father was appointed to his charge in Ireland. She interested herself in the mission schools in London and greatly aided her father in this branch of his work.

In 1858 she visited Egypt and the Holy Land, and became deeply interested in the natives. She finally opened a girls' school in Cairo, but afterward returned to Ireland. Upon the death of her father she settled permanently in Cairo and gave herself to her life-work. In 1869 the Khedive gave her an excellent site for mission buildings just outside the city walls of Cairo, where she erected a spacious building for boys' and girls' schools. A medical mission was added to the schools in 1879, with a dispensary and patients' waiting-room.

The schools now contain upward of six hundred in daily attendance. Half the boys and two thirds of the girls are Moslems, the rest being Copts, with some Syrians and Jews. All are taught to read and write in Arabic, and all learn the Scriptures and are given a fair secular education. The Medical Mission relieves several thousands of the sick and suffering poor every year, and these also hear the Scriptures, with simple

and familiar explanations and illustrations of gospel truth.

Miss Whately also superintended the distribution of the Scriptures, having every year a Nile boat from which the Scriptures were distributed to the natives of the villages near the river.

In February last Miss Whately hired, as usual, a Nile boat for her annual trip. She had taken cold, and during the trip the cold developed into congestion of the lungs, and death soon followed. Her sister, Miss E. J. Whately, and Mrs. F. Shakoor, who has been her assistant for several years, are now in charge of the Mission.

Mrs. Shakoor has lately written to the London *Christian* as follows:

"In the large school for boys on the Mission premi-



MISS MARY L. WHATELY.

ses there is an average attendance of 400. After a prayer a portion of the Bible is read and explained to the scholars in Arabic, for our principal aim is to impart to all a thorough knowledge of Scripture truth. Besides Arabic, their own language, the boys are taught English and French, and are instructed in most subjects which comprise the usual European school education.

"In the large school for native girls we have over 200 pupils, most of whom are Copts and Moslems. During the morning they are instructed in Arabic, both reading and writing, and the majority of them also learn English and French. Of an afternoon they are taught plain needlework, and also the beautiful Egyptian embroidery in gold, silver, and colored silks.

"Another branch of the Mission is our Levantine school, where there are upward of forty pupils of the higher class, who receive a superior European education, including music and other accomplishments. In

the branch school for boys which we recently started at the village of Ghizeh there is already a fair attendance of scholars.

"A very important feature is the Medical Mission, where patients are treated free of charge. Many of the sick arrive from a distance, and an average of 7,000 fresh cases annually come before our notice. Our physician, Dr. Azonry, is a skillful oculist, and he daily relieves numbers of poor people suffering from that dreadful plague of the country, ophthalmia. The Scriptures are read to the patients awaiting their turn to be attended to in the ante-room of the dispensary. As a rule they listen with great attention."

Changes in Japan.

BY REV. H. LOOMIS.

Some years ago the Unitarians of the United States sent a missionary to India to teach the Hindus the beauties of the liberal faith. The well-known result was that the said missionary gave up all claims to Christianity and became a professed convert to the religion of the country where he was sent.

It begins to look somewhat as if there would be the same result in Japan. The Rev. Mr. Knapp has spent about one year in the country, and has recently gone to the United States to secure others to help in the work which he is attempting to do. In a recent address to the students of the English law school in Tokyo he thus defines his position.

"Sent as I am to your country, not as a missionary, but as an ambassador of religion, to see whether the liberal religious sentiment of America can be of any help to you in solving the religious problem of your future, I have no sympathy with those who are seeking to engraft bodily upon your national life a foreign religion. There are, to be sure, many features in that religion which are true and good, and which may be of real help to you.

"There are none of the great religions of the world which do not contain a great deal of truth; they could not have lived so long and so vitally unless they had been founded upon truth. But as Japanese you have a religious past, and it is upon that, whatever help you may receive from foreign sources, it is upon that that you will build the fabric of your future religion.

"In the refined sense of honor which characterizes your samurai class, in the thoughtfulness and kindness which you show to each other, in your care for the rights of the poor, and, above all, in your sentiment and practice of filial reverence, you furnish a type of morality in many respects far superior to that of the Western world; and if you build your future religion upon that it will be a religion of which you need never be ashamed. And if in building up such a religion the liberal religious sentiment of America can aid you, you can rely on its earnest and brotherly help."

It has been appropriately asked, What is the need of

such a teacher coming to Japan at all? If their old religion is good enough there is certainly no adequate reason for the coming of such men to tell them to adhere to it.

When Mr. Knapp came to Japan one of his warmest friends and supporters was Dr. Simmons, who had once been a medical missionary of the Dutch Reformed Board, but for a time entertained Unitarian, or somewhat skeptical views, and therefore resigned his place as a missionary.

But shortly before his death (which occurred but a few months ago) he fully renounced the so-called liberal doctrines and made a full statement of his faith in the atoning blood of Christ. He also declared that it was his firm conviction that without a new heart there was no hope for the change which ought to take place in every man in order to fit him for heaven.

The funeral services were conducted by Rev. Dr. Cochran, of the Canadian Methodist Church, and it was clearly stated to all the friends of the departed who were present that it was faith in a crucified Saviour that could alone give comfort and peace in the dying hour.

Some persons may think that reports of missionaries in Japan in regard to the growth of the work in that country are too high-colored, and are not warranted by the actual state of affairs.

To such people, as well as others, it may be interesting to see how the changes in Japan are viewed by others, and so by comparison it is possible to get at the truth and thus know if the religion of Christ is indeed making itself felt as a positive factor among the institutions of the land.

At the late meeting of the Theosophical Society in Madras there was present a representative of the Buddhists in Japan by the name of Zenshiro Nogouchi. He was called upon to address the meeting, and after some account of the different Buddhist sects found in his country he said: "Since an American man-of-war touched the shores of Uraga the Japan of the olden times has changed its appearance and put on a foreign garb. The tendency to change is raging furiously from the sea-shore to the interior, and from town to village.

"You may suppose that, as the old emperor has changed into a new emperor, and an old government changed into a new government, the people who stand under their chairs must be expected also to get knowledge—that is to say, European knowledge. Well, all Japanese are now beginning to mold their minds according to European models of thought.

"Smoke curling up from many chimneys, smooth brick pavement in many roads, telegraph lines, long trains, large steamers, the smoking of cigarettes, drinking of whisky, wearing gold watches, playing piano and organ (no matter how much harmony is disturbed by the sounds), the undergoing of great suffering by wearing small shoes—all these are the outward signs of our change. To learn optics, physics, electricity, pho-

tography, magnetism, chemistry, biology, archæology, surgery, geology, mathematics, mechanical science, economy, astronomy, geography, philology, anthropology, history, logic, philosophy, moral philosophy, metaphysics, materialism, Christianity—these are the dominant subjects now engaging the attention of the Japanese to disguise a civilized country in modern garments.

"This is the public opinion now in Japan. Thus, you see, all people wished for European knowledge in haste and eagerly, but my country could not obtain the means sufficiently, for it was not open to foreigners a long time. At this time of want and hunger American missionaries supplied their wants and bribed them with money. They established Doshisha, which is a very large Protestant university, and many schools, nurse-schools, libraries, and churches. They are scattered over almost all parts of Japan, and the missionaries are converting many people and giving them elementary instruction.

"Besides these there are Roman Catholics, not to speak of other Christian sects, who are working for the conversion of the people. The Japanese emperors have hitherto believed in Buddhism, and built many Buddhist temples, which are to be seen mostly in Kiyoto; and many princes and princesses became Buddhist priests and nuns, of whom some still remain in Kiyoto. But the present emperor does not really believe in Buddhism. He has subscribed large sums of money to the Buddhist temples and churches. But it is not for the advancement of the cause of Buddhism that he gave money, but as wages to those who guard the former emperors' graves and the ancient relics and monuments which are kept in those temples. Every Buddhist temple has funds especially for the observance of ceremonies. Ranks which were given by the former emperors were taken away from the church authorities by the present emperor. The Buddhist priests of the present day, basking in the sunshine of wealth given by the emperors, are spending much of their time in playing flute, chess, drawing, and occasionally repeat the Pitaka before the image of our lord Buddha, though ignorant of religion. The present emperor and his Government do not help at all; moreover, the feeble priests have made many opponents of the millions of Buddhists.

"Many of them have become free-thinkers and materialists, 72,164 temples are going to decay, and many are already in ruins and cannot be rebuilt. About one hundred and seventy thousand Buddhist priests are disturbed from their long sleep by the many opposing forces which are now in motion in the phenomenally excited atmosphere of Japan. They are now in a state of confusion. Some have become laymen. Some temples are rented to the public. Some have been changed into European hotels. Buddhist writings and Pitakas, proudly kept in the possession of temples and in veneration, are being sold.

"But there are honorable exceptions among the priests;

some are really working for Buddhism, but they are few. Where is the higher doctrine? The doctrine is there, but its vital strength is very much reduced. Old Japan is no more. The old grandeur and prosperity of Buddhism, alas! are no more visible. What shall we do? What steps must we take to reform the Buddhists and give life to Buddhism? How shall we wipe off the rust accumulated on the solid gold structure of Buddhism, so that it may outshine the new-made brass structure they are trying to erect. The first important step we must take is the unification of all Buddhists, no matter of what sect they are, nor of what country. Of course it will be a very difficult task. The second step is to begin to make every priest and layman educated; and this, too, is very difficult and a work of time. The third step is to re-convert the Japanese to Buddhism—needless to speak of its difficulty, in view of what I have above stated. The fourth step is to encourage the Japanese to take all that is good from Europe and to reject all the bad.

"Two opposing forces are now working to influence and mold the intellect of the educated Japanese—one asserting that every thing European is good, and the other the contrary. The balance of thought must change toward one scale or the other, and on that the destiny of Japan hangs. What shall we do? This is the echo of the cry which is now reverberating throughout Japan. Our Buddhist brothers have been aroused from their long drowsiness; but there is no help within. To rescue our Buddhists from thralldom of western vices we have thought of only one way. I have hinted to you what that is. It is to obtain the unselfish help of Colonel Olcott, the founder of the Theosophical Society and reformer of religions. All Japanese Buddhists are now waiting his visit, and they have named him (Imashaka) 'Bodhisat of the Nineteenth Century.'"

Colonel Olcott came to Japan, as requested, and has been lecturing in various parts of the country. It is the opinion of leading Japanese and foreigners alike that his mission here was a failure. It is evident that he is a mere adventurer, and his only object is money and fame. His reputation has been obtained by his strange and unprecedented course, and not from any fitness that he has to become a leader of religious thought. Those who heard his addresses were astonished at the pretensions and shallowness of the man. If this is the only hope of the Buddhists in Japan their cause is indeed hopeless.

Lieutenant Wood on Missionaries in China.

BY THE REV. S. L. BALDWIN, D.D.

Statements have recently appeared in a number of newspapers throughout the country purporting to give the testimony of Lieutenant Wood, of the United States Navy, now stationed at Washington, in regard to the work of American missionaries in China and Korea.

This gentleman is reported as saying: "It is not ex-

travagant to say that the work of the missionaries in China and Korea is absolutely without any result, except to hold them up to the ridicule of the natives. It has before been stated, and I concur in the belief, that there is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China."

This opening statement is enough in itself to show the utterly unreliable character of the report which is made by this naval officer. When a man, in face of the facts connected with the missionary work in China for the last forty years, allows himself to say that the work of missionaries in that empire "is absolutely without any result, except to hold them up to the ridicule of the natives," he at once puts himself out of the pale of sympathy from intelligent men who have made themselves at all acquainted with the work of missions during this period.

When the Presbyterian Church has a synod in China composed of several presbyteries, and in those presbyteries a number of native preachers distinguished for their zeal and earnestness in the promotion of Christianity; when the Methodist Church has a fully-organized Conference, with between forty and fifty native ordained ministers; when the Reformed Church of America, in connection with the English Presbyterian Church, has a large presbytery, or classis, with over a thousand members; when the Baptist Church has strong and flourishing Missions in different portions of the empire; when, in all these Churches, there have been men and women who have not hesitated to risk their lives, and in some cases have freely yielded them up for their faith in Christ as their Redeemer, and when these facts are known to thousands of intelligent Christians, and to many people who have no particular relation to Christian Churches, it is a very poor time for Lieutenant Wood to come out in the public press with such statements as these.

It is represented that he was asked: "What about the list of converts we hear of in this country?" and that he answered: "They are merely the menials employed about the quarters of the missionaries who have a salary of \$4 per month to become converts, but when they are discharged there is no further evidence of a 'change of mind.'"

To any person having any acquaintance whatever with missions in China this statement is also so absurd on its very face, and has so evidently the animus of malicious opposition to missionary work, that it is self-destructive. There are at present 35,000 communicants in the Protestant Churches of China. If they are paid at the rate of \$4 a month they cost \$140,000 monthly, or \$1,680,000 annually. As this sum is considerably more than double the amount spent by all Protestant missionary societies in China, including the salaries of all the missionaries, the building of churches and parsonages and schools, the printing of books, the supply of drugs and surgical instruments for the hospitals, and all other matters of expense, it will be seen at a glance

how perfectly self-destructive this statement is. The fact in the case, as any traveler who has a desire to get at the real truth can easily ascertain, is, that while a few servants of missionaries are members of the Christian Churches—just as servants in the households of ministers in this country are often connected with the Church—they bear a small proportion to the whole number of the membership, which includes in its ranks persons of every class in society; not, as yet, very many of the ruling and high literary classes, though not without its representatives among these, but very large numbers of merchants, store-keepers, farmers, artisans—in fact, of the same classes as make up the bulk of the membership of the Church in the United States.

What would Tiong Ahok, the wealthy Christian merchant at Foochow who gave \$10,000 to our Anglo-Chinese College, think of the accusation that he is a menial hired at \$4 per month to be a Christian? What would his excellent wife, the daughter of a mandarin and a highly educated lady, think of being classed in such a category? What would Ling Ching Ting have thought when his back was bared to the cruel lash, and he was enduring without flinching the terrible ordeal, of being hired for \$4 per month to be a Christian? Or what would the Hon. Yung Wing, who was sent by the Chinese Government as Commissioner of Education with the students to this country, and afterward connected with the Imperial Legation at Washington, think of being hired in this manner? Or what would he say to the assertion that no mandarin ever became a Christian, when he is himself the honored president of the Congregational Club at Hartford?

This witness goes on to affirm that "the missionaries do not mix with the natives to any considerable extent, and many of their meetings are not only in English, but with the missionaries themselves as audience." If this "unprejudiced observer" had made it his business when he was in China to visit the meetings and become acquainted with the missionaries and examine their work he could not have made any such statement without deliberately perpetrating a falsehood. Had he entered upon such unprejudiced observation he would have found Dr. Ashmore, of the Baptist Mission at Swatow, and his colleagues spending weeks at a time in visiting cities and villages within a distance of a hundred miles from that port, staying with the natives for days, preaching in their chapels, visiting them at their homes, bringing consolation to them in their hours of trial, and instructing them, not only in religious doctrine, but in general knowledge. Had he sought to know any thing about the work of such missionaries as Drs. J. V. N. Talmage and I. W. Kip and Daniel Rapalje, of the Reformed Church at Amoy, he would have found them constantly mingling with the natives, both in Amoy and in the region round about; and he would have found that there are no men who are held in higher respect on account of their ability, and also for their sympathy for the Chinese people and their general helpfulness to them, to those who are not

Christians as well as to those who are, than these very men.

Had he made any observation of this character at Foochow he could not have failed to learn that such men as Drs. C. C. Baldwin and Charles Hartwell, of the American Board, and Nathan Sites and N. J. Plumb, of the Methodist Mission, are widely known and respected by the natives, over a territory extending more than three hundred miles from that port, on account of their diligent efforts in behalf of the Chinese people. He would have learned the same thing of such missionaries of the Baptist Church at Ningpo as the late Dr. Knowlton and the Rev. Mr. Goddard. He would have learned something at Shanghai of the excellent work of the Rev. Dr. J. W. Lambuth, and of the esteem in which such a missionary as the Rev. Young J. Allen, LL.D., of the Methodist Episcopal Church, South, is held by the mandarins, with whom he has been intimately associated, as well as by many of the common people.

At Canton he would not have failed to ascertain something of the services of the veteran Presbyterian, Rev. Dr. Happer, and his colleague, H. V. Noyes; and he might have learned something of the magnificent medical and surgical work of Dr. J. G. Kerr in the hospital, which treats 10,000 cases in a year.

In Central China he would have learned something of the work of such men as the Rev. Dr. V. C. Hart, Drs. Beebe and Stuart, and others. Had he pursued such investigations in North China he would have learned something of the high esteem in which the Rev. Dr. C. W. Mateer, of the Presbyterian Church, is held by all classes of society, not only for his grand educational work, but for many other services rendered to the people. Had he asked who was chosen by the Imperial Government as the president of its college established at Peking to train its best young men in the Western sciences he would have found that it was no other than the Rev. W. A. P. Martin, LL.D., formerly of the Presbyterian Mission at Ningpo. He would have also learned something of the high position in the regard of the Chinese people occupied by such men as the Rev. Dr. Henry Blodget, of the American Board, the Rev. H. H. Lowry and Dr. L. W. Pilcher, of the Methodist Episcopal Church, and others.

He would have acquired some knowledge of the grand work of the lady missionaries in different parts of China. He would have come to know something of the visits of Miss A. M. Fielde, of the American Baptist Mission at Swatow, to hundreds of women in all that region, of the large class of women trained by her in Christian and general knowledge who are now a working force of great power, instrumental in leading large numbers of their country-women to faith in Christ and, at the same time, elevating them greatly in general knowledge.

He would have learned something of the self-denying work of such teachers as the Misses Woolston, Miss Fisher, and Miss Jewell, at Foochow, Miss Gertrude Howe, Miss Franc Wheeler, and Miss Robinson, in Cen-

tral China, and of that grand specimen of Christian womanhood, Miss Clara Cushman, and her colleague, Miss Greer, at Peking; and also of the grand medical and surgical work accomplished by such physicians as Drs. Sigourney Trask, Kate A. Corey, and May Carlton, at Foochow, and by Dr. Lucy A. Hoag, in Central China. He would not have failed to know of the great influence acquired by Dr. Leonora Howard over the great statesman of China, Li Hung Chang, when she cured the wife of that eminent mandarin, after her case had been given up as hopeless by the native physicians. He would have learned that the directors of the Jeho Silver Mines, of whom Li Hung Chang is the chief, expressly asked for a medical missionary to be sent as the physician and surgeon of that mining company, and that the Missionary Society of the Methodist Episcopal Church has sent such a missionary in response to their request.

He would have learned that the Chinese Government is so well satisfied with the work done in the Medical School of the Methodist Episcopal Mission at Peking as to promise immediate positions in the Chinese army and navy to the graduates of that school. Had he ever been inside of any one of the four churches of the Methodist Episcopal Mission at Foochow at the time of public worship he would not have been able to talk of "meetings in English," with the missionaries themselves as audience. He would, in some cases, have seen hundreds of Christian natives singing the praises of God in their own language with joyful hearts, as many intelligent men from this country, either residing in China or visiting there, have done. There are in this city at the present time two gentlemen who have had much service in China, and who know the contrary of these statements. I refer to the Hon. George F. Seward, late United States Minister to China, who was consul-general at Shanghai several years before he became minister, and to M. M. De Lano, Esq., who was for nine years consul at Foochow. Neither of these gentlemen, as I understand, is a member of any Christian Church; yet they are fair-minded men, who have had far better opportunities for becoming acquainted with missionaries and their work than this lieutenant could have had in making a trip to that empire.

It was our pleasure frequently to see Mr. De Lano in large meetings of the Chinese churches, and to hear his expressions of satisfaction with the progress of the work and the manner and bearing of the Chinese preachers and the reverent character of the audiences.

Colonel Charles Denby, our present Minister to China, wrote to General Shackleford, of Evansville, Ind :

"Believe nobody when he sneers at the missionaries. The man is simply not posted. It is idle for men to decry the missionaries or their work. I can tell the real from the false. These men and women are honest, pious, sincere, and trained for their work by the most arduous study. I do not address myself to the Churches, but as a man of the world talking to sinners like myself.

I say that it is difficult to say too much good of missionary work in China."

The same gentleman in a paper read before the Peking Oriental Society openly declared that "the missionaries precede commerce and prepare the way for it; they are the forerunners who render possible foreign residence; their educational and literary labors have instructed foreigners as to China, and the Chinese as to foreigners; their philanthropy has elicited the confidence and respect of the Chinese, and to them, the early, and in fact, the only pioneers and translators, the legations owe a debt of gratitude."

These facts will enable any one to judge of the degree of credence which is to be attached to Mr. Wood's further statement that the missionaries "are looked upon about as is the Salvation Army in America, only to a degree ten times as great." This gentleman is further represented as saying: "You will understand with what feelings they regard the translation of the Bible the missionaries have prepared for them when you know that this is in a lingo which stands in the same relation to the mandarin tongue, or classical language of the country—which is used in court, and is the official language of the country—that an obscure negro dialect of Louisiana stands with the classical English." This sentence is a remarkable exhibition of the ignorance of the person uttering it of all the facts in the case. Had he taken any pains whatever to ascertain the truth in the matter he would have known several things which he does not now appear to understand.

First, that several translations of the Bible have been made by the missionaries into the classical language of the country, and that one of these versions, at least, is acknowledged by the best scholars of the empire as being in very excellent Chinese style. He would have known that the mandarin tongue and the classical language are not the same, as he implies in his statement, but that the mandarin dialect is one among many dialects of the country, though having a far greater range than any of the others, and being the dialect in use as the official language. He would have known that in addition to the classical translation the missionaries have also prepared colloquial translations in this mandarin dialect and in the other dialects of the country. He would have known, moreover, that, instead of these dialects bearing any such relation as that of an "obscure negro dialect" to the "classical English," they are the only language in which the people speak, and the classical language is simply a written language; and that when a person reads from a book printed in the classical language to the people he translates it into the colloquial dialect as he reads.

It is further represented that this gentleman was asked the question: "How did it happen that this mistake (of using colloquial instead of classical language) was made?" And he is represented as answering: "Simply because when the missionaries located in Foochow they learned the language of that locality,

and, of course, could use no other, either in speech or to write, in making a translation."

Why the missionaries at Foochow are singled out in this instance as beginning this great mistake of translating books in the colloquial instead of the classical language it is not easy to understand. This "unprejudiced observer" ought to have known that the translation which was made of the Bible by the learned Dr. Morrison, the first missionary to China, was made in the classical language, and that many other works were printed in the classical language before colloquial translations were made; and the reason for making them was not at all that which he states, as the missionaries in Foochow and elsewhere were freely reading and making great use of books in the classical language, but, because the vast multitudes of the people were unable to read and understand books printed in the classical language, it was deemed advisable to prepare books in colloquial which hard-working men and women could learn to read in a few weeks, and some of the most eminent scholars in China have been engaged in putting the Scriptures and other books into the colloquial for this purpose.

This "unprejudiced observer" seems to have failed to learn that astronomical, geographical, mathematical, surgical, and medical works of the very highest order have been translated by these very missionaries, whom he describes as being ten degrees lower than the Salvation Army, into the classical language of the empire—works that are used to-day by the highest officials of the Government, and with which many of them have expressed the greatest satisfaction.

In conclusion, we wish to say that it is amazing that reputable papers, with sources of accurate information open to them, should continue to publish such absurd twaddle, as if it were testimony worthy of the attention of the American people, and, moreover, that it is not in place for an officer of our navy to be publishing broadcast such accusations against our citizens who are laboring patiently and successfully for the Christianization of the Chinese people. His reckless statements, amounting to charges of duplicity and corruption against the whole body of American missionaries in China, certainly come under the head of "Conduct unbecoming an officer and a gentleman."—(From *The Christian Advocate*, with emendations by the author).

Tidings from Mount Olive, Liberia, West Africa.

BY REV. JAMES H. DEPUTIE.

It may be interesting to some of your readers to know that on the 13th day of the present month (June, 1889) we lay the corner-stone of our new brick church in this place, to be called the "Simpson Memorial Church." This church is forty feet long and twenty-eight feet wide, and while it may not be considered very grand when compared with churches in your highly-favored land of America, yet it is the first

brick church ever commenced among the natives in Liberia under the auspices of the Methodist Episcopal Church.

The bricks were all made and burned on the station by the membership of the church, and they are now engaged in bringing sand to the building. We are compelled to purchase lime, as we cannot get it here, and will have to pay the workmen who have the building in hand. We believe in doing what we can to encourage self-support; but our people have had a hard time of it this year for bread-stuff, and we have had almost a famine in the land.

The rice and casaddoe crops were nearly all destroyed last year by the heavy rains and the high water. Thousands of the natives would have starved to death but for the cabbage found in the top of the palm-tree, and known as palm-cabbage. This is used as the *dernier ressort* in hungry times. Whenever you see a man, woman, or child going home with a palm-cabbage it is a very strong evidence of the fact that there is nothing else in that house to eat.

The palm-tree is a very valuable tree. The leaves are used for covering houses among the natives, the bark for medicinal purposes; the cabbage furnishes the palm wine, when tapped in the tree, and as the *dernier ressort* is used as an article of bread. It is now the beginning of rice harvest. This is a grand time among the natives, and more especially at this time. The natives have been so long without rice that they are hard to satisfy.

Last week the mother of one of our little native boys came to visit her son, who is with us for religious training. He has not been with us very long, and has not learned much of the civilized fashion. His mother brought him a little rice, to show her son that her rice was ripe in the farm. When she started home she wanted her son to go with her in order that she might make sacrifice, as she called it.

It is a custom in the country here among the natives in the beginning of rice harvest to cook a pot of rice, and the mother takes her children and the rice and goes to the banks of a river or of a running stream of water and sacrifices the rice by throwing it in the water. If the fish come and eat the rice it is a favorable omen, and God will bless her children, and preserve them from the colic and other sickness, because she fed the fish, his creatures. We told the mother it was not necessary for her to carry her son to the fish this year, that God was a prayer-hearing God, and that he could hear our prayer without going to the river. She very reluctantly went away to watch the result, and we are teaching that boy to say, "Our Father, who art in heaven, etc."

We have had quite an increase in our day-schools and Sabbath-school this year. The hard times have compelled many of the natives to bring their children to us for something to eat. In order that they may not want to take them back as soon as the hungry times are over we make them give an agreement to let them stay from five to ten years, according to the age of the child

when given. At the expiration of that time the children hardly ever want to go back.

We have two day-schools here now. The one on the opposite side of the river is supported by the Government, and has at its head a very efficient teacher. We have a very inviting field around us now ripe for the harvest. The natives are peaceable, and inclined to hear the Gospel, but we have not the men nor the means. I have heard nothing from Bishop Taylor for some time. I think he has gone on to the Congo River to look after the steamer.

Wanted, Volunteers for India.

BY REV. J. C. BUTCHER, B.D., M.D.

Wanted, fifty men, who will come out at their own charges. That is our great need now. Not poor men, who are willing to starve, or beg, or work at secular employ for a living, but men of independent fortune, with an assured income, which, together with themselves, they want to devote to God and humanity. This call is prompted by a newspaper item, that the English Church Missionary Society has recently sent out to India a large party of ladies, *one third of whom go at their own charges.*

Have we not here a possible help in the solution of our own problem? Our Missions in India are undermanned; they would be if we had twice as many men in the field; we have entered open and inviting doors to such an extent that we must have help to hold our positions and attack the enemy; we cannot retreat. The Missionary Society is not likely in the near future to give us the needed relief. Why should not those whom God has blessed with health and strength, and spiritual and mental gifts, take this work upon themselves?

We want no *free lances* to wander over India at their own sweet will. We want men to help develop the work already started; not recruiting sergeants, but commanding officers. Come over and help us. We want no fanatics, who will spend their time rebuking us and making spectacles of themselves. We want men called of God and approved of the Church, and who will be obedient to the Discipline of the Church. All presiding elders and bishops, and most other people, know that an extra man in the Conference does not necessarily mean extra strength. Many a man, after staying on a charge one or two or three years, leaves it in worse condition than he found it. That same thing sometimes happens in the foreign field. Give us good men or give us none. If you can't send us helpers don't send us burdens.

An opportunity is now offered to men of wealth, ability, and piety to produce a certain and invaluable influence for good upon the race. What becomes of the wealthy young men in the Methodist Episcopal Church? So far as I know, not one of them has ever come to India. We all have to look to the Society for physical support. Perhaps the said young men have never

had their attention drawn to this field. I do not mean that we want overrich young men; but if a man is married he ought not to come out, on the self-support plan, with an income of much less than a thousand dollars a year; in other words, it ought not to be less than the Society pays us—about eight hundred and twenty-five dollars a year. He should have a good education, a good constitution, and in general such qualities as would insure his success in the home field. We can take and find profitable employment for all such as will come; though a thousand came there would still be room. India is being won for Christ; but the thousands of converts annually reported would soon become millions were there laborers in the field to reap the harvest. "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

BIJNOUR, June 19, 1889.

Work on the Khandwa and Hurda Circuit.

BY REV. T. E. F. MORTON.

At the last session of the Bengal Conference I was transferred to the Khandwa and Hurda Circuit; a large field, including a number of small stations on the main railway track, with hundreds of villages with a teeming population. At Khandwa, at present, we have no English work, except a Sunday-school, which, by reason of Mrs. Morton's departure to Jubbulpore, had to be closed for a short season. Immediately on taking charge of the new circuit I organized a week-day English service, which fell through, owing to the non-attendance of the railway residents, although the notices were largely signed. I hope, if nothing hinders, to reopen these services after the rains.

The reasons I could assign for the backwardness of the railway folk in their attendance upon the means of grace in our little church are their fear to sit under warm gospel preaching, their strong ritualistic tendencies, and their love of this world. The Church of England chaplain at Indore visits the station fortnightly. I think, and during his absence the deputy commissioner, Niriari, fills the pulpit. Dr. Cullen, who has taken great interest in the Church of England services here, has gone to England on a well-earned furlough of six months.

Of course our vernacular work is flourishing at the station. The little church building is utilized for vernacular services. The Gospel is preached in the vernacular every day in the week, except Wednesday, which is a rest day. Seven or eight points in the native city have been occupied as preaching-places. Great crowds hear the Gospel. Very little opposition is now experienced since getting the police to put pressure on a few budmashes. Twenty Sunday and two Bible schools have been organized, saying nothing of the thousands of children who have been ministered to in the fifty-seven villages we have visited.

Hurda, which is about sixty miles from Khandwa, is

weekly visited, where we have a little church building and parsonage. We minister to the railway community on Saturday and Sunday evenings, and conduct our English Sunday-school at 7.30 A. M. The services are very fairly attended. Secretary Ballard is canvassing funds for the purchase of a harmonium, which is greatly needed. He has succeeded in raising about 87 rupees; but this sum is hardly sufficient to procure a good instrument for the sanctuary. Christian friends who have pleasant memories of their visits to this station, where, no doubt, they have received spiritual blessings, will cheer the secretary a great deal by rendering him financial aid. I should feel highly obliged if our friends could also send me a periodical supply of good religious literature for gratuitous distribution to the railway community and the Sunday-school folks.

Rev. Wharton, of the Christian Mission, and his family, are in Australia on furlough. The Rev. Bray, Church of England chaplain, of Jubbulpore, pays periodical visits.

Hurda is said to contain a population of 14,000. For the salvation of these masses there are but two missionary bodies, and these two are American. Our Church has no work at all in the city proper except preaching at the clock tower every Sunday evening. Our two workers, with the weekly help of our experienced worker from Khandwa, do good work in Kollardo, a place hard by the railway station, and the Railway File, where the native employes of the G. I. P. Ry. Co. reside; also in many of the surrounding villages, about thirteen of which have already been visited. We have organized several Bible and Sunday-schools, with a weekly attendance of sometimes over four hundred.

The work before our Mission is prodigious. How prayerfully and energetically we need to work to bring the teeming masses into the kingdom of our God! Who is sufficient for these things?

In conclusion, I wish here to publicly thank the Christian friends who have been on a visit from other charges, and who, by their attendance at the means of grace, their practical interest in the Sabbath-school and services, and by their Christian walk, have helped forward, under God's blessing, our work in Hurda.

Worshiping the God of Self-Restraint.

It is related that for generations a certain Japanese family had a box into which they put percentages. Said one of them: "If I want to buy a garment that costs one dollar I buy it for eighty cents; or give a feast that would cost five dollars I give it for four dollars; or to build a house for one hundred dollars I build it for eighty dollars, and put the balance in the box. At the end of the year we meet, open the box, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy." They call this worshiping "the great, bright god of Self-Restraint."

Notes from the International Missionary Union.

BY REV. JAMES MUDGE.

Having been privileged to enjoy the entire week of the sixth session of the International Missionary Union, and to take extensive notes of the proceedings, we feel moved to diffuse the benefit as widely as possible, and hence to set forth in these pages a few of the things that were said.

One of the most profitable mornings was partly spent on the question, How can missionaries do the most good to the Churches while at home? Dr. George W. Wood, connected with the American Board's work abroad and at home for fifty years, gave us the advantage of his ripe experience in some well-chosen words:

"We are efficient in increasing the missionary interest at home, not so much by what we *do* as by what we show ourselves to *be*.

"One of the best arguments for missions is a true missionary appearing before the public. As every Christian is bound to be a perfect man, so every missionary should seek to be a perfect Christian, robust and well-balanced; not morbid and sanctimonious on the one side, nor worldly and frivolous on the other. We should show in every way the reality of our consecration to the cause of Christ, and should also show ourselves intelligent Christians with broad views. Those broken down in health should not make the great mistake of attempting so much as to prevent their recovery. They must learn to say no, using their own judgment as to whether it will do to go or not; or, still better, using their physician's judgment, and not yielding too readily to the plea for just a few words here, just one little address there.

"There will be great opportunities for doing good in private intercourse. One can do much by sitting down with a pastor for half an hour and telling him things that will rouse him to new lines of thought. Put your best missionary talk right on to some individual heart met in a social way. I was carried into the mission-field by the prayers of my pastor in the pulpit. If a man's heart is in it he can do a great deal by incidental allusions. As to public addresses, I know of no better counsel than to say, observe the three s's, be *short, spirited, spiritual*."

Some of the other words uttered by one and another in the course of the same discussion may be added. If we can have but one chance in a place let us get at the boys and girls; talk to the children, and the largest, deepest impressions will be made. Get into the monthly missionary

concert; if you work up those thirty that are present you work up the whole church. The monthly concert may be made the best meeting of the whole month if we take pains with it. Be careful to speak loud enough so as to be easily heard. Do not try to cover every thing in the whole field. Take a point and develop it. One thought, if it be carried home, is better than a thousand thoughts left in the mist. Nearly all speakers fail to measure the time that it takes to tell a story. Keep a memorandum of the questions that people ask you, and then just answer them in a somewhat systematic manner. Say in public exactly the things you have said in private without varying a particle, no matter what the size of the audience. Spread missionary literature. Make the people read and think about missions; then they will feel and pray and give.

The final meeting was devoted mainly to a sort of farewell service for those, fourteen in number, who were in a few months to return to their respective fields. All of them rejoiced very much at the prospect of that return, and said, "Do not pity us a particle, heaven not a sigh for us, we want no pity; but we do want your prayers: pray, pray, pray; hold the ropes, and give us the help that comes from the supporting hosts behind." Frequent reference was made to the first departure from America, ten, twenty, thirty years ago, and the progress made since; also to the farewells that had been spoken with so many tears at the other end when they had to tear themselves away from the native Christians for their furlough.

"One old man," said Dr. Shedd, of Persia, "came one hundred and forty miles on foot to say good-bye to me when he heard I was going to America. He fell on my neck in oriental style and kissed me, then he held up his hands and gave me his blessing. When we left the students all came out to say good-bye, then the church, then forty or fifty of the native brethren came still further on horseback to take farewell. Very tender are the ties that bind us to our Christian brethren on the field."

Dr. Kip, of Amoy, said, "We are glad to go, yet we have enjoyed being here. It is not only bodily strength we get, but courage and spiritual help from coming home. It is cheering to be grasped by the hand with Christian sympathy. It is twenty-eight years since I first went to China. I think that in twenty-eight years more the work in Amoy will be brought to a conclusion, so far as the Church at home is concerned."

The Rev. H. V. Noyes, of Canton, said, "It was in 1866 that I left New York for

the first journey. I was the last missionary of the Presbyterian Board that went in a sailing-vessel round the Cape to China. We go back with this thought down deep in our hearts; that we have a body of Christian friends praying for us, and that God is before us."

The Rev. H. J. Bruce, of Western India, said, "Let me emphasize the words of others, because I have said it over and over again in all my addresses; we want your sympathies and your prayers; you do not know how much the missionary feels the need of this. If I have had any success in the work in India very likely in the records of heaven it is to be credited, not to me, but to the friends in America who pray. We need the prayers of Christians more than we need money."

Dr. George W. Wood, in behalf of the Union, gave the parting salute to those about to go forth. He said, "If I were not fully confident that what God appoints is better than any change we can make in it, it would be in my heart to wish that I were one of this company instead of saying farewell to them. I felicitate you on the high privilege and great blessing which is yours. To continue in this glorious service is a joy like no other to be found in any employment or vocation of man. Behold Another who is here, though invisible to the eye of sense, who lifts up his hands over you and says, 'Peace be unto you; as the Father hath sent me, even so send I you.' And may he breathe upon you as upon his disciples in the upper room at Jerusalem, saying unto you, 'Receive ye the Holy Ghost.'"

The morning prayer-meetings, which were also in part religious conference meetings, were made memorable by many profitable utterances. At one of these a very earnest request was proffered by a missionary secretary, that more prayer be made for the agents and secretaries and go-betweens at home, so generally forgotten. Many testified that they did pray for the secretaries and knew of some Churches that did. Attention was called to the danger of their doing their work perfunctorily, and to the importance of cultivating sympathy with the boards and officers of the societies.

The deepest need in our Churches, said another, "Is the need of hearty, believing prayer for the conversion of the world." One said his contact with converted heathen had led him to greater simplicity and childlikeness of faith. Another told of a man in India, not yet precisely a Christian, though he has given up his idols and reads the Bible, who rose before daylight and spent two hours in communion with God. Another native of

this same sort, not baptized, was mentioned, who owned a heathen temple which was a source of much revenue to him. Becoming convinced of the sinfulness of idolatry he shut up the temple, refusing to sell it at any price, though he had tempting offers, and lives by hard work on his farm. He comes and spends hours with the missionaries, talking of nothing but the delightful things he finds in the Gospel.

A Persian missionary spoke of the subdued murmur of prayer which can be plainly heard rising all over the town of Resht at the morning call of the muezzin to the faithful. The following story was told of Dr. H. N. Barnum, of Harpoot. When he was traveling along the Euphrates he was attacked by a company of Koords and robbed of every thing. When they had stripped him of all he began to preach the Gospel to them. After he had talked a little while one of the Koords, who had his watch, came and gave it back to him, and then another, who had his coat, came and gave that back. At length they returned his horse and every other article, down to the minutest thing. They said as they parted from him, "We give you into God's keeping."

Dr. Cyrus Hamlin told us one morning in a five-minute speech how it was he came to be a missionary. He said, "In the vast majority of cases missionaries are made by the influence of the family. My widowed mother made me a missionary. She had me read every Sunday out of the *Panoplist* and then later out of the *Missionary Herald*. We had in those days in our town a missionary contribution-box, a cent-box, and we were encouraged to earn some special cents for that box. I remember well one occasion which was, I think, a turning-point in my experience. When the fall muster came every boy had a pocketful of cents to spend. My mother gave me seven cents, saying, as she gave them, 'Perhaps you will put a cent or two into the contribution-box in Mrs. Farrar's porch on the common.' So I began to think as I went along, shall I put in one or shall it be two? Then I thought two cents was pretty small, and I came up to three—three cents for the heathen and four cents for gingerbread; but that did not sound right, did not satisfy me, so I turned it the other way and said four cents shall go for the heathen. Then I thought, the boys will ask me how much I have to spend, and three cents is rather too small a sum to talk about. 'Hang it all,' I said, 'I'll put the whole in.' So in it all went. When I told my mother some years afterward that I was going to be a missionary she broke down, and said, 'I have always expected it.'"

Dr. Hamlin read us two excellent essays. In the first he paid his respects to the recent critics of missions, Canon Taylor, Mr. Chaine, M. P., and Mr. Knapp, of Japan, showing the grossly inaccurate character of their statements, and the gross ignorance of their subject which they exhibit at almost every point. He found mental deficiency and moral perversity at the root of these attacks, and but very little of the friendliness so loudly professed, or little even of fairness or truthfulness. The general effect of these hostile criticisms he declared to have been greater confidence in missionary work on the part of the public.

A still more valuable paper by the same author was entitled, "The Missionary in the Midst of Poverty," in which was discussed the course that the missionary ought to take in view of the poverty brought upon his converts by their change of religion. Four courses are open to him: first, he can throw off all responsibility and refuse to have any thing to do with the temporal affairs of his converts, which would be very hard-hearted; second, he can call on his society to support them, which would be to fatally pauperize them; third, he can exhaust his own resources on them and impoverish his family, which would be far from right or wise. He must do none of these things. He must very rarely aid them with money. He must get a thorough understanding of their whole manner of life, and so come into a position where he can give them valuable advice. One of the most effective ways of bringing a poor family out of crushing poverty is to introduce an orderly Christian family life. This would comprehend a number of particulars. First, a Christian breakfast, the family all present, the children with clean hands and faces, a blessing asked upon the meal; second, the Sabbath kept sacredly; third, growth in knowledge and proper education of the children; fourth, schools should always be in part industrial; fifth, the missionary must teach the poor to give something every week, however small the sum; it is one of the surest ways of relieving their poverty; sixth, help must be sought expectantly of God in prayer; seventh, the greatest kindness the missionary can do him is to help him to work.

From all this it follows that the missionary should be a man of varied attainments and great practical common sense, with a thorough understanding of men and things. Our present modes of education hardly prepare a missionary for the life he will be called upon to lead. Every thing is done now by machinery. Most young ministers are hardly called upon to

do any thing requiring human muscle beyond the absolute needs of locomotion and nutrition. If the converts see their missionary a mere child in many things, rather than a teacher to instruct, they will not respect him as much as is desirable.

By various speakers a great variety of fresh, interesting facts about China, Persia, Turkey, and other countries, was spread before us. Some detached specimens of these may, perhaps, fittingly close this very imperfect, unsatisfactory sketch.

Things are certainly moving in Turkey. Women there have much more freedom than in India. Very many of them are not only waiting for, but receiving the Gospel. Many Moslem women, undoubtedly converted persons, are attending the Christian prayer-meetings. They are not molested, because in the eyes of the people of that country women are nobody. So long as her husband does not object a woman can do as she pleases: she might even preach the Gospel. There are 5,000 copies of the New Testament in the Turkish language sold every year from the Bible House in Constantinople, bought and read by Turks. One company of Turks I knew of who met night after night to read the New Testament. They took a vote after a while as to the comparative merits of the Testament and the Koran, and decided in favor of the former. They then called in an Imam to discuss the question. He settled it by seizing the Testament in a great rage and cutting it up and burning it. The others were very much enraged at this, and said, "You have committed an unpardonable sin; you have burned the holy name of God."

I have seen in Persia one hundred Mohammedans baptized. A native Christian was buying something in the market a while ago, and the trader, a Mohammedan, said, "No matter for the money, I can trust you; come in here." He showed him a Testament and said, "I am reading that. I have read it for months, and not only I, but others, a company of us that meet here almost every night and that believe in Jesus Christ as the Saviour of men; but we are not quite ready to come out yet." A governor of one of the provinces of Persia takes the side of the Christians in all troubles and befriends the preachers. He told one of the Christians a short time since that though a few years ago he hated the Christians he was convinced now that they were the best friends of the country.

There is no liberty in Persia for Mohammedans to accept the Gospel, but they are attending our services in considerable numbers. In 1880 there came to the missionaries in Teheran an official note from

the British Legation, warning us that the attendance of Moslems would not be tolerated by the Government. We sent up a petition to the Shah about it, and he issued an order which greatly relieved us, for he took off from us all responsibility in the matter, and made it the duty of the chief of police to exclude the Moslems. But this chief, an Italian, being friendly to us, paid not the slightest attention to the matter, and we sometimes have as many as sixty Moslems in the front pews listening to the word of God.

The material changes that are passing over China are very great. Anson Burlingame and General Gordon, each in his way, aided greatly in setting China forward on her modern career. Very extensive coal-mines are now being opened up. A railroad from Peking to Hankow is already authorized. A high authority there says that within fifty years China will be gridironed with railroads. Last December there was dedicated in Tientsin a new Catholic cathedral costing some \$300,000, accepted and sanctioned by the Government—an important witness to the cordial relations now subsisting between the Government and Christianity. For twenty-five years past there has been at the head of the Chinese Government a most remarkable woman, fully as remarkable as Victoria. She has now given over the reins of administration to her grandson, whose name means "beautiful succession." We pray that it may be such.

There are twenty-two open ports in China, and no less than seventy medical missionaries, men and women. The people, in one sense, belong to all three religions; in another sense they do not belong to any of them. There are no Buddhists in China except the priests, who make their living from it. When the people get into difficulty or need a funeral they go to a priest, and that is about all there is to it. The great trouble is the lack of any belief or conviction in regard to spiritual concerns. Ancestor worship is selfishness. They worship their ancestors because they fear the influence of their spirits, who have more power out of the body than in it. China is beginning to find out that Confucius did not tell her all the things she needs to know; she is beginning to wake up, and is modifying the civil service examinations in the interest of a large infusion of western knowledge. The learned gentry of China, found every-where, in the small hamlet as well as the large town, control public opinion, and are practically the Chinese. They are recruited from all classes. The son of the poorest coolie may obtain the highest prizes if he has brains enough.

At a meeting in Portland, in 1829, a speaker said he believed that before this century should close the doors of China would be open. Now not only are the doors open, but it is all doors.

The real Chinese question in this country is, What attitude shall the youngest nation assume toward the oldest? The mere presence of 80,000 Chinese among our 60,000,000 is a small matter in comparison with adopting a just and honorable arrangement for increasing trade with such a vast people, and in comparison with our attitude and influence as a Christian nation toward this non-Christian one. At present all Chinese laborers are excluded, so that it becomes a two-fold question, one of *race* and of *labor*. We deny the *moral right* of the exclusion and the *necessity*. The immigration from China has been decreasing since 1880. The census gave then a total of 105,000 Chinese on our shores. Official statistics at San Francisco show that there are at least 25,000 less now. It is not a question of cheap labor, for the Chinese are getting from \$20 to \$40 a month in houses in California. China had originally valid excuse for her policy of excluding foreign influence. This was broken down by Europe and America by force of arms. At their demand China conceded to her people the right of free emigration to other countries. What kind of morality, then, is it when America and Australia turn around and exclude the Chinese?

U. S. Grant University.

BY REV. J. C. HARTZELL, D.D.

The movement to unify the educational work of the Methodist Episcopal Church among the white people in the central South is being crowned with success. The institutions heretofore known as Grant Memorial University, at Athens, Tenn., and Chattanooga University, at Chattanooga, Tenn., have been united with one board of trustees and one chancellor, under the name U. S. Grant University. The Athens school began as the East Tennessee Wesleyan University in 1867. General Grant made the first subscriptions and said: "I want to help the class of people for whom the school is being established, for I believe a Christian education among the masses of the central South is now a necessity."

At Chattanooga the school was opened in the fall of 1886, and three years of excellent and faithful work have been done.

Athens and Chattanooga are fifty-six miles apart. Two schools of collegiate grades in the same Church could not prosper so near each other anywhere, much less in the South, where our Con-

ferences are not strong and our people not wealthy. At the close of the last General Conference these two schools stood side by side competing for patronage in the same territory and needing aid from our treasury. It is not strange that there should have been personal and territorial antagonism among good men and people in the establishment and development of these schools. Collegiate, theological, and academic schools could not prosper or dwell in peace so near together. Each institution had all these and other departments, and each was backed by powerful influences.

Unification under one chancellor and board of trustees was the only solution. Bishop Walden and others had expressed this view before the last General Conference, and some fruitless consultations had been held. For nearly a year since General Conference committees representing the society at Cincinnati and the boards at Chattanooga and Athens have been at work, and the result is achieved.

Here is the plan as embodied in the new charter, and accepted by all parties interested:

1. As to professional schools. The colleges of liberal arts, medicine, and law at Chattanooga. The present college classes may remain at Athens and graduate if the students so elect. The colleges of theology and technology are at Athens.

2. At both centers academic departments, including college preparatory, normal, and English courses, will be maintained. Also departments in music, art, etc.

The organization of any new schools or departments is with the trustees.

3. Affiliated academies. Of these there are now 15 in Tennessee, Alabama, Georgia, North Carolina, and Virginia. These are all to be of academic grade, and feeders to the central colleges.

The total enrollment in these seminaries in the past year has been over fifteen hundred. Add the four hundred and fifty-two at Chattanooga and Athens last year, and the total enrollment of students in the united university and its affiliated academies is over two thousand young men and women.

We need at once \$25,000 to pay for and complete that building at Athens. We need \$10,000 to build and equip the Mechanical School at Athens. We need \$10,000 to put up a boys' dormitory at Chattanooga. Eighteen physicians of Chattanooga have organized a medical college, which will open in the fall. That costs the Church nothing. The new board of trustees assumes the expenses of the university. Our society will supplement as its funds will permit and demands of other parts of the field justify.

Looking at the Bible.

The following incident is related of an old Alaskan: The day before he died a missionary saw a Bible tied to the top of a stick about three feet long, set in the ground near his head, and asked why the book was tied there. The old man said, 'I can't read, but I know that is the great word: so when my heart gets weak I just look up at that book and say, 'Father, that is your book: no one to teach me to read; very good, you help me;' then my heart gets stronger, the bad goes away.'

Old Patriarch Jacob.

What can be better than the new rule of business founded upon Gen. 28. 22 by the rich deacon who had been noted for penuriousness, but who suddenly became liberal? His fellow church members, being astonished at the change, "ventured to send a deputation to inquire into its cause. In answer the deacon took down his ledger and showed them a new account opened with O. P. J. 'These initials,' he explained, 'stand for Old Patriarch Jacob,' and those words underneath, 'Of all that thou shalt give me I will surely give the tenth unto thee,' are his vow."

A Singular Marriage.

One of the China Inland missionaries tells of a singular marriage which came under his notice, and which illustrates the Chinese ideas of the spirit world. It happened that two persons died at about the same time—a young woman of twenty, who had never been betrothed, and a young man who had never been married.

The friends of the man thought "What will this poor lonely spirit do in the other world with no one to wash his clothes or cook his food?" So they brought the dead bodies and placed them side by side and went through the wedding ceremonies, feasts, etc., in the morning, and in the evening had funeral rites. Then the spirits were supposed to be provided for.

The Divine Cow of China.

A missionary writes from China:

"A few weeks ago I noticed, while passing through a Chinese village, a small sheet pasted on each door. On the bottom half of the sheet is a roughly-drawn picture of a cow, and just above the two characters Shên Niu, which mean 'divine

cow.' Over this are the words, 'For distribution in the district of T'ai Yuen Fu,' and on one side an instruction to paste it on the outside of the door, and on the other side the words, 'No sorrow nor calamity.' I inquired into the meaning of it, and found that the belief was that there dwelt on the mountains a spirit with the form of a cow, who consumes pestilential vapors; and the paper, with its portrait, is pasted outside the front-door of the dwelling to protect the inhabitants from sickness."

**The Reigning King of Nepal.**

Nepaul is an independent State in India, 500 miles long and 150 miles wide. Khatmandu, the capital, is about 550 miles from Calcutta. The reigning boy king has the name of "Maharaj Adhiraj Prithwi Bir Bikram Jung, Bahadur Sah Saheb Bahadur Sumshere Jung." The picture here given of him was copied from a photograph taken last year. Most of his subjects are farmers, and the principal crop is rice.

The most holy place in Nepaul is Holy

Pashupati, three miles to the east of Khatmandu, and on the bank of the Bagmati River. Here are several temples, and every February they are thronged with as many as twenty-five thousand weary pilgrims who have come to bathe in the holy river. Here, also, many of the dying are brought and laid where their feet will be washed by the sacred stream, to insure for their souls a safe and rapid passage to the Hindu heaven.

He liveth, long who liveth well—
All else is being thrown away.
He liveth longest who can tell
Of true things truly done each day.

Miss Carter, of Japan, tells of a kindly Christian Japanese woman who came to her with a girl-baby which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was "only a girl." In begging the Christian lady to take and care for the naked child, covered with mud, the poor woman said, "Please do take little baby: your God is the only God that teaches to be good to little children."

This is the style in which a converted Chinaman preached the Gosp to some of his fellow-countrymen: "A man had fallen into a deep pit, and lay groaning in the miry bottom, utterly unable to move. Confucius, the ancient Chinese philosopher, passed by, and, looking into the pit, said, 'Poor fellow! I am very sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice. If you ever get out, be careful you don't get in again.' And that was all he could do for him. Next came a Buddhist priest, and, looking down at him, said, 'Poor fellow, I am pained to find you in such a condition. I think if you could

scramble up two thirds of the way, or even half, I might reach down and help you out.' But the man was utterly unable to move. Last of all Jesus Christ came by, and, hearing his cries, went to the edge of the pit and reached entirely down to the bottom and lifted him up and set him on his feet, and said, 'Go, and sin no more.'"

We long to do great things, so we neglect
Oftimes to do the little things we can.
The common daily duties, while we plan
Some grand and high effect.

Kathie's Thank-Offering.

In *Children's Work for Children* M. L. Wilder tells of a little girl who said she did not wish to go to the Missionary Society meeting, for she did not care for what she called "the dirty little yellow and brown and black things" about whom she had heard. She thought the heathen children were very well off.

It was not long after this that she fell asleep and dreamed that she was a heathen child, and in her dream she lived just as the little heathen children in Africa and India and China live.

She awoke screaming and sobbing, but soon became quiet when she found she had only been dreaming, and she said to her mother:

"I do believe God sent me that dream because I was so wicked and selfish. I'll never call them dirty little yellow and black things again. I wish to go to the missionary meeting and give my money to send the Gospel to the heathen."

She went up stairs to her treasure-box and brought down a shining fifty-cent piece that she had intended to spend for candy, and said,

"I'm going to give that for a thank-offering because I've got my own dear papa and mamma, and because my brothers do love me and are proud of me, and because I'm not a little widow, or married to a dreadful man older than grandpa, but not quarter as nice, or a Chinese girl, or a little slave-girl, or anything but just my own self."

"And because you have Jesus, dearie," added her mamma. "It is because you have Jesus that you are so different from the little girls I told you about and you dreamed about."

And Kathie replied: "A 'sperience of any thing makes you a great deal more feeliner for other people."

The Face in the Looking-glass.

A MISSIONARY STORY.

A missionary sat one hot summer afternoon beneath the veranda of the mission-house reading, when, suddenly looking up, she was startled to find herself being intently regarded by a pair of eager eyes belonging, it seemed to her at first, to some sort of monkey or other animal. But it was no monkey, for the owner of the eager eyes began in an equally eager voice, and in broken English, "Lady, tell poor black girl about the good God of whom you've come over the great sea to teach;" and the face was upturned to the missionary with a wistful, yearning look.

The lady looked curiously at the strange

figure before her. Well might she have taken the girl to be an animal rather than a human being. Imagine, if you can, a little squat figure, with filthy rags of clothing hanging to it, face and hands encrusted with dirt, and the unkempt, matted hair hanging down all around so thickly as to really give one the idea of a wild creature of the woods.

And yet within the dark heart of this heathen child was a deep longing, so real and so earnest that she had overcome fear and timidity, and had come from her unclean dwelling to know more from the lips of the missionaries of the Lord and Saviour of whom she had heard rumors from those who had come under their teachings.

"Do tell poor heathen about the great God," she said again; for the missionary had sat without making reply to her first appeal. She had been thinking how and what she should answer.

At length she said, "Come to me tomorrow at this time and you shall know what you wish." The child looked her thanks and then, like a veritable thing of the woods, bounded away and was quickly out of sight. The missionary sat there lost in thought, and soon from her heart came the cry, "O God, give me the soul of this poor heathen; teach me what I shall say to her; help me that I may reach her understanding."

Next day the missionary awaited within the house the coming of the heathen child. At length she saw the little form slowly and timidly approaching, and could see that the child was surprised and disappointed at not seeing her beneath the veranda. She sent the native servant forth to meet the child, who told her that her mistress was within and awaited her there. The little form drew near to the house and entered, following the servant. The missionary called the child to join her in an upper room, and she quickly ascended the stairs to the place whence the voice proceeded.

On her way she had to pass through a room in which hung a large mirror. The lady suddenly heard a loud piercing scream, and the girl rushed breathless into her presence, nearly fainting with terror, and at length gasping, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, when the missionary had soothed away her fear, how that she had seen in the room below, as she passed through, a terrible-looking wild beast, which approached her and seemed ready to spring upon her. "But there's no wild beast there," said the lady. "You surely are mistaken." "No, no," pleaded

the girl, "don't go," as the missionary descended the stairs to ascertain the cause of the child's terror; but, finding she still went down, the child, for very fear of being left alone, followed her.

"Where?" said the missionary, on reaching the room and looking round. "Where is that which so affrighted you?" "There, there," said the girl, pointing to the mirror, wherein were reflected her face and form. "But that's yourself there," said she, "and not a wild animal at all." "Me?" was the surprised answer. "Yes, that's your own face there."

The child wonderingly drew near and gazed at her form in the glass, and, when the truth dawned upon her, said slowly, "Dirty, horrible, ugly!" and then, turning to the missionary, "I'd like to be clean, lady."

When soon afterward, trim and clean, with the long unkempt hair nicely braided up, and in place of the rags of clothing a pretty dress that the mission people had given her, the girl again stood before the mirror, she drew herself up, and with a pleased, beaming face, kept repeating, "Clean now, pretty now, neat now!" "Yes," said the lady, who was an amused spectator of it all, "but only *outside*." Then, drawing the child gently toward her, she told her, with love in her tones, of the spiritual deformity and defilement, to all of which the child listened with earnest attention. When the missionary had ceased speaking the girl, with tears in her eyes, said the old words, "I'd like to be clean, lady." A few days had passed, and the girl had had many long and happy talks with the missionary, when one afternoon she cautiously, almost with awe in her face, crept up the staircase once again and stood in front of the glass which had before been such a source of terror. The missionary, with joy and thankfulness to God in her heart for the wondrous way in which he had brought this little one to himself, watched. Looking at her face and figure, now so bright and clean, she repeated: "Clean, pretty, neat;" and then, while heaven itself seemed to be reflected in the sweet face, "and cleansed inside too!"

My little tale is told. Have you caught its meaning? Have you seen yourselves in God's looking-glass—his word? Have you been troubled and made wretched by the sight? Can you say to-day with the heathen child, "I've been cleansed?" If not, come at once, and let your prayer be, "Lord, show me myself." When that is answered, as it soon will be, let this prayer go up to him, "Lord show me thyself," and the look of faith at him shall save you.

T. LEWES SAYER.

A Visit from Yo-han and Na-feng.

A conversation between a missionary lady and two Chinese boys, one a boy who has been in the mission school and is returning after a vacation the other a heathen boy who has come for the first time to the school.

[The boys knock.]

Missionary.—Come in. (The boys enter, put their hands together, raise them, touching the forehead with the finger-tips while they bow, and then drop the arms at their sides.) Please be seated. I am glad to see you, Yo-han, and your friend; I am pleased that he too can come to the school. What is your name?

Answer.—Stupid-born's name is Na-feng.

Missionary.—Yo-han tells me your home is in a village near where he lives. How did you come?

Na-feng.—We walked most of the way. It is far, some 150 li (Chinese mile, one third of ours), but I wanted very much to come.

Missionary.—What made you want to come?

Yo-han.—O, I have told him about the school—how nice it is, and how kind the foreign teachers are.

Missionary.—Have you ever been in a foreign school before?

Na-feng.—Yes, for a little while last winter. The floods had spoiled the crops, and so my father wanted to find work, and we came to Peking. Some boys near where I lived went to a foreign day-school, and so I went with them.

Missionary.—You did not stay long?

Na-feng.—No, for my mother became afraid to have me with the foreigners; and besides, early in the spring we went back to our little farm.

Missionary.—What made her afraid? Did any harm ever come to you there?

Na-feng.—No; but—(the boy hesitates).

Yo-han.—Na-feng told me that one day the foreign teacher who came often to visit and examine the school—you know the regular teacher was a Chinaman—in talking with him found that his mother had no warm clothes, and so told him if she would go to the foreign compound the ladies there would give her some. His mother felt afraid to go, for they had heard strange stories about the foreigners.

Missionary.—What did she hear?

Yo-han.—O, you know people who do not know the foreigners and dislike them are always telling stories—about your wanting to steal children, and ever so many other things that are not true.

Na-feng.—Yes, it was such things that frightened her; but she wanted the clothes very much, and so she concluded to go. The ladies were good and kind and gave her cloth, and told her when she had

made the clothes to come back and show them, and asked her to come to church. But when she went home the neighbors told her she had better be careful, for they said no one would give people clothes—a present that cost so much money—for nothing; and that she might be sure the foreigners had some scheme to entice her into going there, and she had better keep away; and that frightened her so that she would not go again, and took me out of school.

Missionary.—And what has made her willing now to let you come to a foreign boarding-school?

Yo-han.—O, that was because of the visit of the foreign doctor in the village. Na-feng's grandmother was very sick, and the Chinese doctor had run a little steel needle into her arm to heal her, but it did not help her any; and then the foreign doctor, who was making a journey through that part of the country, came there. So Na-feng's father asked him to come and see the grandmother, and at last she got well. The doctor was so good and kind that when he asked if Na-feng might go to school, and I wanted him to come back with me, they were willing he should.

Missionary.—That was good, and I hope he will find many pleasant things in his life in the school. Have you any brothers and sisters, Na-feng?

Na-feng.—Yes; three little sisters and one brother.

Missionary.—What are their names?

Na-feng.—O, the girls are only numbers one, two, and three; but the boy's name is Wang. We had a feast for him just before I came away.

Missionary.—Did you? What was it for?

Na-feng.—For his first birthday, and to see what his future career would be.

Missionary.—How was that ascertained?

Na-feng.—The baby was placed on the k'ang (stove-bed), with ever so many things around him. A pair of scissors, a foot-measure, a pencil, ink, and paper, some books and money-scales, and other things. We all watched to see what he would touch first, and when he reached out for the money-scales we were all very happy, for it showed that he would be rich.

Missionary.—That is a custom which we do not follow with our little babies, and as you are here longer you will learn why. Yo-han, are your friends all well?

Yo-han.—All but my grandfather, who has been sick ever since he returned from the literary examination in Peking last spring. It was the fourth time he had tried to pass, and he thought surely he would succeed; but he did not, and

he is such an old man and has tried so many times that the disappointment seemed more than he could bear, and it nearly broke his heart.

Missionary.—I am sorry to know of that. Did you see old Chang on your way back?

Yo-han.—Yes, we stopped in his village last night, and found he was feeling very happy because he had just bought his coffin, for which he had been saving money for a long time, and had dug his grave; so that now he is sure of a good burial whenever he dies.

Na-feng.—We passed a long funeral procession one day. There was a large paper house and horses and servants and clothes, and many other things to be burned; so the dead man will have plenty in the other world.

Missionary.—That is another custom which we foreigners do not follow, and about which I shall want to talk with you some day. Yo-han, has it been hard for you to live as a Christian should during this vacation-time at home?

Yo-han.—Yes, sometimes; though you know my father and mother now believe in the Jesus doctrine, so it is not as hard as it used to be. But this summer, when the baby had the "heavenly flowers," (small-pox) my grandparents wanted to have a feast to the gods and burn incense, to make sure that he would only have it lightly. But my father would not, and when the baby was nearly well we had the other Christians in the village come to a prayer-meeting instead.

Missionary.—That was a good thing to do. Now it is time for your afternoon meal, and I will show Na-feng his place at the table. But you must come and see me soon again.

[All leave the room.]

What Japanese Children Read in Their Primers.

Girls must sew coats.
Boys must read books.
Wise girls like to cut and sew.
Lazy boys do not like to read books.
The older sister writes letters.
The younger sister reads a book.
People play under the flowers.
Good play comforts the heart.
Bad play injures the body.
The boy flies his kite in the fields.
The girl bounds her ball on the piazza.
Girls must not play rough plays.
Rice is wrapped in a straw bag.
Rice is for food.
You must not eat too much food.
Foreign houses have windows made of glass.
Japanese houses have paper windows.

Seven Ways of Giving.

1. **THE CARELESS WAY.**—To give something to every cause that is presented without inquiring into its merits.

2. **THE IMPULSIVE WAY.**—To give from impulse—as much and as often as love and pity and sensibility prompt.

3. **THE LAZY WAY.**—To make a special offer to earn money for benevolent objects by fairs, festivals, etc.

4. **THE SELF-DENYING WAY.**—To save the cost of luxuries and apply them to purposes of religion and charity. This may lead to asceticism and self-complacence.

5. **THE SYSTEMATIC WAY.**—To lay aside as an offering to God a definite portion of our gains—one tenth, one fifth, one third, or one half. This is adapted to all, whether poor or rich; and gifts would be largely increased if it were generally practiced.

6. **THE EQUAL WAY.**—To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.

7. **THE HEROIC WAY.**—To limit our own expenditures to a certain sum, and give away all the rest of our income. This was John Wesley's way.—*D. A. T. Pierson.*

The Girls and Women of Korea.

All girls, except those of the coolie class, are taken at the age of six or eight years and sacredly secluded in the apartments of the women. Here they receive all the education that will ever be given them.

No man must ever behold a girl's face, except possibly her nearest relatives. Should some one get a glimpse of her face and it should become known, good-bye to all hopes of marriage; and this means a life of servitude and misery.

Should she be sought in marriage by some one all arrangements are conducted by the parents. At marriage her eyes are glued together and are not unfastened until three days after the ceremony. She must not speak to her husband for a year after marriage.

She never appears on the streets in the day-time; once or twice each year she may go, at night, in a tightly-closed chair, to visit her parents, but otherwise she never leaves her apartments. The poorer class of women enjoy a little more freedom, but they never appear on the streets without a robe reaching from the top of the head to near to the feet. This they draw across the face, just leaving room for their eyes to peek out.



A JAPANESE HORSE AND RIDER, BY A JAPANESE ARTIST.

A Native School in India.

The school is frequently under a tree or a thatched shed where the ground is covered with sand, in which the young students can work their examples. Here they sit cross-legged nearly all day.

The exercises begin by singing to the God of wisdom. They learn the lessons "by heart." They hold their hands on their hearts while they repeat the multiplication table, the alphabet, and certain sacred hymns. At the end of each of

these they raise their hands to the forehead and make a low bow.

If the Hindu school-boy has been naughty he is sometimes beaten in the palm of the hand, and sometimes he is made to stand up and sit down a certain number of times, holding his own ears with his hands.

REMEMBER the words of the Lord Jesus, how he said. It is more blessed to give than to receive.—Acts 20. 35.

Our English Bible.

BY HIA BUXTON COLE.

(Uncle Frank, Charles, Ralph, Hayes.)

RALPH.—Uncle Frank, how can we thank you enough for these beautiful Bibles you have given us? I shall enjoy Bible study more than ever now, and I am sure Hayes and Charles agree with me.

HAYES and CHARLES.—Yes, indeed, we do.

UNCLE F.—I am glad you appreciate and study the word of God; if you wish to express thankfulness for your gifts you can do so by striving to send ignorant nations this precious old Bible, the privilege of reading which cost human life.

HAYES.—You mean our Saviour's life?

UNCLE F.—No. His life and death were necessary for our salvation, and without it we should not have the rich truths and promises of the New Testament; but I mean our *English Bible* has been given us by stake-fires and storms of persecution.

CHARLES.—Tell us about it, uncle; it must be interesting.

UNCLE F.—A knowledge of its history will make the book clearer than ever to you, in this day, when copies of the Scriptures are sold so cheaply and societies are organized for their free distribution, we can scarcely imagine a time when not only the Bible but its readers and translators were burned. The history of our English translation is as thrilling and interesting as a romance.

RALPH.—John de Wycliffe gave us the first English translation, did he not?

UNCLE F.—There were translations of a portion of the Bible before his time, but his was the first translation of the *whole* Bible; it was given to the people, not in nicely-bound volumes like yours, but by public reading and manuscript copies. These copies were transcribed on vellum, and required much time and patient toil.

CHARLES.—Didn't they print books then, uncle?

UNCLE F.—No; that was half a century before the art of printing was known.

HAYES.—Wycliffe's translation made him famous, did it not?

UNCLE F.—That depends on your idea of fame; it won him the loving gratitude of hearts hungry for the precious truth, but it incurred the enmity of all papists. Several years after his death they tore his body from its grave, burned it, and scattered the ashes in the water.

CHARLES.—How mean to seek revenge in that way!

UNCLE F.—Wycliffe's Bible was translated between 1381 and 1384; the next one hundred years saw so many changes in the English language that a new trans-

lation was necessary. William Tyndale desired that the Scriptures should be within reach of every "plow-boy in England," he devoted himself to this ambition, he went to the Continent, where he met Luther, and where he finished his great work, and soon hundreds of Tyndale's Testaments were sent into England from the German presses; great was the joy in hearts hungering for the bread of life, and great was the anger of the Romish Church and her followers. Tyndale's brother was fined for distributing the copies, and at one time he and others were punished by being made to ride horse-back with their faces toward the horses' tails and the Testaments fastened to their clothing; thus they rode to Cheapside, where the books were burned.

RALPH.—As if such a silly punishment could quench true courage, or the burning of paper destroy the truths printed upon it!

HAYES.—What became of Tyndale, Uncle Frank?

UNCLE F.—He was strangled, and burned at the stake; adding another to the list of martyrs that we might enjoy the blessed privilege of reading the word.

HAYES.—If every one knew these facts there would be no neglected Bibles.

UNCLE F.—The next translation was made by Thomas Cranmer, and therefore called Cranmer's Bible, but sometimes the Great Bible, because of its size; it was founded on Tyndale's edition, although Cranmer carefully compared it with the original Hebrew and Greek.

RALPH.—Was it not Cranmer who denied Protestantism and took an oath of loyalty to the pope?

UNCLE F.—Yes; he did that during the reign of Queen Mary, who was a bigoted papist; but his better nature asserted itself, and afterward he renounced Romanism, which act incurred the queen's displeasure, and she sentenced him to be burned at the stake. As we think of his death, how he stood there chained to the stake, the blazing fagots beneath him, and as the flames leaped higher and higher he held out his right hand, that it might first be burned because it signed the recantation of Protestantism—when we think of that we forget and forgive his instability; for he suffered the baptism of fire which cleansed his life from disloyalty.

CHARLES.—However much we scorn his indecision we must admire his death.

UNCLE F.—Miles Coverdale was the next translator; he was banished by Queen Mary for his Protestantism, and went to the Continent, where he took an active part in the Geneva translation, so

called because it was published in Geneva; thirty editions of this Bible were printed between 1560 and 1616, some of them are in existence to-day.

HAYES.—I wish I could see one of them.

UNCLE F.—I saw one a few years ago; it was in possession of a family in Plymouth, Mass.; it was printed in London in 1613; it was one of the "Breeches Bibles," so called because in Gen. 3:7 that word is substituted for "aprons."

RALPH.—Is it at all like our modern Bibles?

UNCLE F.—Both yes and no can answer that question; the spelling is not all like ours, for v is used for u and u for a; Eve is Hueah, and instead of the numerals IV they use four I's. The psalms are set to music, and used to be sung in that time.

CHARLES.—What a quaint old book it must be!

UNCLE F.—During the reign of the Tudors the Bible saw many changes, and had it not been protected by a superhuman power it could not have survived them. At one time Cardinal Wolsey, surrounded by priests, saw the Bible, which had been hunted far and near, burned before the great cross at St. Paul's cathedral; a few years later King Henry VIII. ordered the Bible read in all the churches; then he forbade them to read it; his son, Edward VI, restored the privilege; then Queen Mary persecuted its readers and tried to kill the holy book; but Queen Elizabeth allowed the people their dearly-loved treasure, and then the Bible became the standard of the national faith.

HAYES.—We owe a great deal to Queen Elizabeth, I am sure.

UNCLE F.—And much to King James I.; many of us still use his translation.

CHARLES.—Did he translate it himself?

UNCLE F.—No; but it was done by his patronage. He called a convention of clergy to consider the religious condition of his realm; strange enough, this assembly met in a palace built by the man who had officially burned the Bibles at St. Paul's—Cardinal Wolsey. Some one proposed a new translation; the king agreed, and appointed fifty-four men for the work; forty-seven were busy with the translating, revising, and comparing with other versions. In three years the work was completed; it was published in 1611, with a dedication to the king. The Puritans refused to accept it for a long time, still clinging to the Geneva Bible.

RALPH.—How many times I have read the dedication to the "Most high and mighty Prince James!" But I really never understood it before.

UNCLE F.—In later years this edition has been revised, and what a contrast in the work! No martyrdom, no bloodshed, but a feeling of love and peace and a desire for truth. Latimer, an old martyr in Queen Mary's reign, as the hot flames burned his flesh uttered the memorable words, "We shall this day light such a candle in England by God's grace as I trust shall never be put out." And it has never been put out, and we owe the much-prized privilege of daily reading God's word to those men who braved death.

CHARLES.—They were very brave men, and must have loved the Bible dearly.

UNCLE F.—Knowing what they suffered, can we refuse to sacrifice something that the truth may be carried to those in darkness? No stake-fire confronts us, no prison-cell threatens us; we are only asked to give of our luxury, our ease, talent, time, at least a tithe, to give as God prospers us, to carry this dear old book to the unsaved. As we read it it seems that the words are written in martyrs' blood. Let us send the tidings to them, and every line shall breathe out our love and willingness to deny ourselves for others' sake.

Dying for Others.

There is a beautiful legend in the hill country of India. The people were greatly suffering from a want of water. The queen consulted the gods as to how the drought could be removed. The reply was, "If the ruler of Chambrā die for her people abundant water shall be given." The devoted queen was buried alive by her own command for the sake of the people, and from the spot a fountain of pure sweet water flowed out to bless and save those for whom she died.

THE spirit of missions is the spirit of Christ.

DR. GRIFFITH JOHN writes from China: "The longer I live and work in China the more I marvel at God's saving ways. Men and women are brought to God by methods which often astonish me, and inspire me with brightest hopes. Words spoken years ago, and forgotten by the speaker himself, are now bringing forth a rich harvest. Books given away by brethren who are to-day in heaven are being read by and blessed to many."

Tipo Tib and Emin Bey.

Our readers have heard of the noted Arab chief, Tipo Tib, the great slave-dealer of Central Africa, and who promised to assist Stanley in his expedition to reach Emin



TIPO TIB.

Bey by furnishing carriers and soldiers. The picture is from a photograph taken recently at Stanley Falls by a French officer.

We also give the face of Emin Bey. In 1876 General Gordon appointed him governor of an African province then claimed by Egypt. For more than twelve years he has been there teaching the natives



EMIN BEY.

and introducing a Christian civilization. He is a young German physician. He took the Turkish name of Emin, or faithful, and is sometimes called Bey, or governor, and sometimes Pasha, or general.

Sukia, the Little Hindu Girl.

Rev. A. Haegert, of the Bethel Santhal Mission, in India, writes of a little heathen girl named Sukia, whose father and mother died and there were none to care for her. She vainly sought help until she came to the mission-house, and, having heard of Jesus, she asked if Jesus lived there.

Mrs. Haegert gave her something to eat and the school-girls in the Mission helped to bathe her and dress her in clean clothes.

It was a great change for poor Sukia to come to kind people and bright girls.

When the girls carried her off after her first meal with Mrs. Haegert she asked them, "Is this lady God, and is her little boy Jesus?" The girls had a good laugh at her, and told Sukia that God was in heaven, and could not be seen by mortal eye, but that he loved us all and cared for us all, and wished to do us good, and that he had sent Jesus

to tell us of his love, and how much Jesus had suffered to save us, and that God pardons and blesses all who believe in his Son.

Since then she has learned to pray to God, our Father, and to love Jesus and sing beautiful hymns of praise.

The Land of Jesus.

The Christian native woman in Africa sings to her children a song which, if translated, would read about like this:

Mammy's man will come again;
He has gone to the land of Jesus;
Baby's dad will come again;
He has gone to the land of Jesus.

There is no murder there,
There are no robbers there,
There is none to hunt them there,
In the land of Jesus.

They will bring corn and cloth,
They will bring brass and iron,
They will fondle the children,
When they come from the land of Jesus.

A MISSIONARY in India says that, riding along one day, she saw a tree covered with strips of cloth of various colors and about two inches wide. She inquired what it meant, and found it was a place of worship. One of the gods of the hill-men is supposed to live there, and these bits of calico are the offering to their god. They tear off a piece of any cloth they buy, when it is new, and tie it upon their sacred trees; so they give of their best.

Missionary Thistles.

The boys' Mission Band at Glenoaks wanted to find some way to earn their share of the missionary money which went to far-away India to support a Bible woman.

There were plenty of ways for the girls to earn money. Their nimble fingers could do so many things deftly and well that there was no fear but that the proportion of the money they had pledged themselves to raise would be forthcoming. But the boys—what would they do to earn some money? They looked at their sturdy fingers, stubbed by baseball-playing and scarred by jack-knife accidents, in despair. There did not seem to be any thing for them to do just then. If it had been winter-time they might have formed a snow-shovel brigade and turned the snow-flakes into pennies in the missionary coffer; but what was there to do beneath this blazing August sun?

Even Miss Nannie, their enthusiastic young president, was without a suggestion for once. One day she came home from the city, her face aglow with the brilliancy of the idea which had suggested itself to her. A special meeting of the Mission Band was called, and not a boy was absent when the roll was called, for it had been whispered about that Miss Nannie had found out a way for them to make money.

Brown eyes and blue eyes and gray eyes opened to their widest extent with surprise, and stared at Miss Nannie in unmitigated astonishment when she bade them gather as many as they could of the big purple thistles that were blooming in profusion along the hedges just then, and bring them to her the next Saturday afternoon.

"But, Miss Nannie, what good are thistles, I should like to know?" ventured one boy, more bewildered than the rest.

"That's my secret," smiled Miss Nannie. "I will show you how to turn them into missionary money when you bring them to me."

Saturday afternoon people wondered not a little when they saw groups of thistle-laden boys turning their steps in the direction of Miss Nannie's house. One hundred thistles filled the large clothes-basket which had been prepared for their reception; and then the boys looked at Miss Nannie eagerly.

What next?

She held up a soft, fluffy pompon, that looked as if it was made of the whitest, finest spun silk in the world.

"What do you think of that, boys?" she asked. "Isn't it pretty?"

"Yes'in," was the chorus of assent. "But what are we going to do with our thistles?" was the eager query that followed.

"We will make these lovely pompons out of them, and take them over to the hotel at the lake and sell them," Miss Nannie answered. "I paid ten cents for this, and perhaps, if ours are equally pretty, we may get the same price."

"O, Miss Nannie"—and the boys looked delighted, though incredulous—"how could any body make a soft, white thing like that out of these old thistles?"

"I will show you. Where are your knives?" And in a moment Miss Nannie was explaining the mysteries of pompon-making to her auditors.

Such a busy, delightful afternoon as that was! and when it closed a hundred thistles, stripped of their green sheathes and robbed of their purplish plumes, hung in long rows in the garret, ready for the drying process. They fluffed out beautifully, and were the softest, creamiest, silken color.

The next Saturday afternoon, daintily laid in boxes that their delicate beauty might not be marred by handling, tied in bunches with knots of warm-tinted ribbon, the pompons were carried over to the large hotel filled with summer boarders; and there the boys found a ready market. Each pompon brought a shining dime into the treasury; and when the happy, tired boys counted up their gains that night an involuntary cheer escaped them, as they found their bank held ten whole dollars.—*Presbyterian*.

A Little Girl's Talk.

A few Sundays ago I heard a little girl's talk over her pocket-book before church-time. Her brother said to her:

"Where's your money? There will be a contribution to-day."

She went to get her pocket-book.

"I have two silver ten-cents and a paper one."

Her brother said, "A tenth of that is three cents."

"But three cents is such a stingy little to give. I shall give this ten-cents. You see I would have had more here, only I spent some for myself last week; it would not be fair to take a tenth of what is left after I have used all I wanted."

"Why don't you give the paper ten-cent? The silver ones are the prettier to keep."

"So they are prettier to give. Paper ten-cents look so dirty and shabby. No; I'll give good things."

So she had put one ten-cent in her pocket, when some one said:

"I hope we can raise that three hundred dollars for home missions to-day."

"O, this is Home-mission Day! Then that other silver ten-cents has to go, too." And she went to get it, with another doleful groan.

I said, "If you feel so distressed about it why do you give it?"

"O, because I made up my mind to always give twice as much to home missions as any thing else, and I shall just stick to what I make up my mind to!"

Now this little affair set me to thinking:

1. We should deal honestly with God in giving.

"It is not fair," said the little girl, "to count your tenth after you have used all that you want."

2. We should deal liberally in giving. If the fair tenth is a petty sum, let us go beyond it, and give more.

3. Let us give our best things. That which is the nicest to keep is also the nicest to give.

4. Let us give until we feel it.

Worship of the Chinese Gods.

The Chinese think there are a great many gods, some male and others female. It is hard to say which they regard as their supreme god, or whether they have any such. They commonly worship *Tien*, which seems to mean the same with them that heaven does with us. They also worship the sun and the earth. They also worship *Tienhow*, the queen of heaven. She is also called *Kwan Yin*, and is the patron goddess of sailors. *Loong Wang*, or the Dragon King, is the god of rivers. They have also the god of learning, the god of riches, and a very great many others.

Besides these gods there are the spirits of their ancestors, and a great many other spirits that they worship. There are, for instance, the spirits of the mountains, and the spirits of the hills, and the spirits of the valleys, and the spirits of rivers and brooks, and the spirits of trees, and the spirits of rocks, and the spirits of roads and bridges, and nobody knows how many others.

The principal way in which they worship these gods and spirits is by burning incense before them, offering them pieces of gilt or silvered paper, and making sacrifices either of animals or of some other kind of food and drink.

The incense which they burn is commonly sandal-wood, which gives a very pleasant odor when burnt. — *W. M. Lowrie*.

Monthly Missionary Concert.

Responsive Bible Reading.

He hath showed thee, O man, what is good. (Mic. 6. 8.)

Wisdom is good. (Ecc. 7. 11.)

None is good save one, that is God. (Luke 18. 19.)

O taste and see that the Lord is good. (Psa. 34. 8.)

Follow that which is good. (1 Thess. 5. 15.)

Hold fast that which is good. (1 Thess. 5. 21.)

Jesus went about doing good. (Acts. 10. 38.)

We are created in Christ Jesus unto good works. (Eph. 2. 10.)

The Cry of the Children.

Hark! a voice from Asia stealing;
Children's voices we discern;
Voices sweet and full of feeling
Such as comes from hearts that burn:
"Come and teach us;
We are young and we can learn.

"From our idols, scorned and hated—
Wooden gods that we could burn—
Unto Him whose word created
Heaven and earth we fain would turn.
Come and teach us;
We are young and we can learn.

"We have heard of One who never
Little children's prayers doth spurn;
Guide us to his feet, and ever
Heartfelt thanks will we return.
Come and teach us;
We are young and we can learn."

Catechism on Korea.

Where is Korea? In eastern Asia, between China and Japan.

From what is the name Korea derived? From the Japanese word Korai, the name of one of the original States of the peninsula.

What is the native name of the country? Chosen; meaning morning calm, or fresh morning.

What do the Chinese call it? Tung-kwo, meaning the eastern kingdom.

What is the size of Korea? The peninsula, with its outlying islands, has a land area of about ninety thousand square miles.

Is Korea an independent nation? It was once conquered by the Japanese and afterward by the Chinese. It now claims to be independent. The claim is allowed by Japan and denied by China.

What is the population of Korea? It is estimated at 11,000,000.

What is the appearance of the people? They are tall and well built, with a lighter complexion than the Japanese.

How do they dress? They wear a long loose tunic of white cotton, and loose pantaloons of the same material. The feet are protected by straw sandals in dry weather and wooden clogs in wet weather. The men have their hair done up in pig-tails, wrapped around the head and protected by a hat made of horse-hair.

What is the condition of the women in Korea? They are treated as inferiors by the men, kept secluded and obliged to toil hard.

What is the principal food? Rice.

What is the religion of the people? Buddhism and Confucianism. The former was introduced in the fourth century.

What is the Government? The king is an absolute monarch. The present king, named Li Hi, was born July 25, 1851, and married in 1866. The queen was born Sept. 29, 1850.

When was Korea opened to American commerce? In 1882.

When were Protestant Missions introduced? On June 24, 1884, Dr. Maclay, Superintendent of the Methodist Episcopal Missions in Japan, arrived in Seoul, the capital, and arranged for the commencement of a Methodist Mission. In September following Dr. H. N. Allen, of the American Presbyterian Church, arrived, and was soon followed by Rev. W. B. Scranton, M.D., of the Methodist Episcopal Church.

What are the two Protestant Missions now in Korea? The Presbyterian and the Methodist Episcopal.

Who are the Presbyterian Missionaries? H. N. Allen, M.D. (now in U. S.), Rev. H. G. Underwood and wife, J. W. Heron, M.D., and wife, Miss Lillian S. Horton, M.D., Mrs. Annie Ellers Bunker, M.D., Miss Mary E. Hayden. Mrs. Bunker is the queen's medical attendant.

Who are the Methodist Episcopal Missionaries now in Korea? Rev. H. G. Appenzeller and wife, Rev. W. B. Scranton, M.D., and wife, Rev. F. Ohlinger and wife, Rev. Geo. H. Jones, Mrs. M. F. Scranton, Miss Meta Howard, M.D., Miss Louisa C. Rothweiler. Rev. W. B. McGill, M.D., and wife have lately left the United States for Korea.

What is the Present Condition of Protestant Missions in Korea? The evangelistic work is temporarily obstructed, but the educational and the hospital work are prospering. A good foundation has been laid and nearly one hundred Koreans have been converted.

The See-saw in Korea.

A warped board is placed, with the hollow upward, upon a bunch of straw, or on bags filled with sand or something

similar, so as to raise it from the ground not more than a foot or so. Alongside of this, and at the proper height for the children to reach, is stretched a rope, which the jumpers grasp and retain while they play. On the board the two children stand, the heavier jumping from the board and alighting upon it again, thus by the jar sending the other child into the air. The child thus propelled alights with all the impetus possible on its end of the board; and, in two or three jumps, the two will be rising into the air as high as six feet. The exercise is much more violent than in the American game, and frequent rests are necessitated. It requires more skill, greater nerve, keener sight, and nicer powers of balancing. The result to the muscles and nerves must be, when played in moderation, exceedingly beneficial.

Hair and Hats in Korea.

Boys must wear their hair parted in the middle and braided in a single strand, which hangs down their back. They cannot wear a hat, so nature has provided them with a luxurious growth of hair, which forms a sufficient protection against heat and cold. When they feel equal to the duties and responsibilities of manhood a friend or professional hair-dresser is called in, and the luxuriant tresses are coiled into a topknot which for beauty would shame the button on a Chinaman's hat. Some are vain enough at this time to add a few false tresses, which of course no one ever thinks of suspecting, and which add size and form to the badge of manhood.

The young man now begins to wear a hat. This is a two-storied or double-section affair, built of horse-hair, usually. The under section covers half of the forehead and up on the head. This part of the hat is a treasure to the native; the severest penalty, next to death, is to be deprived of it. Gambling, thievery, etc., are thus punished. Upon this fits the second story, which looks like a flower-pot with a very extensive brim. A Korean never takes this off in your presence unless he wishes to be impolite. Instead of the uncovered head politeness demands uncovered feet. In addition to the two-section hat a nobleman wears a third section underneath his second to denote his rank.

A Good Example.

Rev. S. P. Jacobs, a returned missionary from India, and now at Wathena, Kan., has sent in 113 names of new subscribers to GOSPEL IN ALL LANDS. He has the true missionary spirit.

Notes and Comments.

The General Missionary Committee of the Methodist Episcopal Church will meet in Kansas City, Mo., on Wednesday, Nov. 13, at 10 A. M. The representatives of the Mission Districts will be the same as last year, except that Rev. Charles S. Harrower, D.D., has been appointed to take the place of Rev. George S. Hare, D.D., deceased.

The Missionary Society receipts for the nine months closing July 31 were \$596,530 16—an increase of about \$70,000. The Conferences held early in September are showing some advance, and we are looking anxiously to those that follow later in September and October. Where the presiding elders and pastors have actively co-operated with our missionary secretaries the advance asked for has been realized. The Methodist Episcopal Church is able and willing to give to the Missionary Society the \$1,200,000 asked for. If the money is not raised the fault is not with the people, but with the methods used.

We much regret to hear of the death of Rev. William M. Patterson, D.D., at Caracas, Venezuela, on August 19. For nine years he has been a correspondent of this Magazine, and in our July number we published an article from him on Caracas, which was soon to be followed by an account of his Christian work there. He was anxious that our Church should establish a mission in Venezuela. For more than ten years he was a successful missionary in Mexico, and two years ago went to Venezuela, to act as agent for the American Bible Society.

Dr. Pierson thinks the time will come when men will volunteer their services as secretaries and treasurers, so that thereby the expense of administration may be lessened. We know that some such volunteer service has been offered and declined because those volunteering were not considered qualified. Those who consider themselves well fitted for such a work do not always impress the committee having the appointment with the belief as to their fitness. An incompetent leader is the most expensive.

The Baptist Missionary Magazine well says: "New movements in missionary work are the fashion of the time. We expect from them many good points will be learned which will finally be adopted in all mission work. But it is necessary to remember that the methods of carrying on mission work which are practiced by the older societies are the result of long experience. It is safe to say that

nearly all the experiments which are now supposed to be about to produce a revolution in missions have been tried before, and with not the most satisfactory results. We hope there will be a grand and good reformation, but we do not look for a revolution."

The Missionary of the Southern Presbyterian Church says: "It is useless to send out missionaries to the heathen unless they are 'God-given, God-fitted' men." We need men who are so called of God to this work that they will feel obliged to go even if missionary societies decline sending them. Such men will be indifferent to the sacrifices and hardships that must attend a faithful missionary among the heathen, being compensated in the knowledge that God is through them saving souls. What is needed is more prayer that God will signally call men into this work, evidenced by their going and remaining and being successful in winning souls in heathen lands. Personal consecration and spiritual power are certainly essential qualifications for a foreign missionary.

One who signs himself "A Converted South American," writing to the *London Christian* urging the sending of missionaries to South America, and especially to Brazil, says: "As to missionaries, I believe there are a few of the English Church." He has but little knowledge of the work being done, as the "few" English missionaries constitute a very small part of the missionary force. The same number of the paper containing his letter quotes from the *Evangelical Year-Book of Brazil* showing that in Brazil the Presbyterians of the United States have there 63 churches, 32 ministers, and 2,966 members; the Methodist Episcopal Church, South, has 16 preachers, 20 preaching-places, and 346 members; the Baptist Church has 12 missionaries, 5 churches, and 341 members. There are also 4 laborers representing Bishop Taylor, and 3 churches organized by Dr. Kalley, 5 evangelical papers, and 2 agencies of the American Bible Society. Brazil is favored in the attention given to it by missionaries from the United States. Let missionaries be sent out from England, but not upon the representation that nothing is being done by Protestants to enlighten the Roman Catholics there.

The Church of Christ.

We are sometimes pained, and at other times amused, at the assumptions of those who call the Church to which they belong the Church in the sense that there is no other organization deserving that title. The Church means their Church. Too

often we hold the entire Church responsible for the foolish utterances of some member or the unwise action of a few clothed with a brief authority.

We have been obliged to call attention to such claims upon the part of representatives of the Church of England in the foreign mission field.

The Rev. Ireland Jones, of the English Church Mission in Calcutta, writes to the *Indian Christian Herald* as follows:

"I believe that the Church of England never calls herself, to quote your words, 'the Church of Christ.' She is a true branch of the Catholic Church, but she is not *the* Church. She is known to all as *the* Church of England, in a sense in which no other part of the Catholic Church in that country can claim to be so called, because, as the Church which has existed from the first days, she has been described in all history as the Church of England, and a Church in the Catholic Church."

The example of Mr. Jones may well be followed by other writers.

Criticisms on Missions and Missionaries.

A missionary in India writes that he believes the great want of the present hour is a capable and faithful critic. Mr. Caine, in his criticisms, avoided every-thing that would tell in favor of the missionaries. Canon Taylor sought to tear down rather than to build up. The criticisms that have awakened so much feeling and so many replies have been from avowed enemies or from professed friends who have shown much zeal, little wisdom, and less discretion.

Mistakes have been made. What are they? Those in charge of the administration of the missionary societies are anxiously seeking a solution for the want of success in certain fields. They recognize their responsibility to God and to the givers of missionary money for the proper administration of the funds. The salary given the missionaries furnishes only a moderate support and enables them to give their entire time to direct Christian effort. Surely the Church at home would not desire a change in this. Those who ask it are not the givers.

Lieutenant Wood, of the United States Navy, among others, has been criticising the missionary operations in China and Korea. We will make no reply to him, as we have requested that Dr. Baldwin, our Recording Secretary, and for many years a missionary in China, should answer the charges made. His reply will be found elsewhere in this number. We only place on record here an extract from an article on the subject in the *California Christian Advocate*, as one whose opportunities for a full acquaintance of the

subject have been much greater than that of Lieutenant Wood. He says:

"The Churches are called to believe that the 500 American, British, and German missionaries they have sent out to China are either a lot of knaves who have combined to impose upon the credulity of Christian people at home or else a set of crazy fools who try to make others the victims of their own delusion. The statements of Lieutenant Wood are so palpably absurd, so ridiculous, such an insult to the intelligence of the people of this country as to be unworthy of notice were it not for his position. His onslaught is so stupid, false, and shallow that his mental condition should be brought before the attention of the Commissioners in Lunacy before he is again allowed to go on board an American man-of-war."

Our Missionaries and Missions.

Rev. A. C. Wright and wife, of Smith-ton, Mo., and E. R. Jellison, M.D., sailed last month to re-enforce our Central China Mission. The wife of Dr. Jellison remains for the present in the United States.

Rev. S. A. Smith, of Bogard, Mo., will re-enforce our West China Mission.

Miss Hattie E. Davis, of Grand Rapids, Mich., goes to Peking, China, to become matron in our university there.

Bishop Walden arrived at Buenos Ayres on Sept. 3. His official visit to our South American Mission will no doubt be of great benefit to it.

Our missionaries in Singapore have recently purchased a fine property for a boarding-house for the pupils of the Anglo-Chinese school.

Rev. J. T. McMahon, of Paori, India, has a class of fifty Christian native boys in training to be teachers and preachers.

Bishop Thoburn is to be in charge of the Lucknow Dasehra meetings commencing October 1.

Mrs. Rudisill, the wife of Rev. Dr. Rudisill, died at Madras, India, July 7. She arrived in India with her husband in December, 1884. *The Star of India* calls her "a model pastor's wife, a devoted missionary, a lovely Christian."

Bishop Thoburn writes that in many respects Moradabad is the most successful mission station we have in India.

In Budaon Dr. P. T. Wilson and his preachers baptize over fifty converts every month. Nearly all the converts belong to a very low caste.

Rev. J. D. Webb, who was appointed to Deobund, India, last Conference, has lately been stationed at Mozafarnagar, a larger and more important city.

Rev. C. W. D'Souza, in addition to being pastor of the Church in Roorkee, has under his care two out-stations, a leper

asylum, a boys' school and a girls' school. His wife is the daughter of Dr. Dennis Osborne.

Bishop Thoburn writes of three Hindustani Methodist preachers who, one day in July last, preached in Roorkee, and God greatly blessed their labors, and on that same day they baptized eighty-five converts, and the Bishop says: "Some who read these lines will live to see the day when men like these will baptize a million of their countrymen in a single year."

The corner-stone of the First Methodist Episcopal Church of Nagoya was laid in Nagoya, Japan, June 25. The building will cost about \$2,500, of which amount the native Church will pay about one half. The male members of this Church are nearly all preachers and earnest and successful workers.

A correspondent from Mussoorie, India, writes that the Philander Smith Institute, under the administration of Rev. P. M. Buck, has developed a higher prosperity than in any previous year, and a deep spiritual feeling has been manifest among the students.

In thirteen months the Madras District, India, lost three missionaries—Mrs. Ernberger, Mrs. Winter, Mrs. Rudisill.

Dr. Dennis Osborne, of Mussoorie, India, writes to the *Indian Witness*: "Three native preachers from Rohilkund District, sent by Bishop Thoburn to explore this region, have been mightily blessed in preaching the Gospel, and have baptized 168 persons in the neighborhood, and Muzaffernugger, and Roorkee within five days. Breaks have occurred at four different points, and many doors are opening. The workers here are cheered and inspired, and will be re-enforced by two experienced native preachers, through the kindness of Dr. Parker, who is visiting this field with the Bishop."

Bishop Fowler, who has recently visited India, writes as follows of the college of which our Dr. Badley is President: "The Lucknow Christian College is a promising institution, doing magnificent work. I have met its students and professors, have seen its grounds and plans for new buildings, am acquainted with its field and opportunity, and I regard it as our most important agency in building the Christian empire that must soon occupy this land. We must furnish suitable agencies before we can secure our best workers."

The Rev. A. H. Baker has been appointed Presiding Elder of the Madras District of the South India Conference in place of the Rev. A. W. Rudisill, D.D., whose health demands his return to the United States.

The *Indian Witness* of August 3 says: "Bishop Thoburn imperatively requires a rest. His burdens are heavy, and he has worked at high pressure without cessation from the day he landed until the present. The strain tells upon him. He has traveled about 15,000 miles since landing at Bombay in December, besides bearing the burden that cometh upon him daily—the care of the churches."

The death of Rev. Karl Schou, of Denmark, on July 31, is a great loss to our Denmark Mission, of which he was the very able and efficient superintendent for many years. He was a wise and careful administrator and a very faithful man of God.

The Rev. Frederick Brown, writing from Tientsin, China, of the return of Dr. Crews and wife to the United States, says: "Dr. Crews has been in a poor state of health for some time, and he has been obliged to return home, much to our regret. Our church here presented him with a beautiful set of scrolls, and hope he will soon return to us."

The Wyoming Mission held its Annual Meeting in Laramie, commencing July 25, Bishop Goodsell presiding. Rev. D. L. Rader was continued as superintendent, with his post-office at Cheyenne. The statistics reported 487 members, 200 probationers, 5 local preachers, 9 churches, valued at \$29,000, 6 parsonages, valued at \$8,700, 13 Sunday-schools, with 103 officers and teachers and 826 scholars. It was decided not to organize the Mission into a Mission Conference.

Rev. J. M. Laughlin urges the erection of a good church building for the Methodist Episcopal Church at Hot Springs, Ark., as great numbers go to the Springs for the medicinal waters and baths.

Dr. W. A. Spencer reports that in Utah our Methodist Episcopal churches are prosperous and have had a very successful year. A university building is to be erected at Ogden, and Dr. Hiff has been appointed the financial agent. A new church building is being erected in Ogden.

The north-west Norwegian-Danish Mission Conference of the Methodist Episcopal Church convened in Portland, Ore., August 22, Bishop Bowman presiding. The Mission was commenced in 1882, in Portland, and has developed into a Conference, and now in Oregon, Washington, and Northern Idaho, there are 9 churches and 6 parsonages, valued at \$44,500, with a membership of 375, and 7 were organized Sunday-schools. In this territory is a Norwegian-Danish population of 120,000. Rev. J. C. Larsen was continued as superintendent.

Central Conference in India.

The *Indian Witness* of August 3 gives the following account of the Central Conference of the Methodist Episcopal Church:

The following editors were elected at the Central Conference last Tuesday:

Kaukab-i-Hind, B. H. Badley, D.D.,

Indian Witness, H. C. Stuntz

India's Young Folks, A. J. Maxwell, B.D., with Mrs. Maxwell Associate Editor.

Woman's Friend, (Hindustani), Mrs. B. H. Badley; (Tamil), Mrs. G. W. Isham; (Bengali), Miss Kate A. Blair.

A. J. Maxwell was re-elected Agent of the Methodist Publishing House, Lucknow, A. W. Rudisill, D.D., Agent at Madras, with J. H. Garden acting for him during his absence on sick leave, and H. C. Stuntz Agent at Calcutta until the Publication Committee can permanently supply the place.

T. J. Scott, D.D., and J. H. Messmore were chosen Book Editors at Lucknow, and H. C. Stuntz at Calcutta.

One of the questions which came up for settlement at the first session of the Central Conference was whether ladies could take their seats in the body as lay delegates. Bishop Thoburn ruled that, as ladies had been seated in the last Central Conference by the express decision of Bishop Ninde, he saw no reason to question their right to be seated as members of the body. The decision gave complete satisfaction, and no one was found to second the motion of a facetious delegate calling for a three days' discussion. Thus in India's General Conference the ladies have a seat and a voice.

Annual Meeting of the Denmark Mission.

The Rev. J. J. Christensen wrote from Odense, July 15. The superintendent, Rev. Karl Schou, was then sick, and died on the last day of the month. The letter was as follows:

"The Annual Meeting of the Danish Mission was held in Frederikshaven from July 3 to 7. Bishop Fowler presided, and it was a pleasure for us to listen to his wise counsel and his loving, considerate advice. It was our privilege to hear the Bishop preach a powerful, convincing sermon, on the Sunday he was among us, to a very large congregation. May God bless the dear Bishop on all his journeyings for Christ's sake!

"Our Danish Mission has had a very good year and made some progress: there are now 1,534 members in full connection, being 173 more than last year, and there are 248 on probation—a total membership of 1,782. We have 2,703 children in our Sunday-schools, which are 519 more than last year. Our missionary

collections this year have been 2,313 kroner, 474 kroner less than last year; but this decrease is nearly all due to one charge, Veile.

"The church in Veile received last year from the Missionary Society 2,200 kroner toward the pastor's support, whereas this year Veile has only received 300 kroner, and the church in Veile has given 800 kroner toward the preacher's salary. For self-support we have collected, in all, 4,587 kroner, or 1,874 kroner more than last year. All our collections during the year amount to 28,407 kroner. On account of the superintendent's illness the Mission has been divided into two districts—Copenhagen District, J. J. Christensen, Presiding Elder, and Jylland District, Christian Thaarup, Presiding Elder."

Methodist Mission at Kimpoko, Congo.

Rev. Hiram W. Elkins writes from Kimpoko, Congo Free State, to the *GOSPEL IN ALL LANDS*:

"We have at this station four missionaries, Brother B. L. Burr, Brother J. A. Harrison, M.D., my wife, and myself. We are prospering in our work. When one takes into account that the country is new and the people among whom we are are uncivilized, and that the language is to be learned before the Gospel can be preached directly to them, we think we have been prospered, as we are nearly self-supporting.

"We have three quite good houses, five mission boys and a little girl, all of whom we are trying to train and lead to the Saviour. Three of our boys already have found Jesus to be precious, and are sweetly trusting in him, and the others, we trust, will ere long find the children's Redeemer. The work is still going on.

"The fallow ground has to be broken and many things set in order before direct work can be entered upon to bring souls to God. But in his own good time, I do feel, judging from past experience, that this plan of self-support is the right one, and that if missionaries are true to their trust God is going to prosper this work on this very plan."

Five Methodist Mission Stations in Angola.

Bishop Taylor on July 22 wrote a letter to the editor of *The Christian Advocate* respecting the mission stations he had established in Angola, West Central Africa. We make the following extracts from it:

"1. Our Mission in St. Paul de Loanda, a town claiming a population of 17,000, probably 1,000 of them Portuguese, and the rest native Africans. Our Mission property there is beautifully located, and worth about \$8,000. While we had teachers to man it we had a self-supporting day-school, and can have it again as soon as we can provide the teachers, which we expect to do very soon. Meantime William P. Dodson, a holy young

man from the Eastern Shore of Maryland, who came out in our first party four years ago, is holding the fort. He is a fine linguist in the Portuguese and Kimbunda; a good musician, vocal and instrumental; a good doctor, having attended medical lectures in Philadelphia, but did not graduate. He is gathering a good congregation in Loanda—about forty now, but growing—and has an interesting Sunday-school. He had a very reliable native man saved recently. I baptized him and admitted him on probation in our church on yesterday.

"2. Dondo, 240 miles inland by steamers, at the head of the steam-boat navigation on the Coanzo River. Dondo is a growing town of about 5,000, probably all natives less about 500 Portuguese. We had here a good self-supporting school, now temporarily suspended by the retirement of our workers there, all to be picked again in the near future. The Rev. A. E. Withey, presiding elder of the Angola District, and his daughter, Stella, are 'holding the fort' at Dondo.

"3. Nhangupepo, fifty-one miles over the mountains by caravan path from Dondo. There we have real mission property worth about \$1,500; also nearly 100 head of cattle and a few hundred dollars' worth of trade goods. Both here and in Pungo Andongo we are developing some trade as one of our industries. It can't be done in safety, except in the hands of thoroughly trained commercial men, and such are Brothers Withey and Gorton, and within less than two years in the two places named they have, over and above self-sustentation, made a clean profit of about \$1,500, which is represented by two good mission farms they have bought and stock goods on hand and paid for.

"Those two men could thus support all our Angola Missions, but as each can easily support itself they will apply their profits for opening new Missions. This business enables them to exhibit the light of holy living and fair dealing in commercial circles.

"Well, to return to Nhangupepo. Brother Karl Rudolph is in sole charge now—a grand worker he is. He has the care of the cattle herd, of the store, of building improvements, and of the farm, and is successfully training native boys in all these departments of industry. He is getting the natives soundly saved. We now have a native Methodist Episcopal church organization there of thirteen probationers.

"4. Pungo Andongo, thirty-eight miles still farther in, is a town of probably 2,000, mostly natives. Brother C. W. Garp-

don, Sister Withey and her children, Bertie, Lottie, and Flossy, are at Pungo, and all daily working and witnessing for God.

"5. Malange, sixty-two miles still farther inland. We have there the mission property in the town which I bought nearly four years ago, which is worth \$800. Three-quarters of a mile distant is the mission farm of about three hundred acres of rich black clay and loam that Brother Sam Mead bought and paid for with his wife's money. The farm now, with its field of sugar-cane, so dense that nothing less than an elephant could wade through it, and with its herd of cattle, hogs, etc., is worth in the market \$1,000. Malange station is well manned: Sam Mead, superintendent; Ardella, his wife, head teacher in day-school, her niece, Bertha Mead (now Mrs. Shields), her assistant; Robert Shi lds, her husband, an efficient young missionary; Wilhe H. Mead, Minnie, his wife, and five children. They have eight native children, adopted by Sam Mead, which are being thoroughly trained for God. They have a Methodist Episcopal church organization at Malange of thirty-one members and probationers, twenty-one of whom are converted natives.

"Well, through the good providence of God and manual labor, these twelve males and eight females in our Angola Missions are enjoying good health. Their daily contact with the people in these industries has enabled them to make the best success in mastering the vernacular languages of the people of any missionaries I know of, and in Kimbunda, which our young people know as well or better than they do English, without the aid of books. Brother Chatelain has recently given us a primer, grammar, and the Gospel by John in the three languages named, which will be valuable aids in the future.

"I may add that all the workers named went out in our first party, over four years ago, except Robert Shields, who was sent out three years ago."

Our Mission in West China.

Rev. Spencer Lewis writes from Chungking, China, July 8, 1889: "There have been not a few clouds in our sky, but thus far no storm. The presence of over 20,000 students, civil and military, in the city at present writing causes no little disquietude. By request of the authorities the public chapels will remain closed until the examinations are over. All the foreign ladies and children have left the city on boats lest they should be again subject to the trying ordeal of three years ago.

"Again a day was fixed to attack the foreign places, which chanced to be the day before the anniversary of the other riot; but the plot was discovered, arrests made, and punishments inflicted. The city is patrolled night and day, and several hundred soldiers are on guard about the Catholic Cathedral, which is especially threatened, and the examination halls.

"The vigilance and activity of the Chinese officials is in striking contrast to their dilly-dallying three years ago. The examinations will be over in two or three weeks more, and then we shall be in comparative quiet for another three years. We are confident that we are going to come safely through this time of trial. We believe God will work even through these heathen officials.

"Although the public chapels are closed all our regular services continue. At yesterday's Sabbath morning service we had a congregation of fifty, although we did not open to the general public. In the afternoon at our communion service two unusually promising probationers were received.

"There are several other inquirers, but none whom we felt ready to receive. We have the same total of members and probationers now that we had three years ago. Our church is much stronger than it was then; but what it would be if the work had not been broken up by riot and the workers scattered God only knows.

"One of our new members, named Wang, has been doing a good deal of voluntary colporteur work during the last few months. Though by no means wealthy he refuses to receive any remuneration, and pays all his own traveling expenses. He says that he does not want money—that he does it all for the Lord. We thank God for him, and trust his disinterested example may have a very salutary influence in the native church."

Mission Lands and Missions.

From the West come the tidings: "There is daybreak in Utah." The Gentiles carried the day in the election in Salt Lake City for members of the Territorial Legislature. In two years the Mormon vote has increased by 391, the Gentile by 1,157.

It appears from the official statistics read at the conference in the Tabernacle, Salt Lake City, that the "Church of Jesus Christ of Latter Day Saints" has at present twelve apostles, 70 patriarchs, 3,919 high-priests, 11,805 elders, 2,069 priests, 2,292 teachers, 11,610 deacons, 81,899 families, 119,915 officers and members, and 49,303 children under eight

years of age—a total Mormon population of 153,911.

The Rev. Octavius Parker, who has been a missionary in the Alaska Mission of the Protestant Episcopal Church for three years, has resigned, leaving the Rev. John W. Chapman as the only missionary of that Church in Alaska. The headquarters of the Mission is at Anvik.

In the Baptist Mission in Cuba, with headquarters in Havana, there are seven churches, 1,523 members, and 21 missionaries.

Lutheranism in Finland, Russia, is undisturbed by the Government of Russia, while it is greatly oppressed in the other Baltic Provinces of Esthonia, Livonia, and Kourland, chiefly, it is supposed, that the German element may become eradicated.

The Roumanian Bulgarian Baptist Union consists of three churches, one each at Bucharest and Catalni in Roumania, and one in Rustchuk, Bulgaria.

Miss Carruthers is in charge of some Protestant Mission schools in Pisa, Italy. More than 640 children are being trained in them. She is teaching the gospel truth not only by means of the schools, but also by Bible and tract distribution work among the factory girls, Bible classes, and night-schools.

Protestant Missions in Spain are meeting with considerable opposition. A correspondent writes that the spirit of religious intolerance is still rife in that priest-ridden country.

The Jews of Palestine live chiefly on a kind of "sustentation fund" contributed by pious Jews in other lands for the support of their brethren there.

Hebron, in Palestine, has a population of 12,000 inhabitants, of which about 2,000 are Jews. A Protestant Christian Mission has lately been commenced among the Jews. It is under the direction of D. C. Joseph, of Jerusalem, the superintendent of the "Evangelical Mission to Israel."

The *Panjab Mission News* gives a number of instances of young converts whose lives were endangered by their baptism. "A Hindu lad announced his determination to be a Christian. Several tremendous thrashings having been fruitless in changing his determination, he was tied down to a charpoy, and his own father held lighted lamps to the soles of his feet and the palms of his hands until they were charred. He was preparing to kill him, when the police arrived on the scene." In three cases of Hindu lads who had been baptized poison was administered, and the lads have been

mental wrecks. In another case—also of a Hindu—death resulted under very suspicious circumstances after the lad had been carried off by his friends. The poisoners in each case were very near relatives.

The Rev. Dr. B. Labaree writes from Persia that the presence of the Anglican Ritualists is a disturbing element in the Presbyterian Mission. Upon the pretext of effecting a union between the Nestorian and the Anglican Church they are really laboring to pervert the Nestorians from their historic basis, and their influence is to revive ritualistic and profitless practices.

The missionaries in Korea of the Women's Missionary societies of the Presbyterian Church are Miss Mary E. Hayden, Mrs. John W. Heron and Mrs. Lillias Horton Underwood, M.D.

The Korean Union Mission in Toronto, Canada, are assisting in supporting Rev. Mr. Harkness as a missionary in Korea. Mr. Harkness has been teaching in a government school.

The London Missionary Society has opened a station in the city of Chungking, China.

It is reported that the sale of women and children has become a regular occurrence in the famine-stricken districts of China. A woman between twenty and thirty years is sold for a price varying from five to ten dollars; a child under ten years for a dollar. Some maintain that the famished people have resorted to cannibalism.

Roman Catholic authorities claim that in China the Roman Catholics have 485,403 members, 2,460 churches and chapels, 440 European missionaries, and 303 native priests.

Rev. J. E. Cummings, writing from Burma, says he is convinced that most Burmans are Buddhists simply by force of custom, rather than because of serious conviction. Their Buddhism is a mere formalism. Heathen custom has usurped the place of intelligent reason. They are good subjects for evangelization.

Rev. A. R. Morgan, wife, and two children have gone to Japan to re-enforce the Mission of the Methodist Protestant Church.

There are said to be 400 Buddhist and 100 Shinto temples in Hiroshima, Japan. It has a population of 100,000. Here are laboring five Presbyterian missionaries and three missionaries of the Methodist Episcopal Church, South.

A missionary writes that the Japanese are now like young birds in the nest, chirping and waiting with wide-open

mouth, to be filled with the new ideas from the West.

The Rhenish missionaries now count about ten thousand members in their fifteen stations among the Battas of Sumatra and the adjacent islands.

A Seventh-day Adventist Church was organized in Relizane, Algeria, Africa, in June last, with thirty members, of whom seventeen are men. They keep the tithing system. The members are French colonists.

The new king of Bihe, in west-central Africa, calls himself "Stretch-Out-The-Hand," by which he indicates that he intends to make the chiefs feel his importance.

The Senoussis is a Moslem sect in northern Africa, which has 15 stations in Morocco, 25 in Algeria, 10 in Tunis, 66 in Tripoli, and 17 in Egypt.

The territory in Central Africa which has for twenty years been the almost exclusive field of work of Scotch missionaries is about to be flooded with emissaries of Catholicism.

The *Independent*, in referring to the statement of Lieutenant Taunt, the United States Commercial Agent in the Congo Free State, that Bishop Taylor's missionary enterprise is a failure, says: "New self-supporting colonies are likely to have a hard time at first. To our mind it is a question of the success of a colony much more than of a Mission."

Missionary and Christian Literature.

President Wm. F. Warren, D.D., of Boston University, says that the best work on Buddhism is *Buddhism in its Connection with Brahmanism and Hinduism and its Contrast with Christianity*, by Sir Monier Williams, the noted Sanskrit professor.

"Exercises for Sunday-schools and Missionary Societies" is a pamphlet of readings, recitations, songs, and dialogues prepared by Mrs. Cobb and Mrs. Jackson, of Georgia. It is published by J. W. Burke & Co., of Macon, Ga., at 25 cents.

The *Independent* notices a new book on Missions which it highly commends to Germans. It is designed to impress the claims of Missions on the pulpit; it presents the methods by which the work may be promoted, and the general arguments in its favor. It is entitled: *Die Mission auf der Kanzel-Texte, Themata, Dispositionen und Quellen nach weise für Missionsvorträge*, von J. Hesse, and is published in Stuttgart, Wurtemberg.

The *African News's* new map of Africa is on a paper sheet 25 by 37 inches, and

contains a map of Africa, a map of Central Africa, and a map of Liberia, and is intended to show plainly the Missions of Bishop Taylor and the country in which he is working. It will be helpful to all students of Africa. The price is \$1. For sale by T. B. Welch & Son, Vine-land, N. J.

"*Our Missionary Work from 1853 to 1889*" is a chronological history of the work of the United Brethren Church for missions from its earliest beginning to the present time. It is sold for 90 cents by Rev. W. J. Shuey, Dayton, Ohio.

The *Missionary Bulletin* is the name of the new missionary paper of the Methodist Protestant Church. It is a four-page quarterly; price five cents a number; twenty cents a year. It is edited and published by the Missionary Secretary, Rev. F. T. Tagg, Easton, Md.

Church History, by Professor Kurtz, translated by Rev. John MacPherson. There are three volumes. The first volume has just been issued by Funk & Wagnalls, New York. Price, \$2. This work was first published in 1849, and has passed through nine editions, and has now become a standard church history. It is a very valuable and complete text-book for all students of theology, and is entitled to a front rank among students' text-books of church history.

New Notes for Bible Readings is by S. R. Briggs, and is published by F. H. Revell, of New York and Chicago. Price, \$1. "It does not profess to contain new truths, but rather new notes on old truths." It is a valuable aid to those who wish to study the Bible, especially to those who are seeking spiritual blessings. Here passages from the word of God teaching some special truth are brought together and well applied.

An Account of Missionary Success in the Island of Formosa is published in two volumes by Trubner & Co., of London. It is written by Rev. Wm. Campbell, of the English Presbyterian Mission in Formosa. In 1624 the Dutch East India Company commenced to colonize the country and trade with the natives. In 1627 Rev. Geo. Candidius, and in 1629 Rev. Robert Junius, commenced missionary work on the island, and the Mission prospered until 1662, when the Dutch were expelled from the island by the Chinese. The Protestant Mission was recommenced by the Presbyterian Church of England in 1865, and seven years later was re-enforced by the Presbyterian Church of Canada. Mr. Campbell has given a very interesting account of the early mission and a good history of the later Mission from its establishment down to 1889. There are now seventy mission stations, some of which are self-supporting. The native Christians have also sent out missionaries to the Pescadore Islands, and their missionary spirit is greatly blessing the native church.

WELCOME, what of the night? MESSIAH BEIGNS. The morning cometh!

THE GOSPEL IN ALL LANDS

EUGENE R. SMITH, D.D.,
Editor

NOVEMBER, 1889.

FIFTH AVE. & 20TH ST
New York City



SCENES IN PERU.

Poetry and Song.

To the Rescue!

BY REV. ERNEST G. WESLEY.

Through the midnight watches,
 Upon the sea so wild, see, fiercely driven
 By wind and wave—with bulwarks crushed and shattered,
 Now held by billows rolling down and crashing
 With thunder roar, as oft with fists of giants
 They seize and tear and wound with angry fierceness—
 A helpless, storm-crushed bark, whose masts are straining,
 Sails torn by hands unseen, her decks foam-covered,
 Yet driven on, still onward toward the breakers—
 White-teethed, sharp-fanged, now hungering for their victims,
 Whose streaming locks and ghastly wounds ask mercy.
 But all in vain! Enraged to wilder madness,
 The rolling, seething waves, gale-lashed and cruel,
 Leap on the plunging hulk with fierce o'erwhelming.
 Upon the decks now crowd the crew bewildered:
 We hear their terror cries, the tempest piercing,
 As on the shore we stand; and can we, hearing,
 Neglect to help? Refuse to save the periled?
 Let strength and mind and heart, all danger scorning,
 No single moment lose! Man well the life-boat,
 Plunge through the foaming surge with courage steadfast;
 Our God is near! And He, us guiding, keeping,
 Will prosper on our way o'er maddened waters.
 And should we fail—for louder roars the tempest,
 Yet higher leap and fiercer dash the billows
 We still are His. Still in His hands He holds us;
 No wave can wrest our souls from palm so mighty.
 He still is ours, and for Him are we struggling
 The periled lives to save. We dare not falter;
 For now the precious ones are loudly calling.
 As hard they battle with the foaming monsters
 Who seek their prey—the shipwrecked crew engulfing
 With fiendish glee—and toss them wearied, helpless
 From mouth to mouth in cruel exultation.

On, on, ye sons of God! The billows mighty
 Of sin and shame upon the rocks of darkness
 With fearful force now dash earth's millions, Christless.
 We hear their cry; we see them bleeding, dying
 Upon the blood-tinged wave. O haste to save them!
 These must not die for whom the Christ has suffered—
 These must not die, the blood-bought ones, immortal—
 These must not die, the souls to us Christ-given!
 All, all is lost to some, each moment wasted
 By us upon the shore. Launch, launch the life-boat,
 And man it well with hearts of holy daring—
 Whose love for souls knows neither fear nor fading,
 Whose strength is as the strength of God, Almighty,
 Because in Him they live and for Him labor!

Ye Christly hearts, to oar of effort bending,
 Pull through the surge and to earth's rescue hasten.
 Our Lord commands, and He your life-boat guiding
 Will speed you o'er the crested wave and billow.
 Heed not the cost! Nor deem too hard the service
 He asks of thee. Thy life may save a thousand,
 And shall it be withheld if Jesus whispers
 His wish to thee? If by thy body's dying
 Some rescued soul may ever sing His praises

Who, hadst thou lived, would soon in error's blindness
 Have sunk beneath the wave? 'Tis thine to save them!
 They look to thee—the souls of men imperiled.
 Launch forth for Christ; fear not the midnight blackness.
 Nor dread the mighty waves now rolling on thee.
 Pull out in Jesus' name—the wreck is sinking.
 And soon too late will be thy strong endeavor!
 On, on, for Christ, with rescue and salvation!
 He calls thee now, and in His hand of power
 Holds wind and wave. See! from the hills eternal
 He looks upon the sea—to still its raging;
 Upon the wind—to hush its angry clamor;
 To bring thee safe to port of glad rejoicing.
 And with thee those who to thy love and labor
 Owe life and heaven's joy: Christ's rich heart welcome—
 E'en heaven and Christ Himself.

Providence, R. I.

World, Work, Story.

The Countries of South America.

The Argentine Republic was formerly a part of the vice-royalty of Peru and afterward of the United Provinces of Rio de la Plata, including Paraguay and Uruguay. It became independent in 1816. It lies to the east of Chili, having Bolivia and Paraguay on the north, Brazil and Uruguay on the east, and extending to the southern extremity of the continent. It has fourteen provinces, with an area of 515,700 square miles and a population of about three million; and there are nine Territories, with an area of 1,125,086 square miles and a population of a little over three million.

The fourteen provinces are Buenos Ayres, Santa Fe, Entre Rios, Corrientes, Rioja, Catamarca, San Juan, Mendoza, Cordova, San Luis, Santiago del Estero, Tucuman, Salta, and Jujuy. The Territories are Misiones, Formosa, Chaco, Pampa, Rio Negro, Neuquen, Chubut, Santa Cruz, and Terra del Fuego. By a treaty concluded between Argentine and Chili in 1881 Argentine includes all of Patagonia east of the crest of the eastern ridge of the Andes and a part of Terra del Fuego.

The president and vice-president (who must be Roman Catholic and of Argentine birth), are elected for six years, and there are five secretaries of State; one each for the interior, foreign affairs, finance, war, and justice.

The provinces are States with separate Legislatures and elective governors, renewed every three years. They are almost entirely independent of Congress, which confines itself to national affairs. The government of the Territories is administered by the president and his secretaries.

The Congress is composed of 30 senators and 86 deputies. The Legislature of each Province elects two senators for nine years, and the capital also elects two. Each senator must have an income of \$500 and have been a citizen for six years, and be at least thirty years of age. The deputies are elected by the people for four years. Each deputy must be at least twenty-one years of age. The deputies and senators receive each

\$5,000 a year, the president \$30,000 a year, the vice-president \$15,000 a year.

The constitution recognizes the Roman Catholic religion as that of the State, but all other creeds are tolerated. The Roman Catholics are under the oversight of one archbishop and four suffragan bishops.

The capital of the republic is Buenos Ayres, with a population of over 400,000. Other towns are Cordova, with a population of 50,000; Rosario, 42,000; Tucuman, 27,000; Mendoza, 19,000; Corrientes, 16,000. The population is greatly increased each year by immigration from Europe.

There are Protestant missionaries in the republic under the direction of the Methodist Episcopal Church of the United States and the South American Missionary Society, the latter having seven stations.

The Republic of Bolivia declared its independence of Spain in 1825, and is divided into eight provinces, with an area of 772,548 square miles and a population of about 2,300,000, of whom nearly one half are Indians. As a result of the war with Chili, Bolivia ceded to Chili all her coast territory. There is religious toleration, but the Roman Catholic is the established religion. There are no Protestant missionaries in the republic.

The Empire of Brazil declared itself independent of Portugal in 1822, and its independence was acknowledged in 1825. It has an area of 3,119,764 square miles and a population of about 13,000,000, of whom about 600,000 are wild Indians. It had 1,500,000 slaves in 1887, but they were liberated in 1888. About one third of the inhabitants of the empire are Europeans and the others are mulattoes, half-castes, negroes, and Indians. The established religion is Roman Catholic, but all other religions are tolerated. There are Protestant missionaries from the United States under the direction of the Presbyterian Church, North, Presbyterian Church, South, the Southern Baptist Convention, Methodist Episcopal Church, Methodist Episcopal Church, South, and Protestant Episcopal Church. The South American Missionary Society has several stations in the empire, and there are also some independent English missionaries at work.

The Republic of Chili became independent of Spain in 1818, and extends from Peru on the north to Cape



NATIVES OF TERRA DEL FUEGO.

Horn, a length of nearly 2,500 miles, and has an area of 293,310 square miles, and had a population in 1885 of 2,530,442. Education is free and compulsory, being supported by the State. The Roman Catholic religion is established by law, but the others are tolerated. The Catholic archbishop, three bishops, and the clergy are paid by the State. There are Presbyterian and Methodist Episcopal missionaries, and also missionaries of the South American Missionary Society. The Presbyterians report 4 stations, 14 United States and 22 native workers, and 265 communicants.

The Republic of Colombia was formerly known as the United States of New Granada. In 1861 nine States united to form the federal Republic of Colombia. It has an area of 504,773 square miles and a population of about 4,000,000, of whom 220,000 are uncivilized Indians. The most important of the nine States is Panama, com-

prising the whole isthmus of that name, known historically as the Isthmus of Darien. The established religion is Roman Catholic, but others are tolerated, and there are Presbyterian, Methodist Episcopal, Wesleyan, and Church of England missionaries. The Presbyterian Church reports 2 stations, 7 United States and 6 native workers, and 95 communicants.

The Republic of Ecuador was formerly a part of New Granada, but separated from it in 1830. It has 17 provinces, with an area of 248,370 square miles, and had a population in 1885 of 1,004,651, of whom 100,000 are whites of Spanish descent, 300,000 mixed, and 600,000 pure Indians. The State religion is Roman Catholic, and other forms are not tolerated. There are no Protestant missionaries.

The Republic of Paraguay gained its independence from Spanish rule in 1811. It has an area of 91,970 square miles and a population of about 480,000, of whom 130,000 are Indians. The established religion is Roman Catholic, but other forms are tolerated, and there are Missions by the Methodist Episcopal Church and one Mission to the Indians by the South American Missionary Society.

The Republic of Peru revolted from Spain in 1821. It has an area of 463,747 square miles and a population of about 3,000,000, of whom more than one half are Indians. Roman Catholic is the established religion, and the constitution prohibits the exercise of any other religion, but some mission work has been accomplished by Methodist Episcopal missionaries.

The Republic of Uruguay was a part of Brazil, but it declared its independence in 1825, and its independence was recognized in 1828. It has an area of 73,538 square miles, and had a population in 1884 of 593,248, of whom more than one half were natives, mostly of the mixed race. The Roman Catholic is the State religion, but there is complete toleration, and mission work is being carried on by the Methodist Episcopal Church, and there are also two stations where the South American Missionary Society has chaplains chiefly for the benefit of the English colonists or employés.

The Republic of Venezuela was originally a part of New Granada, but became independent in 1830. Since 1847 the republic has suffered greatly from intestine dissensions. It has an area of 632,695 square miles, and had a population in 1884 of 2,121,988. The Roman Catholic is the State religion, but there is toleration of all others, though they are not permitted external manifestations. The missionaries of the Methodist Episcopal Church have preached in the republic, but no Protestant mission stations have been established. Rev. Dr. W. M. Patterson, who went to Carracas in 1888, as Agent of the American Bible Society, and died there in July of this year, frequently preached to good congregations and reported a good opening for a Protestant Mission.

Guiana belongs to Great Britain, The Netherlands, and France. *British Guiana* includes the three settlements, Demerara, Essequibo, and Bernice, named from

the principal rivers. The area is 109,000 square miles and the population 270,000. There are Missions by the Moravians, the Wesleyans, the Church of England, and the English Baptists. *Dutch Guiana* is known as Surinam, and has an area of 46,060 square miles and a population of 57,000. *French Guiana*, or Cayenne, has an area of 121,413 kilometers and a population of 25,000.

The Methodist Episcopal Mission in South America.

The Rev. Fountain E. Pitts was sent in 1835 to South America by the Methodist Episcopal Church to examine and report as to the best point at which to establish a Mission. He returned in 1836 and recommended that missionaries should be sent to Rio de Janeiro and Buenos Ayres, and Rev. Justin Spalding sailed for Rio de Janeiro in March, 1836; Rev. John Dempster to Buenos Ayres in October, 1836. In 1837 Rev. Daniel P. Kidder was sent out to Rio de Janeiro as assistant missionary, and R. McCurdy and wife as teachers. In 1839 Rev. W. H. Norris was sent to Montevideo. In 1841 the Mission was almost entirely abandoned, but afterward Dallas D. Lore, Goldsmith D. Carrow, Wm. Goodfellow, Henry G. Jackson, and Thomas B. Wood successively and faithfully labored in the Mission as its superintendents.

The last annual report gives Charles W. Drees, D.D., superintendent, with Thomas B. Wood, D.D., John F. Thomson, D.D., Thomas H. Stockton, John M. Spangler, Charles Miller, and their wives, as missionaries from the United States. There were also reported the following thirteen traveling preachers furnished by the Mission: Joaquin Dominguez, Daniel A. Ugon, Lino Abeledo, Rudolph Gerber, Antonio Guelfi, George P. Howard, Andrew M. Milne, Wm. Tallon, Juan C. Correa, Francisco Penzotti, F. J. DeLemos, Juan Villanueva, and Robert Weihmuller; also three probationers; namely, Wm. T. Robinson, George G. Froggatt, and Juan Robles, 13 licensed preachers, 2 exhorters, 29 native teachers, 6 foreign teachers, 34 other helpers, 717 members, 616 probationers, 1 theological school with 12 students, 30 day-schools with 2,299 scholars, 33 Sunday-schools with 1,416 scholars.

The Woman's Foreign Missionary Society reports at Rosario, Miss Mary E. Bowen, Miss Jennie M. Chapin, and Miss Lou B. Denning; at Montevideo, Miss Minnie J. Hyde, and at Buenos Ayres, Miss Eleanora LeHuray. At Rosario are two day-schools and a boarding-school. At Buenos Ayres are two day-schools. The Montevideo schools are under the joint patronage of the Parent Board and the Woman's Foreign Missionary Society.

There are 15 circuits and stations in the Argentine Republic: 14 in Uruguay, 3 in Paraguay, and 4 in Brazil.

The following are extracts made from the superintendent's last annual report:

It has been a year of united, harmonious, enthusiastic, and faithful labor on the part of the whole body of workers.

The spiritual results may well fill us with joy. After carefully collecting the data it appears safe to record at least 176 genuine conversions. In nearly all our leading congregations special religious interest has been noted, and personal testimony to the power of Christ to save was never clearer. The Holy Ghost has come upon many of our workers in renewed power, and our faith anticipates the fuller outpouring for which we pray.

The development of self-support continues, and should be ground of encouragement to the home Church. A few facts may here be brought together to illustrate what has been accomplished in this regard:

1. Four pastoral charges entirely self-supporting in the strictest sense, namely: First Church, Buenos Ayres, Rosario and Carcarañá, Central Santa Fe Circuit, and San Carlos Circuit.

2. The following charges contribute directly and specifically to pastoral support considerable sums, namely: American Church, Montevideo, Montevideo Circuit, and Rosario Circuit.

3. With almost no exception all minor charges for expenses of worship are borne by each congregation.

4. School income for the year, namely: Montevideo schools, \$1,700; Buenos Ayres schools, \$1,200; Porto Alegre schools, \$1,600; Assumption school, \$750.

5. Special donations: in Mercedes, cash contributions to church-building, \$1,600; in Paraná, land valued at \$4,000; in Las Heras, a church lot; in the Aguada, Montevideo, a building lot; in Poronga, a building lot.

6. This is but a partial enumeration. Active committees for co-operation have been organized, as in Durazno and Florida, where church organization is as yet impossible. Self-support is urged upon all our official boards as soon as organized.

The aggregate of moneys collected in the field for all purposes will not for this year fall below \$26,000, gold.

There are found in the older portions of this work all the elements of vigorous church life and of aggressive action against the powers of darkness. These are eminently *working* churches. The number of Sunday-schools and other meetings sustained by volunteer workers without any thought of compensation, and often begun without waiting for pastoral initiative, is very noticeable. The people go everywhere preaching the Gospel, and hence new converts are constantly coming into our churches.

The number of languages regularly employed in connection with the operations of this Mission indicate its character. Spanish, Portuguese, English, German, French, and Italian are used in stated services, to say nothing of the work of at least one colporteur who speaks fluently the Guarani tongue.

The Theological School.—Not much advancement has been made during the year in the development of this most important interest. Circumstances which space will not permit to explain here have thus far prevented the execution of the plan to open the school in this city. Meanwhile something has been accomplished by the continuance of the school in the Waldensian colony, under the care of Brother D. A. Ugon. Dr. Wood has co-operated in this work during about five months past, arousing general interest in the Waldensian community. About thirty-five pupils have been enrolled in the preparatory, normal, and academic grades, while a number of the young men referred to in last year's report have attended night sessions, pursuing studies looking toward the ministry.

The Mission Press. Under the auspices of this depart-

ment, which has been under the care of Brother W. I. Robinson, 37,700 copies, with 850,000 pages of religious literature, have been printed. These comprise *The Standard* (*El Estándar*), a weekly religious paper of eight pages, and an edition of the *Spanish Hymnal* in use in this Mission.

Bible Work. This work, generously supported by the American Bible Society, and conducted with unlagging zeal and the highest efficiency by our dear Brother Andrew M. Milne and his lieutenant on the West Coast, Brother Francisco Penzotti, has continued to be our invaluable precursor and ally in every field. The colporteurs are true evangelists, and work for the love of God and of souls.

BUENOS AYRES.—The year closes with our work in this, the central point of the Mission, in excellent condition.

First Charge.—This mother church of the Mission has entered upon the second half of her first century of history under very favorable auspices. There has been a large increase in attendance upon Brother Stockton's ministry, never more acceptable than now. There have been additions to the membership by letter and professed conversion. The financial interests of the church, which is entirely self-supporting, have been liberally sustained by the generosity of the membership and friends of this work.

The increase of English-speaking people in suburban places is giving rise to an urgent call for the establishment of preaching services. Hence the inauguration of such services and of Sunday schools in Belgrano and Lomas de Zamora.

Buenos Ayres Circuit.—This work includes all our operations in the city and province of Buenos Ayres except the English work. This widely-extended circuit is under the care of Dr. John F. Thomson, whose earnest and efficient ministry has long commanded wide influence for good.

Dr. Thomson reports a year of special blessing, the most prosperous which our church in Argentina has ever known, both in a spiritual and a temporal sense; and this in spite of certain restrictions and inconveniences which will be removed when God shall please.

The year 1888 began with *two weeks* of prayer, holding meetings at 7 A. M. and 8 P. M. each day. In the month of August another series of special services were continued for three weeks.

Seventy persons were received into full membership in the church in January, April and September; two night schools opened for boys and girls deprived of the opportunity of going to school by day; the Sunday-schools received a new impetus; there was a general spiritual revival over the whole circuit.

During the year Dr. Thomson solemnized 52 marriages, baptized 64 children, 342 sermons were preached by himself and others, nearly 300 children were under instruction in three day-schools, and nearly 400 in the six Sunday-schools of the circuit. About \$7,000 Argentine currency were collected for various purposes.

In Barracas, southern part of the city, the little chapel has been put in repair and services re-opened, without much progress to be reported as yet.

In La Plata an eligible site has been secured on which to build a chapel.

In Mercedes the work has been placed under the immediate care of Brother Espadoña, who is rapidly developing into an efficient worker.

Rosario and Carcarañá.—When Brother J. M. Spangler was appointed to the English work in Rosario, with the hope that his charge would become self-supporting, the result was deemed very problematical. The issue has, however, been far better than we feared.

The people in general belong to the class of salaried employés, or wage-workers. Only a very few have independent resources. But all have labored earnestly and enthusiastically, and the Lord's blessing has been upon them.

There have been 16 conversions, the church membership has been more than doubled, 20 children have been baptized. There have been collected for all purposes \$2,667 Argentine currency.

At Carcarañá the pledge has been given to build a church which will cost not less than \$10,000.

Rosario Circuit, Spanish Work.—Brother Juan Robles succeeded to the appointment of Brother Penzotti on the transfer of this minister to Peru. The operations have been maintained steadily, though without notable increase. Preaching services and prayer-meetings have been maintained in the old chapel and also in the school-building of the Woman's Foreign Missionary Society. Two Spanish Sunday-schools are also maintained.

Central Santa Fé Circuit.—This is Brother Rudolph Gerber's old work among the German and Swiss agriculturists scattered through the colonies along the Central Argentine Railroad for about forty miles west of Rosario.

For the past year the work of the Central Santa Fé Circuit has been without special incident, and the most important fact to be noted is that of the rapid development of the German work in the city of Rosario, which now demands most of the preacher's time. Brother Gerber's work is entirely self-supporting.

San Carlos Circuit.—The work of this charge continues in care of Brother Robert Wehmüller. He ministers in German, Spanish, and French, to communities of various nationalities and ecclesiastical affiliations.

Entre Rios Circuit.—This charge comprises the entire province of Entre Rios, the region bounded by the Uruguay and Paraná rivers. The center of the work is the beautiful city of Paraná. The meetings begun here in a hired house have continued with increased attendance till the place is too small to accommodate the congregation.

Mendoza.—Early in the year a very eligible property was secured in this important city. It comprised a well-situated lot on which stood a large hall erected by an Italian mutual aid society. This building is of very suitable dimensions for a church, and is now, after needed remodeling of the façade and interior finishing, almost ready for dedication.

Cordoba.—The next important center which our Mission should aim to occupy should be this ancient seat of culture and ecclesiastical influence. Circumstances now seem favorable and we but the men and money with which to take this important onward step.

Montevideo.—The year opened under a new arrangement, dividing this city and suburbs into two circuits. To Brother George P. Howard was assigned the old center, with secondary points in Cuareim, San José, and Municipio Streets, while the Aguador Circuit, newly created, was placed in Brother Antonio Guelfi's charge. The schools, fourteen in number, with an enrollment of about eight hundred pupils during the year, have continued, under Brother Guelfi's care, doing work that has merited the approval of many persons not otherwise drawn to our work. Señor Pedro P. Díaz, moved by his interest in this department of our work, has donated a lot in a new portion of the city as the site for school and chapel.

The English Work at Montevideo.—Brother Miller writes: "Reviewing the labors of the past year we see much to encourage us, though the progress achieved has not been great. We cannot report any permanent advance in the attendance

on the services. This is accounted for by the removal of a large number of English families from the city. While the tide has been against us such has been the interest in our services and such the faithfulness of the few workers left us that we have not lost courage. The preaching of the Gospel has been effective; some have been convinced of sin and have sought and found peace; others are now concerned about their souls. Seven have been received into full communion. The interest in the services at the reading-room has been well sustained. Sailors are frequent participants, and in some cases have in other parts of the world given testimony to blessings here received."

Colonia Circuit.—The work in this field and the relations between our Mission and the Waldensian community remain as stated in last year's report.

Canelones Circuit.—Brother Lastrico's work on this circuit was interrupted during a considerable portion of the year, but the work has not been abandoned and is just now in process of reorganization under the care of Brother García.

Central Uruguay Circuit.—Porongos, now called Trinidad, continues to be the center of this field and residence of the missionary. The school has been placed under the care of a thoroughly competent teacher, leaving Brother Tallon free to do the work of an evangelist all through Central Uruguay. The principal points in the field thus far compassed are Porongos, Durazno, Florida, San José, and Mercedes. In all these places except San José, which still refuses to hear the word, large and attentive audiences gather upon each announcement of service to be held.

Steps are being taken to build a much-needed chapel in Porongos, and to establish schools and regular evangelistic work in Durazno and Florida, which are destined to become important centers of work.

Tacuarembó Circuit.—Brother Lemos, despite his "often infirmities," has labored faithfully throughout the year, and has extended his influence from Paso de los Toros to Pedro Sola, Anoyonalo, Cerro Largo and other places. The field is large, the population sparse, and results not such as can be easily counted up.

Paraguay.—The work in this field has continued as last year under the care of Brother Juan Villanueva. The circuit work comprises preaching and other church services in the city of Assumption, with periodical visits to the German colonies of Altos and San Bernardino and to the town of Paraguari, the present terminus of the only railway of the country. The attendance upon the preaching in Assumption and the spiritual interest awakened have advanced during the year.

The work among the German colonists presents some peculiarly interesting features. The people in general understand almost as little of Spanish as Brother Villanueva of German, and yet they come from long distances and in considerable numbers to attend upon his ministry.

The influence acquired by this faithful minister—the only Protestant pastor in Paraguay—is extending rapidly among the colonies newly established, and will tend to preserve the faith of these isolated evangelical communities and make them tributary to the work of the enlightenment and salvation of the nation.

The school in Assumption, under the care of Miss Juana Villanueva, has held its own in public estimation and patronage, despite much opposition.

Rio Grande de Sul.—This province comprises the southernmost portion of the Brazilian Empire. A large portion of the population is made up of European immigrants or the immediate descendants of such. Liberal sentiments prevail to a

considerable extent and create an atmosphere at once favorable and unfavorable to evangelistic effort.

The work in Rio Grande de Sul has continued during the year now closing under the care of Juan C. Correa, assisted by Vicente Brando and a number of assistant teachers.

The central station, the city of Porto Alegre, a thriving town of 55,000 inhabitants, has absorbed most of the time and efforts of the workers, though influence has been exerted in the city of Rio Grande and in the Italian colony of Dona Isabel.

Three day-schools have been maintained in Porto Alegre, with an enrollment of 221 pupils of both sexes. The excellent results obtained in the advancement of the pupils and the elevating moral influences observed by the public have won for our Mission the confidence and support of a large number of people. More than \$1,600, gold, have been received from the small fees willingly paid by the parents.

Venezuela.—The regular sessions of a Sunday-school were conducted under the auspices of this Mission from February to June of the current year by Brother H. D. Osuna, in the city of Caracas. The attendance varied between fifteen and thirty. No further details have been received, and we have assurance of the open door that awaits us.

The West Coast.—It is proper that we should refer to this portion of the field in so far as it has been worked by members of this Mission. Brother Francisco Penzotti, having been appointed Bible Society Agent, with head-quarters to be at Lima, set out for his field about the close of 1887. Meetings have been instituted in Lima, hearts are found responsive, and there is a loud call for help. Under date of November 3 Brother Penzotti writes: "I am very happy in this new field, and I have reason to be, since both in the Bible work and in the preaching the Lord gives me prosperity. As I said in my former letter, as soon as I arrived here I sought to bring the people together, and from that time have held three meetings each week. The attendance and interest have constantly increased. For some weeks past the place of meeting is entirely filled, as there are seats for only about sixty persons."

Protestant Missions in Brazil.

The Southern Baptist Church of the United States commenced a Mission in Brazil in 1882, has mission stations at Rio de Janeiro, Bahia, Maceio, Pernambuco, and Minas Geraes, and reports 12 male and female foreign missionaries, 3 native preachers, 5 churches, and 241 members.

The Methodist Episcopal Mission in South America, with its head-quarters in the Argentine Republic, reports in Southern Brazil four appointments; namely, Porto Alegre, Pelotas, Dona Isabel, and Yaguaron, with 6 native preachers, 4 native teachers, 15 members, and 15 probationers, 3 day schools, with 233 scholars.

Under Bishop William Taylor there is at Para a missionary, Rev. J. H. Nelson, and a church of 19 members and 13 probationers. The pastor says, "I have earned my living principally by teaching English and occasionally other branches." Rev. Marcus E. Carver is at Manaos, with 12 members and probationers, and has "supported himself partly by teaching and partly by contributions of personal friends." At Pernambuco is Rev. George P. Nind, who has done some good foundation work by means of a Sunday-school and gospel meetings

The Brazil Mission of the Protestant Episcopal Church of the United States will soon be organized, as the American Church Missionary Society sent out, on Aug. 31, two missionaries to Brazil. They were Rev. James H. Morris and Rev. Lucien Lee Kinsolving, graduates of the Virginia Theological Seminary. They go to Santos, but the permanent location of the Mission has not been decided.

The Methodist Episcopal Church, South, of the United States has a prosperous Mission in Brazil. The fourth session of its Brazil Mission Conference was held in Rio de Janeiro, commencing July 15. The Conference reported 6 members in full connection and 11 preachers on trial, of whom 3 are missionaries and 8 native men. There are 9 male missionaries and 8 native preachers. Eleven of the preachers are married. The Woman's Board has 7 missionaries. The working force is thus 35 persons. The principal stations occupied are Sao Paulo, Piracicaba, Rio de Janeiro, Santa Barbara. The statistics report 6 local preachers, 359 members, 10 Sunday-schools, with 26 teachers and 257 pupils, 3 churches, valued at \$62,500, 2 girls' colleges, valued at \$40,000.

The Presbyterian Church, North, of the United States, commenced work in Brazil in 1859, and last May reported 9 stations and out-stations, 23 United States and 43 native workers, 34 churches and 2,420 communicants, 18 schools, with 604 pupils.

The Brazil Mission of the Southern Presbyterian Church in the United States was begun in 1869, and its missionaries are at Campinas, Bagagem, Pernambuco, Ceara, and Maranhao. In the Mission are 10 male and 10 female missionaries, 601 communicants, 5 native preachers, 10 other native helpers, 224 pupils in Sunday-schools, and 165 pupils in day-schools. Last year the native Churches contributed \$3,040.

The Missions of the Presbyterian Church, North, and of the Presbyterian Church, South, in Brazil united early in the year 1889 and constitute the Presbyterian Church of Brazil. The Church thus united reports 63 churches, 32 ministers (of whom 12 are native), 3 licentiates, 7 candidates, 2,966 communicants, and 13 schools.

The South American Missionary Society has stations at Rio de Janeiro, Sao Paulo, Santos, and Pernambuco. The Missions at Rio de Janeiro and Pernambuco are to seamen. The Mission at Santos is in part to the seamen.

Richard Williams, M.D., Missionary in South America.

BY REV. R. H. HOWARD.

This heroic missionary, who laid down his life so bravely for the degraded and despised Fuegians, deserves to be better known by the Christian public.

He was born in Dursley, Gloucestershire, England, May 15, 1815. Being early drawn toward medicine he achieved a thorough education in this line, passing his final examinations in May, 1841, and soon won signal

success as a physician and surgeon. His character was irreproachable and his engaging qualities were many, but he was far from devout. Indeed, he had so largely given way to rationalistic influences that he regarded Christianity as absurd. But God had great things in store for him, and his conversion was as radical and almost as sudden as St. Paul's.

It grew out of a serious illness. When death stared him in the face he was led to call on Jesus, and straightway joy came into his heart. He was almost instantly healed, and rose from his sick-bed to give himself to active Christian work. He united with the Wesleyan Society, and found himself very happy in these new relations. This was in November, 1846.

Meanwhile Captain Allen Gardiner had been for many years intensely exercised to effect a Mission in South America. He had made several fruitless endeavors—one in 1845, and one in 1848—to establish himself and a small company in Patagonia. But, nothing daunted by past failure, he was in England in 1850 preparing for another voyage. He inserted in the religious newspapers of the day an advertisement inviting a few earnest Christian workers, whether formally ordained or not, to join the enterprise, adding that a physician and surgeon would be especially welcome.

This advertisement met the eye of Dr. Williams. After mature and prayerful deliberation he decided that it was a call of God for him. Accordingly, surrendering cheerfully his fine practice and his high worldly prospects, bidding good-bye to his aged mother and the young lady to whom he was soon to be married, gladly counting all things loss for Christ's sake, he joined himself with five others—three boatmen, a carpenter, and a waiter—to Captain Gardiner for this final and most disastrous expedition.

They embarked at Liverpool, on the *Ocean Queen*, September 7, 1850, and November 29 first caught sight of the mountains of Terra del Fuego. These were bare and desolate and forbidding enough—a country of gloom and darkness. Dr. Williams, who kept a copious journal (which happily was preserved to be the foundation of his memoir, prepared by Dr. James Hamilton), after describing the wild scene which greeted them, and noting how very different a thing it is to personally encounter these trials from what it is to merely read about them, adds:

"But I do by no means feel disturbed. Indeed, I feel that I can well forego all earthly joys if the Lord will graciously vouchsafe to bless my soul and endow me with the riches of his grace. Yea, at this uttermost end of the earth, and where there is less in climate, scenery or people than at almost any other spot of the world to cheer the mind, if God has a work for me to do, and his blessing rests upon me whilst engaged therein, then God's holy will be done in me and by me; let the circumstances surrounding or the events awaiting me be what they will. . . . Blessed be God, I have experienced sensibly this day that I am a child of God—the Holy Ghost witnessing and shedding abroad

the love of God in my heart. Sweetly have I realized that I am one with Christ, and have the spirit which raised up Christ from the dead. . . . Surely

"Not a cloud doth arise to darken my skies,
Or hide for a moment my Lord from mine eyes."

At eleven o'clock Thursday, December 5, they finally cast anchor in Banner Roads, having by the mercy of God at last arrived safe at their place of destination. The first landing was made on an island called Dothan; but a better site was speedily found on Garden Island, where a rude settlement was at once begun by the erection of two tents. These, however, they soon found were too much exposed to the thieving propensities of the natives, and they were forced (the ship in which they came having now departed) to betake themselves to their boats and search for a place where they might securely deposit some of their stores. But the boats proved very inadequate for those stormy waters and rocky coasts. What they manifestly needed was a vessel of not less than a hundred tons burden, so that as soon as at any time it became dangerous to remain on shore they could have found a secure retreat and refuge on ship-board, and, in the event of their provisions failing, they could easily have proceeded for supplies to Port Fannie or to the Falkland Islands. As it was, with their shallow launches, as soon as the *Ocean Queen* had taken leave of them, the mission party found themselves almost as completely imprisoned in the Fuegian Islands as was Alexander Selkirk in Juan Fernandez. Under the circumstances to attempt to reach a Christian settlement across such turbulent seas as encompassed them would, obviously, have been to invite inevitable disaster.

That the Fuegians were not to be trusted, and that the property of the mission, insignificant as it was, was a great excitement to their cupidity, and that they would go any length to gain possession of it, the missionaries were soon well assured. In the meantime, from the outset, the latter seemed to devise nothing that issued in success, while not half a dozen weeks had elapsed ere they found themselves already disastrously crippled. Indeed, from the first their time seems to have been mainly occupied in cruising frantically about from island to island for a refuge, while their energies were about equally divided between procuring the means for their subsistence and in protecting themselves against the natives. So far from having struck a single well-directed blow for the evangelization of the latter their chief concern seems to have been how they might most successfully keep out of their way.

Writes Dr. Williams, under date of January 2, 1851: "Every circumstance that has occurred in this land of storms and desolation has tended to the same end—to humble and abase me. The privation of accustomed comforts; the vicissitudes already experienced; the trying duties devolving upon us; the dullness and great inclemency of the climate; the solitude of the scenery; the uninviting character of the natives, and

apparent hopelessness of contending against so many difficulties—all these things are tending to the crucifixion of the flesh that Christ may be raised up and formed in me the hope of glory."

In the midst of these tribulations later he can say: "The fire of divine love has been burning on the mean altar of my heart, and the torch-light of faith has been in full trim, so that I have only to wave it to the right and left to discern spiritual things in high places. I bless and praise God that this day, January 10, has been, I think, the happiest of my life."

These heroes were in perils oft. "Our position was a fresh instance of imminent peril. The wind now blew a hurricane. At first our anchor dragged and we were threatened with destruction. Nearly the whole night the pitiless blasts smote us and the foaming waters raged around us, the dark clouds pouring on us their pelting hailstones and deluges of rain."

At a place called Spaniard Harbor one of their boats was wrecked. In the midst of the terrific tempests the missionary found "a very heaven of repose and of love around him. Awakened repeatedly by the jerk of the hawser and the strain of the boats, and hearing the roar and dash of the water around, and the pelting of the rain and hail, and the howl of the sweeping blasts," he yet quietly resigned himself to slumber.

Meantime, clearly, unless rescued by some adventurous vessel, the utter annihilation of this heroic, devoted band can be only a question of time, and that not a very long time.

The whole hope of the missionaries centered on the timely arrival of a vessel from England. "Our plan of action now is to 'rough it' through all the circumstances which it shall please God to permit to happen to us, until the arrival of a vessel, and then to take with us some Fuegians and go to the Falkland Islands, there to learn their language, and when we have acquired it, and got the necessary vessel, to come out again and go among them. It is utterly impracticable to ever acquire the language by any other method, so far as human foresight can judge of such matters; and to sojourn among them before the language is known would be to run in the face of certain destruction, and to tempt Providence as to run under a falling wall or leap over a precipice and expect safety.

"When first I cast my eyes upon the work before me and viewed the natives at Banner Cove, it was with profound ignorance of the means whereby so great a work was to be accomplished. I had no clue whatever in any plan that had been submitted to my understanding; as to the steps to be taken I was in darkness. As far as my judgment went I saw nothing practicable or feasible. I could now only commit the direction of our affairs to Him who I was sure would wisely and beneficently order all things by his providence, and who I felt persuaded would send light for our guidance in the very midst of our present thick darkness. . . . From the very day we fixed our abode in Banner Cove to the

present I never saw any one way likely to lead us to success.

"But should not our trust in God have led us to venture among the Indians at all hazards? My conscience tells me in what we have done we have acted with prudential consideration of actual circumstances. The facts were before us; we have been directed by them, and to have done otherwise would have been presumption and folly. By the grace of God that has been given me in the moment of peril I have feared no evil, but had a firm assurance that all would be well. Yet I feel that God requires us to act according to our best judgment and sober consideration of the actual circumstances of a case: when a danger is actually known we are not to run into it, but to avoid it.

"Faith never runs contrary to an enlightened judgment and just appreciation of things as they actually exist. While it is the first to yield and acknowledge that, for the present, there seems no way open, it will also be the first to inspire the confident hope that in a manner different, doubtless, from any we now know of, and in his own good and set time, God will himself surely open a way for our escape. So do I believe; and humbly do I acknowledge and thank God for all his manifold mercies and precious dealings with us."

These are certainly very sensible as well as devout observations. Doubtless had such considerations as the foregoing governed the conduct of this enterprise from the beginning it would never have issued in the disaster it did.

The humidity and severity of the climate, as well as the continued hardships of the party, began to tell seriously upon their health. The first sufferer was Dr. Williams himself; the disease was scurvy. Others soon fell victims of the same malady. Famine was also beginning to stare the devoted band in the face. Hoping against hope they daily awaited the arrival of the long-expected ship. No ship appeared. Nothing can well be sadder or more pathetic and, at the same time, more instinct with the fervors of a true Christian faith than the closing paragraphs of Dr. Williams's diary. He is lying on his comfortless cot, in the pent-up cabin of their only remaining boat.

Sometimes he shivers with the cold. At other times his belongings are more or less uncomfortably saturated with the drippings of the condensed moisture of his little den. He is undergoing great bodily anguish. He is almost too weak to grasp or wield a pen. Yet, with his expiring energy, he traces such sentences as the following, worthy of being embalmed in the Church's choicest religious literature:

"The Lord does make all my bed in my sickness, the angel of his presence overshadowing my soul, and hanging about me with such irradiations of glorious light—the light of God's love—that I am happy, very happy, and not a moment sets wearily upon me. Sweet is the presence of Jesus, and O I am happy in his love! I do say that I do love God with a love that

I had no conception of—with a love that actuates every faculty of my whole soul, and the love of God in Christ I feel beyond all expression. This much I venture in much weakness to write; whether I shall be able to add much more to this journal is known only to God. But this I may say, I have not had at any time a disquieting thought or a mistrusting fear as to the result. I have felt, come life, come death, God's will would be my choice.

I have not had any doubts as to a vessel coming to our help. I have, for the most part, believed that God would restore me to health, and that I should be directed back again to my native country.

"Yet I cannot say that God *will not* take me hence by taking me sooner than I expected to heaven and glory. His will, his blessed will, be done. My poor frail body is now greatly attenuated, and my sinking, depressed feelings are very great at times.

"But my mind scarcely feels depression. Should any thing prevent my ever adding any thing to this, let all my beloved ones at home rest assured that I was happy beyond all expression the night I wrote these lines, and that I would not have changed positions with any man living. Let them also be assured that my hopes were full and blooming with immortality; that heaven and love and Christ, which mean one and the same divine thing, were in my heart; that the hope of glory, the hope laid up for me in heaven, filled my whole soul with joy and gladness, and that for me to live is Christ, to die is gain."

Did ever Pietist or Mystic write in more exultant or eloquent strains?

We now approach the final entry. It is dated "Cook's River, Spaniard Harbor, Sunday night, June 21," the shortest day of those regions, when night

lasts sixteen hours. It speaks of his companions as dying around him. Yet, amid confused conceptions, it also shows the ruling passion strong in death—that his faith in God as still clear and unclouded and his hope triumphant. "When I left Burslem on the mission it was with a secret confidence that I should see the salvation of God. O my soul hath beheld it! 'But the greatest trouble,' some may say, 'is not over yet.

You now have but a week's provision more, even at the rate you are now living at, and no certain expectation of a vessel's coming in that time.' Yes, this is so. But I have a certain and sure expectation of deliverance in that time. We shall see. He that believeth shall never be confounded.

"Here I rest my hope. The Lord's will be done."

From a document in the handwriting of Captain Gardiner it would seem that Dr. Williams was still alive as late as September 2. Captain Gardiner's last intelligibly-written words were: "Though five days without food I neither hunger nor thirst. Yet a little while, and, though . . . the Almighty to sing the praises . . . throne.

ALLEN F. GARDINER."

And now henceforth not only the "long darkness" of a semi-polar winter broods the scene, but



NATIVES OF PATAGONIA.

the silence of universal desolation and death.

October 21 Captain Smyley, master of a fast-sailing American pilot-boat, sailing from Montevideo, reached Banner Cove, but finding it painted "Gone to Spaniard Harbor," he proceeded thither and arrived the following day. He soon found a boat and dead bodies in and around it, some bearing marks of violence, while books and papers and medicine—every thing which was of no value to the savages—were found scattered about the deck or strewn along the beach. On the shore was

found a body completely washed to pieces, which, it was thought, must have been that of Dr. Williams. Captain Smyley had barely time to bury it when a violent gale arose and drove him from his anchorage and out to sea.

The report of this humane and right-hearted man concludes with the following testimony: "I have never found in my life such Christian fortitude, such patience and bearing as in these poor unfortunate men. They have never murmured. . . . And Dr. Williams says, even in his worst distress, he would not swap his situation for, or with, any man living."

Are we wrong in thinking that a memorial of such lofty virtue, of such unique and transcendent faith, ought to be preserved to the Christian Church forever?

Unapprised of Captain Smyley's discovery, Captain Morehead, in the *Dido*, reached these dangerous shores about the middle of January, 1852, and prosecuted the search for the missing missionaries with the skill and energy of a British sailor and with the solicitude of a Christian friend. He reached Spaniard Harbor on the evening of January 21. The body of Captain Gardiner was found in or near a cavern where, it would seem, he had been in the habit of spending the night. Outside on the rocks was painted by way of direction to any visitor, a hand, and under it Psalm lxii, 5-8:

"My soul, wait thou only upon God; for my expectation is from him.

"He only is my rock and my salvation: he is my defense; I shall not be moved.

"In God is my salvation and my glory: the rock of my strength and my refuge is in God.

"Trust in him at all times: ye people, pour out your heart before him: God is a refuge for us."

Such was the parting salute—the farewell testimony—of these gallant souls who thus perished, who thus literally went down at last amid darkness and tempest at the post of duty, with no eye but God's to pity and no human arm to save.

The scattered remains of these men were collected and buried, the funeral service was read, an inscription was placed on the rocks, three volleys of musketry were fired, the ship's colors were struck half-mast high, and, having thus fulfilled her mournful commission, the *Dido* went on her ocean way.

The South American Missionary Society.

The early Patagonian Mission was commenced in July, 1844, and Captain Allen Gardiner was its first secretary, and afterward the first missionary. The society was reorganized in 1852, with its head-quarters in Bristol until 1865, when they were removed to London. Rev. Allen W. Gardiner, the son of the founder, commenced a Mission at Loti, Chili, in 1861.

The last annual report says of the society: "It is the

only Church of England society in the United Kingdom for the entire continent of South America (British Guiana excepted) which sends clergymen and lay-agents to our fellow countrymen, missionaries to the heathen, and carries on evangelistic work among the native population when called upon to do so. It also distributes copies of the Holy Scriptures, and religious tracts in many parts of that continent."

The society possesses a mission vessel, the *Allen Gardiner*, which was launched at Glasgow, July 10, 1884. The Right Rev. W. H. Sterling, D.D., Bishop of the Falkland Islands, with jurisdiction over all English Episcopal congregations in South America excepting British Guiana, has accepted the superintendence of the society's stations."

On Keppel Island, West Falklands, is a valuable missionary settlement, where natives of Terra del Fuego, brought over at their own request, are boarded, instructed in Christian doctrine, and trained in husbandry, etc. It has been occupied as a mission station since 1855.

Ooshooia station, in Terra del Fuego, was opened in 1869. There are four persons in charge of the station, and about three hundred natives have been baptized.

A new station has been opened by the society on Wallaston Islands.

In the Argentine Republic are seven stations. Patagones or El Carmen is a medical mission. "The church and dispensary are resorted to by numerous Patagonians and also by the English-speaking natives." At Rosario is a handsome church, attended by an English-speaking congregation, and there is a missionary department of the work. In Cardoba and Tucuman a missionary has services in English and Spanish, and there are Sunday-schools and day-schools. Canada de Gomez and some other points are attended by either the Rosario or the Cardoba chaplain. At Alexandra Colony, Gran Chaco, is a missionary. There is a chaplain to the Welsh colonists in the Chuput Colony. Concordia is a Mission visited periodically by a chaplain from Uruguay.

In Uruguay there is a church, school, and parsonage, and a chaplain at Fray Bentos, the head-quarters of certain celebrated meat-extracting operations. Salto and Pasandu, on the River Uruguay, have the services of a chaplain.

In Paraguay there is a Mission to the Indians on the Chaco.

In Brazil there are Missions to Seamen at Pernambuco and at Rio de Janeiro. Sao Paulo and Santos are united stations under one missionary, and an assistant conducts evangelistic services in Portuguese, and also ministers to numerous German residents at Rio Claro and the neighborhood.

In Chili, at Lota, is a Mission chiefly intended for the benefit of an English community of miners. Services are held at Caronel. At Chanaral is a Mission chiefly among miners and others engaged in commerce. In the province of Araucania are many English families

settled as colonists, and the society supports a pastor among them.

The work of the South American Missionary Society is chiefly among the English colonists or English seamen and soldiers of South America. is a much-needed work. Some effort has been made in the South to reach the natives, and much is hoped from the Industrial School on Keppel Island.

Protestant Missions in Colombia, South America.

BY REV. T. H. CANDOR,
Missionary of the Presbyterian Church.

Having been associated with the work in the Republic of Colombia for eight years past, though not in the field all the time, I would like to put before the Christian world the results of my observation in this country as a Mission and field for missionary efforts. I will not try to do so at the present time, only giving you some general information to open the way for more details.

The country is hardly touched yet by our Protestant Christianity. The force is as follows:

1. The Isthmus of Panama, both at Colon and Panama, enjoys occasional services from clergymen of the Church of England, under the care of the Bishop of Jamaica. We are informed here that since the work on the canal has been suspended Christian work has also stopped. It will be some time before any thing can be done there on account of the overturning of all relations there. I was told by natives in Colon that no work was done there for the Spanish-speaking people at any time; but the English-speaking ministers of different denominations had held occasional services there for years. The isthmus is almost as much separated from the rest of the republic as if it were a different nation. The only communication is by sea, and, as its ports are free, all articles coming from there pay duties in the other ports of the country, as if they came from some other nation.

2. The only other missionary work is under the care of the Presbyterian Church in the United States (North). The Mission has two stations, namely, Bogota and Barranquilla.

(1) The Bogota station's work has been carried on for some thirty years. It is conducted by Rev. M. E. Caldwell and wife (now visiting in the United States). Rev. J. G. Touzeau and wife, who expects to open a new station as soon as Rev. Mr. Caldwell returns, and Miss M. B. Franks, in charge of a school for girls. There are several native helpers, none, however, ordained. A teacher for a boys' school and a teacher for the girls' school are expected in June or July.

(2) The Barranquilla station was opened last year. My wife and I are the only workers on the field connected with our Mission Board. There is an independent worker, Mr. A. H. Erwin, who has been here for a number of years, supporting himself on a small

property that he has by cultivating it and selling the fruit and by teaching a small school. Not being an ordained minister, and being a Presbyterian, he welcomed us and assists us all that he can. Very little work has been done outside these two centers, chiefly because the force has been too small; and what has been done outside is chiefly seed-sowing by the way-side, without time to wait for the harvest.

The position of the Government is simply to permit us to live and work. It is conservatively Romanist, but grants religious liberty and punishes any assault that may be made on us or our services. But it prohibits us from openly attacking the Roman Catholic dogmas by the press, and virtually prohibits the same in speech.

A portion of the people are conservative Roman Catholics and will not allow us a chance to preach the Gospel to them, but the majority are willing to hear what we have to say. Nowhere are we ostracized in society, but can be on visiting terms socially with even the strictest of the people.

In the larger cities in the interior living expenses are very high, much more so than in the United States. Rents, clothing, and living (necessary expenses) are high. Here on the sea-coast these are not so high, but still it costs more to live in the same comfort than it does in a city of the same size (30,000) in the United States of America. Still I believe that self-supporting missionaries, especially if they had a small capital, could maintain themselves here and do great good. Mr. A. H. Erwin is an example of this. A good gardener, with \$2,000, could buy a plot of land and support his family very well. A photographer, builder, carpenter, and others could make a living. There are Americans here in business who make a good living on a small capital, stock-raising, buying and shipping produce to New York, and others in the fruit business. Why could not Christians do this for Christ's sake? I am here at the port of the country and would be glad to meet all brethren who pass this way.

Barranquilla, Republic of Colombia.

Protestant Work in Chili.

(Seven of the Protestant Missionaries in Chili send out the following statement and appeal.)

We gratefully acknowledge past blessings and are thankful for the achievements and concessions of a liberal government; for the marked spirit of tolerance recently shown toward the propagation of a pure Christianity among this people; for the preaching of the Gospel many years to the foreign communities on these shores and more recently to the Chilians and to a few Indian tribes; for the many copies of the Scriptures scattered among various classes; for the seed sown by tracts and papers in thousands of human hearts; for the little companies of believers here and there who have not been ashamed to own the name of Him who called them into his own marvelous light, and for those who have

been led by the divine Spirit to consecrate themselves to Christian work in Chili.

Yet we cannot shut our eyes to the pressing needs around us, and we are constrained to ask you to become fellow-helpers in prayer with us in the work of the Gospel of Christ in Chili. Romanism has blighted these shores and enthralled this people for centuries. A reaction is taking place; but, excepting in a few instances, it is not toward the religion of the Bible. The great trend is toward infidelity and indifferentism. The natural fruits of both are seen in the confused and sad state of opinion and practice regarding religion and morals.

The present is a time of opportunity. A beginning has been made, and special indications of Providence have been vouchsafed. The agencies at work in Chili are the following: namely, 13 Protestant churches among the foreign communities; 5 boarding and day schools, and 3 Spanish preaching-stations under the Taylor Mission of the American Methodist Church; a seamen's Mission in Valparaiso harbor; the Valparaiso Bible Society, employing several colporteurs; a Mission to the natives of Terra del Fuego, under the care of the South American Missionary Society of England, and the Evangelical Union or Chili Mission of the American Presbyterian Church; the work of this latter is largely among the Chilians.

The demands of the hour may be expressed by two words, *Immediate Occupation of the Entire Field*, and a *Gracious and Mighty Outpouring of the Holy Spirit*. Pray that the messengers of Christ may be speedily sent to the large colonies of foreign peoples on these shores, to the dominant Spanish Chilian race, and to the untouched aboriginal tribes. Nor can we pass by the fields north of us—the United States of Colombia and Peru—in which there are very few laborers; also Bolivia, Ecuador, and Venezuela, almost entirely unoccupied. Plead with our God that these neglected fields may immediately hear the Gospel. Pray for the Christians of Protestant Europe and America that they may appreciate their vast responsibilities for money, men, and practical interest; also their wonderful opportunities for *now* undertaking and carrying out our Lord's great command to disciple all nations.

The one comprehensive blessing which we desire is the presence of the Holy Spirit working in all the plenitude of his grace and power.

Those who are willing to unite in a weekly observance of prayer in behalf of Chili and the other darkened papal lands of America are requested to send their names to any member of the Evangelical Union, that we may be able to communicate with them in the future.

J. M. ALLIS,	Casilla	912,	Santiago,	Chil.
S. J. CHRISTEN,	"	691,	"	"
W. H. LESTER,	"	231	"	"
W. H. DODGE,	"	202,	Valparaiso,	"
J. F. GARVIN,	"	904,	"	"
W. H. ROBINSON,	"		Copiapó,	"
W. B. BOOMER,	"		Concepcion,	"

The Republic of Ecuador.

Bolivar freed Ecuador from the Spanish yoke, as he did Colombia, Venezuela, Bolivia, and Peru; and it was one of the five States which formed the United States of Colombia under his presidency; but the priests had such a hold upon the people that liberty could not live in an atmosphere they polluted, and the country lapsed into a state of anarchy, which has continued ever since. The struggle has been between the progressive element and the priests, and the latter have usually triumphed. It is the only country in America in which the Romish Church survives as the Spanish left it. In other countries popish influence has been destroyed, and the rule which prevails every-where—that the less the people are under the control of that Church the greater their prosperity, enlightenment, and progress—is illustrated in Ecuador with striking force.

One fourth of all the property in Ecuador belongs to the bishop. There is a Catholic Church for every 150 inhabitants; of the population of the country *ten per cent.* are priests, monks, or nuns, and 272 of the 365 days in the year are feast-days or fast-days.

The priests control the government in all its branches, dictate its laws, and govern their enforcement, and rule the country as absolutely as if the pope were its king. As a result *seventy-five per cent.* of the children born are illegitimate. There is not a penitentiary, house of correction, reformatory, or benevolent institution outside of Quito and Guayaquil; there is not a railroad or stage-coach in the entire country, and until recently there was not a telegraph wire. Laborers get from \$2 to \$10 a month, and men are paid \$2 25 for carrying one hundred pounds of merchandise *on their backs* two hundred and eighty-five miles. There is not a wagon in the republic, outside of Guayaquil, and not a road over which a wagon could pass. The people know nothing but what the priests tell them. They have no amusements but cock-fights and bull-fights; no literature, no mail-routes, except from Guayaquil to the capital (Quito), and nothing is common among the masses that was not in use by them two hundred years ago. If one tenth of the money that has been expended in building monasteries had been devoted to the construction of cart-roads, Ecuador, which is naturally rich, would be one of the most wealthy nations, in proportion to its area, on the globe.

There was once a steam railroad in Ecuador. During the time when Henry Meiggs was making such an excitement by the improvements he was making in the transportation facilities of Peru the contagion spread to Ecuador, and some ambitious English capitalists attempted to lay a road from Guayaquil to the interior. A track seventeen miles long was built, which represents the railway system of Ecuador in all the geographies, gazetteers, and books of statistics; but no wheels ever passed over this track, and the tropical vegetation has grown so luxuriantly about the place where it lies that it would now be difficult to find it.

In 1885 a telegraph line was built connecting Guayaquil with Quito, the highest city in the world; but there is only one wire, and that is practically useless, as not more than seven days out of a month can a message be sent over it. The people chop down the poles for firewood and cut out pieces of the wire to repair broken harness whenever they feel so disposed. Then it often takes a week for the lineman to find the break, and another week to repair it.

In the government telegraph office I saw an operator with a ball and chain attached to his leg—a convict who had been sent back to his post because *no one else could be found to work the instrument*. A young lady took the message and the money. There is a cable belonging to a New York company connecting Guayaquil with the outside world; but the rates are extremely high, the tariff to the United States being \$3 a word, and to other places in proportion.

Ecuador, with about 1,000,000 inhabitants, has only 47 post-offices. There is not a newspaper printed outside of the city of Guayaquil, and the only information the people have of what is going on in the world is gained from strangers who now and then visit the country, and from a class of peddlers who make periodical trips. The streets of Quito are used as water-closets, in daylight as well as in dark, and are never cleaned from one year's end to another. Although Ecuador is set down in the geographies as a republic it is simply a popish colony, and the power of the Vatican is nowhere felt so completely as here. Not long ago a law was in force prohibiting the importation of any books, periodicals, or newspapers, *without the sanction of the Jesuits*. All the schools are controlled by the Church, and the children know more about the lives of the saints than about the geography of their own country. There is not even a good map of Ecuador.—*Capitals of South America*.

Guatemala.

BY HON. N. F. GRAVES.

Guatemala, the present capital of the Republic of Guatemala, is the third city of the same name. The first was founded in 1524, and overthrown in 1541. It had a short life, but became celebrated as one of the first cities of the country. The second city was founded the same year as the destruction of the first, but was located a few miles east of the first. That was destroyed by an earthquake in 1773. It had a longer life than the first city and became a city of great renown.

The third was located thirty miles east of the second. It is too far distant from the sea to have good commercial advantages, and the mountains and deep ravines cut it off from the best part of the country. It is over five thousand feet above the level of the sea, with a population of 45,000, composed of many races and tongues, who seem to live together in great harmony. The city is handsomely laid out, with broad streets and avenues with an abundance of fine trees.

The buildings are very solid, but generally of one story, as high buildings are very liable to be overthrown by earthquakes. The climate is unsurpassed. The thermometer ranges from sixty to eighty in the shade. The water supply is abundant, being brought from a long distance in two aqueducts most of the way on arches. The city is enjoying a season of great prosperity, and is becoming a great resort. The educational advantages surpass that of any other city in the country.

It has a university, a normal school, a national school for girls, besides several others. There is a hospital, an orphanage, and other benevolent institutions. The city is very gay, and the people dress in the American style. They all seem to have something to do, and are industrious. The new city is gay and beautiful, but it does not rank with the old town that was destroyed in 1773.

Old Guatemala, often called Antequa, remains the chief city of the department of Sacatepequez. The old town is located in a beautiful valley, and when in its glory was one of the richest, and was the most magnificent city in all Spanish America. It is said there was a population of 100,000 and a hundred churches and convents. This ancient city has been unable to stand against the earthquakes that have so often visited it, and now has a population of only 20,000. There are magnificent ruins. The great cathedral has been partly restored and is lighted by more than fifty windows, and there can be seen from its lofty towers the ruins of more than fifty churches and convents.

The earthquake that overthrew the proudest city of the new world came without a moment's warning to any one. On a quiet Sabbath evening, when all nature was in a state of repose, the crash came and the roof and walls of the finest cathedral on the continent fell and was a mass of ruins. None of the other great churches escaped, and many were so completely destroyed that they have not been repaired. The walls of some of those great buildings were six feet thick, of solid masonry. A few of these buildings have been repaired, and we are told that a priest blessed the earthquake that caused all the destruction, and now the people have gathered courage to again enter the sacred edifice for worship.

Almost all the people have named their children after some saint, for they say every child must have a guardian angel to help and direct him in all things, and they believe if a child does not have the name of some saint he is almost sure to go to the bad.

Before the Spanish rule was overthrown in these States of South America there was not a Protestant missionary between the Rio Grande and Cape Horn, and now Mexico is fairly opened, and in most of the States and countries in South America religious toleration has been declared, but in all the central American States there are but few missionaries. The law is on the side of the missionary or teacher, but it is executed in some cases by those that are really opposed to their admission,

and in many places it is not safe for them to labor. Barrios, when president of this State, overthrew the Roman Catholic system, and saw the necessity of establishing something better.

The Established Church of England was invited to send missionaries into that country, but it was in such a disturbed condition it did not seem advisable to do so at that time.

Later the president visited New York, and while there consulted the officers of the Presbyterian Board of Foreign Missions, and at his request a missionary was sent to the city of Guatemala entirely at the expense of the president, who did not leave him to struggle alone, but in every way sustained him.

He was introduced to the people as his friend. He placed the missionary, the Rev. John C. Hill, in one of his own houses, which was converted into a chapel and school, and sent his own children, and requested the members of the cabinet to do the same. It was in this manner that the first Protestant Mission was established in Guatemala. The people saw what the president was doing, and they followed. The Mission was cordially received and sustained, but it had hardly become established when the president was assassinated, and a state of anarchy prevailed all over the country, especially in the capital.

After the excitement subsided the vice-president called the congress together, and a new election was ordered, when a discreet president was chosen and order was restored. The good work was delayed, but good seed had been sown, and now is bearing fruit; a church is organized and a building erected where the Gospel is preached. It is the only Protestant church in Guatemala, but the door is opened and the people are waiting to hear. The future is full of promise.

God's Providence in Mission Work.

BY E. E. AGARD.

God is the leader of his people and the upholder of his cause. "All things work together for good to them that love God," and it is equally true that all things work together toward the final triumph of God's cause.

The operation of this great law is not always apparent. Nations rise and fall, wars and tumults abound, sin and error seem to triumph, while righteousness and truth are cast down. The bitter and the sweet, joy and sorrow, plenty and poverty seem strangely mixed. Men run to and fro, and the great whirl and rush of business and pleasure unceasingly goes on, and the unbelieving world is wont to ask, "What does God have to do with all this?"

Though our eyes behold him not and no voice from the skies reaches the ear, yet God is here. Without interfering with man's moral freedom, or in the least hindering his power of choice, God is in this world, guiding, influencing, arranging, and combining events and conditions, always, every-where, and constantly, in

the interest of his kingdom, and for the best good of his people.

This is God's providence, and this is the faith of the Christian. While we may not fathom all the deep designs of God, yet we may often discern the hand of the Lord in leading and providing for his people. To such a study of human events and conditions relating to the great missionary work of the Church the attention of the reader is invited. The subject is a broad one, and it is not expected, of course, to give it an exhaustive treatment. A few only of the favorable conditions to missionary effort will be noticed.

The first thought to which attention is invited is the ready access to heathen lands which meets the Church to-day. It may be true that all barriers in this direction are not yet wholly removed, but, as compared with the past, the doors to heathen countries are to-day wide open to receive the Gospel. Less than forty years ago some of the great heathen nations which to-day are among the most promising missionary fields were closed against intercourse with foreign people. In consequence of this seclusion the sending of missionaries to these countries was difficult, if not well-nigh impossible.

This was true of Japan. As late as 1857 this remarkable people refused to have commercial or political intercourse with the United States. It was during the administration of President Buchanan that this country secured the reluctant consent of the Japanese to open their ports to American commerce. After, however, the ice was once broken, that country entered at once into the most friendly relations to foreign powers, and is adopting to a remarkable degree the ways and institutions of civilized and Christian nations. God's work to-day is going grandly forward in Japan, and the future is bright with promise for that people.

What was true of Japan was also true of China. Even to a greater extent China refused to have any thing to do with foreign people. She has been, and is to-day, peculiarly an exclusive people, granting with great reluctance commercial intercourse with foreign powers. The advantages of trade, however, with this great nation were too great to be sacrificed merely to suit the whims of the Chinese, and outside powers have more and more encroached upon this exclusive, isolated attitude of China, so that now quite a number of her great sea-ports are open to trade with other countries and she holds diplomatic relations with other nations. In consequence of these changed conditions it may be said that the great Chinese nation, with its 375,000,000 people, is now practically open to missionary effort. And what a missionary field is this!

Now the point specially to be noticed is this: these two great nations, Japan and China, closed for hundreds of years to foreign access, suddenly throw open their doors just at the time when the Christian Church in this great modern missionary work is advancing to the conquest of the heathen world for Christ.

Now a word about Africa. What diplomacy has done for China and Japan has largely been accom-

plished for Africa by exploration and discovery. For nearly two thousand years this continent has been overshadowed with ignorance and barbarism. But the ignorance of Africa has hardly been greater than the ignorance of the outside world concerning the real condition of this continent. With the exception of a narrow belt along the shore little has been known of this great land. Until within a few years its vast interior was almost wholly unexplored. There was a vague notion that the interior of Africa was a vast waste, full of dangers and disease, uninviting, unwatered, and, to a large extent, not inhabited. These erroneous ideas concerning this land have had the effect largely to hinder missionary effort in Africa and to turn the attention of the Christian world to other and more promising and inviting fields. But a change has come to Africa. The world has found out that this continent is really a land of great natural resources, having, in large sections, a healthy climate, and crowded with a people who not only need the Gospel, but to an unusual degree are ready to receive it.

In the year 1817 a child was born in Scotland who was destined to become, in the hands of God, a most potent instrument in preparing Africa for the coming in of Christ's kingdom. This boy, it need hardly be said, was David Livingstone, the great African explorer. Early in life he became a Christian, and at once conceived the purpose of giving his life to the foreign missionary work. His chosen field was China. With this purpose in view he steadily pursued his studies amid poverty and privation; for he was poor and became an educated man.

But God designed Livingstone for Africa, and not China. When he had completed his studies and was ready to go to his chosen field the opium war was raging in China, and in consequence his destination was changed to Africa. In the year 1840 he embarked for Africa, and from this time onward this unexplored continent became the field of his life-long self-denying labors. The work of exploring Africa, so vigorously pursued by Livingstone, has been taken up and carried forward by Stanley and others, so that now the great interior of this continent is rapidly being laid bare to the gaze of the Christian world.

Thus Providence has prepared the way for the Gospel, and that great and good man, Bishop Taylor, following along the path of discovery, is fast advancing toward the interior bearing the blessed message of Christ's salvation.

Africa, long neglected and down-trodden, is coming back again to the light of civilization; for, let it not be forgotten, this continent once had a bright history. That most noted character of Old Testament history, Moses, the great law-giver and leader of God's ancient people, here had his birth and education. Here, amid wealth and splendor, lived and reigned the Pharaohs, and here are found to-day the grandest relics of all antiquity. We speak of poor, benighted Africa; but it once was true—when our own English ancestry was low down in the scale of being, living in low huts and cover-

ing themselves with the skins of wild beasts, and when Europe was enveloped in gross darkness—Africa was radiant with the light of science and literature. But the light so long shut out is breaking in once more, and when the bright Sun of righteousness shall have fully risen upon her Africa will shine with a brightness far eclipsing her former glory.

Turning our thoughts for a moment to Christian portions of the earth, we find the conditions equally as favorable to missionary effort as any that have been mentioned in heathen lands. This is an age of great and marvelous achievements. In science, art, education, in a word, in almost every direction of human endeavor the world for the last fifty years has been going on at a rapid pace. Now what relation does this great advance in civilization sustain to sending the Gospel to the heathen? Time must limit our thought in this direction, but it would not be hard to show that in many ways the conditions and achievements of these stirring times are just fitted to meet the pressing needs of this great missionary advance upon heathen lands. One or two illustrations must suffice.

Take the development of the power of steam, especially as applied to travel. The time was, and not so very long ago, that to go to a heathen country involved a long, tedious, weary journey, extending often into months. But steam has changed all this. The modern swiftly-sailing steam-ship, independent of wind or tide, plowing the mighty deep like a thing of life, has largely annihilated space and put the heathen down at our very doors. We are not so far away from India, China, Africa, and the islands of the sea as once we were. This shortening of distance has also had the advantage of bringing the heathen nearer to the sympathies of the Church. Now that they are practically so near us we feel more than ever that these poor, benighted heathen are our brothers, and of course the obligation to lead them from darkness to light correspondingly increases upon the Church.

In all moral and religious work intelligence in the direction of effort is an indispensable condition to success. The cause of missions is not an exception to this rule. The best success in this most important work requires that God's people be well informed as to the real needs and opportunities of missionary effort. Now, at this point it is interesting to note that this imperative need is met by that most potent agency in all moral reforms—the printing-press. We do not, of course, overlook the fact that there are other powerful educational influences at work in this direction besides the printing-press. The pulpit and the platform, as well as schools and colleges, are doing a most effective and important work.

But of all the means of communicating intelligence no one, it seems to us, is so marked and is doing so important work as the publications of the press. Printing, it is true, is not a modern invention, but its development and application to the needs of society and the world is one of the great marvels of these stirring times. The Church has wisely laid hold of this powerful

means of diffusing knowledge and creating sentiment, and applied it in the great work of foreign missions. For a trifling cost the best and the freshest news from all sections of the heathen world may be laid at the door of every Christian home.

As an illustration of this enterprise, that magnificent periodical of our own denomination, *THE GOSPEL IN ALL LANDS*, is worthy of mention. The Church is no longer ignorant concerning the needs of missionary work. In an increasing degree Christian people are being informed upon this most important subject, and in a proportionate degree are the contributions of the Church increasing. An enlightened Christian conscience upon this subject carries with it the pledge of future support.

Another interesting feature of this subject is the relation which social and moral reforms hold to the cause of missions. As civilization advances woman is coming to occupy her proper and rightful station in the world. The old prejudices and foolish notions as to woman's proper place in society are breaking down. Better and truer ideas as to her rights and privileges are taking the place of the old, and, casting off old fetters, woman is stepping out into a broader, better, freer future. This social and intellectual advancement of woman has already brought unmeasured blessings upon the world, and the cause of missions is a large sharer in these benefits. The blessed and efficient work she is doing to-day in this great field of Christian efforts meets the admiration and hearty approval of the Church and society; but had she attempted to occupy these fields a generation or two ago she would have been severely criticised, if, indeed, her meager privileges of that day had made it possible for her to occupy these stations at all.

The deep, dark degradation which settles down upon heathen countries curses its women even more than its men. But such is heathen society the male missionary finds it extremely difficult to reach these unfortunate women. It has dawned upon the Church that relief for heathen women must come from their more enlightened sisters in Christian lands. Now, just here the interesting fact to be noticed is, that when this door of opportunity swung open it found Christian women equipped, ready to go in and occupy. This fitness meeting opportunity, to our mind, was no mere chance or fortuitous circumstance, but a providential arrangement of the Lord. God swung back the door and said to his prepared daughters in Christian lands, "Behold this field; go in and reap." She has obeyed the summons, and that magnificent organization, the Woman's Foreign Missionary Society, proclaims to the world how faithfully and well she is doing her work.

It is much to be regretted that the great scourge and curse of Christian nations, the awful drink evil, has already found its way to heathen countries, and, especially in Africa, it must be considered as one of the serious impediments to successful missionary work. So terribly is Africa already cursed by rum that Sir Richard Burton, the famous African traveler, was led to declare: "If the slave-trade were revived with all

its horrors, and Africa could get rid of the white man, with the gunpowder and rum which he has introduced, Africa would be the gainer in happiness by the exchange." Dr. Dorchester, in speaking of the guilty part New England is taking in furnishing intoxicating liquor for the African trade, says: "I have directly learned, from the very best authority, that a distillery firm within three miles of the Massachusetts State House has a contract to furnish 3,000 gallons of rum daily to the African trade for the next seven years. This would be equivalent to almost one million gallons annually."

That such a serious impediment to the evangelizing the heathen should be transported from the shores of Christian lands is nothing less than a black crime against Heaven and a gross insult to the Church of God. *It must not be allowed.* This hindrance to God's cause must be removed. But how? That great reform, which for successive generations has been growing and gaining in strength, and happily is fast laying hold of political power—the great temperance reform—will answer this question. The enlightened Christian temperance sentiment, the result of years of agitation, will not long allow this enormity to exist. It is a question to be settled by civil interference. The Government must treat this commerce in drink with native Africans as it treated the slave-trade. It placed its strong arm upon that evil and *stopped it*. Fortunately at this juncture the temperance reform has advanced to that position where temperance sentiment, ere long, is likely to find practical voice in political authority. Here then, in God's providence, the great temperance reform of Christian lands becomes an efficient auxiliary in the cause of missions.

The thoughtful and devout see in these favoring conditions the hand of God outstretched to help his people. "All power," said Jesus, "is given unto me in heaven and in earth. Go preach the Gospel to every creature, and, lo, I am with you alway, even unto the end of the world." God is keeping his promise. Surely "the God of hosts is with us, the God of Jacob is our refuge."

The presence of God in the cause of missions is the sure pledge of its success. What God undertakes he will surely accomplish. "Until the heathen are given to Christ for an inheritance, and the uttermost parts of the earth are his possession," the great work of evangelizing the heathen will not tarry. The cross of Christ uplifted for a world's redemption will win its way till all the earth shall acknowledge its peaceful sway. Success must come, for the mouth of the Lord hath spoken it. Then,

"Fling out the banner! heathen lands
Shall see from far the glorious sight,
And nations, crowding to be born,
Baptize their spirits in its light.

"Fling out the banner wide and high!
Seaward and skyward let it shine—
Nor skill, nor might, nor merit ours,
We conquer only in this sign."

South Manchester, Conn.

Educational Benefits of Missionary Agitation.

BY REV. JOSEPH F. CORLEY.

Some of the synonyms of "to agitate" indicate its scope rather better than exact definition.

Among these are: "To move," "to shake," "to arouse," "to excite," "to revolve," "to discuss," "to controvert," "to examine," etc.

Exhaust these mental processes in respect of any matter, and you will have it pretty thoroughly *agitated*.

The results of agitation crystallize into broader and truer views, deeper conviction, and more rational actions concerning whatever is under consideration.

Our regular missionary collection scarcely exceeds fifty cents per member, and of that we then demand nearly one half for *home work*. There is great room for improvement and sore need of agitation.

Much as we have done, and are doing, none will seriously claim that we have yet realized the spirit of a true missionary organization. It is with no intention of depreciating what we have done when I say we are yet far below the level of the Christian missionary idea.

The Christian Church and any genuine branch thereof can justify its existence only as it is obedient to the Master's command: "Go ye into all the world!" *Methodism is nothing, and deserves to perish, if not a vital part of God's scheme for the conversion of the world.*

Christianity is a missionary—a *foreign* missionary enterprise. *Jesus Christ was the first foreign missionary ever sent abroad*. God so loved the world that he gave his Son to save it. Then Jesus said the field of his operations is the world. *He wants the earth!* And when John Wesley said "The world is my parish" he but echoed the sublime missionary idea of the Son of God and gave to Methodism a motto she has always been proud to emblazon on her banners.

But myriads of Methodists are far below their motto in their attitude—especially their *giving*—to missions. Nothing but our prayers is comprehensive enough, and they are capable of growth.

We generally have intense zeal for the salvation of our own house and neighborhood. But when you talk of pushing the work into other houses and other neighborhoods and into the vast "*regions beyond*" there is a lamentable diminution of interest. The zeal of the average Methodist resembles gravitation—it varies inversely as the square of the distance that separates him from the other fellow. It is an old thing to say, I know, but probably true, that the mass of Christians, including Methodists, is still practically praying the Dutchman's prayer:

"Lord, bless me and my wife;
My son Shon and his wife—
Us four and no more. Amen!"

That this is not an unfair characterization is further indicated by a recent announcement from headquarters, that *nine tenths* of missionary money are given by *one tenth* of the membership, while *one half* of the mem-

bers give nothing. How that delinquent half and four tenths of the other half need agitating! How the treasury would overflow if the whole could be brought in line with the first one tenth!

At the recent Evangelical Conference at Washington an Episcopal clergyman said he knew single individuals in his communion who could duplicate the whole missionary offering of the Episcopal Church and not reach the point of self-denial.

We probably have no Methodist Astors or Vanderbilts; but two or three dozen Methodists could be found who could, unitedly, duplicate the missionary offerings of Methodism and not reach the point of self-denial.

Then how can this great army of do-nothings and do-too-littles be brought in line with the front ranks, and then the whole Church advanced to the true missionary position, is one of the great questions of the hour. **Agitate, agitate, is the only answer that can be given.**

Lincoln was asked, during the war, if a certain expedition failed what he would do next? The Lincolnic reply was prompt: "*Keep pegging away!*" And this is precisely and the only tactics that offer any hope of reaching the last man and lifting our great Church to the right level. "Tis a consummation most devoutly to be wished."

Then hail, and a thousand blessings on the man who, under God, shall hurry it along!

As usual, the man and the hour for agitation and advance came together. Of Chaplain McCabe it may be said: "For this cause hath the Lord raised thee up." For, whether we agree with his methods or not, we must agree that as an agitator he is a complete success.

Never did a man keep the business with which he was charged more constantly before his constituents. Through the whole family of Advocates, scanned by a million pairs of eyes weekly; through special missionary periodicals; through ten thousand secular papers; by personal correspondence; by his personal presence, which is as nearly ubiquitous as it is ever given mortals to be; from a thousand pulpits and platforms, by speech and song, he has kept every home of Methodism echoing and every Methodist nerve thrilling with his own heart's burden: "A million for Missions!"

Agitation is more and more impressing the *hearts of our people*.

1. And this I first mention as a general benefit of current missionary agitation. If I mistake not this is not the least, and possibly the greatest, benefit to come of it, namely: *The conviction of individual duty to help the Lord to save the world.* Liberal will be the man who sees and joyfully recognizes the claims of God, *written all over his possessions*. Definitely impress this individual responsibility, as agitation is doing, upon the hearts—the conscience—of the growing millions of Methodism, transmute this doctrine into conviction, and the Church will give, not only the million, but the tens of millions, and will accompany them with devotion and workers necessary to roll back the curtains of

night and flood the whole earth with the glory of millennial day.

If the agitation is inducing the Church to this point, as it surely is, where each member will cheerfully honor his membership vow to "give as the Lord prospers him," to the various benevolent causes, its value is beyond the power of arithmetic to compute. So many fail to feel any individual responsibility for any part of the world's salvation; so they do nothing and give nothing.

"All at it, and always at it," is both Wesleyan and Christian, and any man and any church below this is below the true standard as he is below the spirit of this true sentiment in respect of the cause of missions.

2. *Thoughtful and systematic giving* is another benefit that will more and more follow the agitation of the cause. This would necessarily follow the conviction of individual obligation. Half our membership give nothing, we are told. But what a zig-zag course many of the other half pursue! They give \$5 one year, \$2 the next, \$3 the next, and then drop to 50 cents or nothing. The dullest will not fail to see an utter lack of intelligent appreciation of a cause in any one who supports it in such a hap-hazard way.

Intelligent appreciation of a cause demands systematic and steady increase of their support, according to the prosperity of its patrons.

3. Agitation will, further, lead to *self-denial for Christ and for humanity's sake*. Who could measure the benefit of the general prevalence of this virtue? How small a number practice it in order that they may lend to the Lord! If we happen to have a little loose change and can do something we won't *feel*, when a collection is taken we throw in. Like a lady who hearing her pastor's family was needy, exclaimed: "It's really too bad! When I go home if I can find any thing we don't need I'll send it to the parsonage!" Such giving is an insult to Heaven; but many who roll in luxury give after this manner to missions. They have adopted "Josh Billings's" motto: "Be generous. *Three-cent pieces* were made on purpose."

Another lady, complaining of the frequent calls of the Church for money, said: "I tell you, the Church is an expensive luxury!" And yet this same lady spent more for *gum* than she gave for missions.

These two ladies are samples of a class that takes thousands to number it. Then, when we read that \$5,000 are annually spent for ostrich feathers, and a like amount probably for dead birds to adorn the *petite bonnets* of the ladies and the monstrous hats that top off the gaudy and pompous trappings of so-called secret fraternities; when we read, also, that \$600,000,000 go to supply men with pipes, tobacco, and cigars; that \$900,000,000 go to supply them with brandy, wine, whisky, and beer—when we read these and kindred facts, and remember that, except the last item, a fair proportion represents the extravagance and vanity of Methodists, it takes no trained logician to see that our high water-mark of self-denial is very low. The expense

of *gospelizing the world* could be met out of the luxuries of nominal Christians.

Agitation is leading to a contraction of personal wants and an expansion of *pan-sympathy* that will amount to Christian self-denial.

4. Agitation is leading to the *recognition of the rightful ownership of property*.

Many speak of their possessions as if they had *absolute* ownership. Few that do not. Not so. One pushed his claim a little too far in this direction once, and out of the highest heavens he heard a voice, and it said: "Thou fool!" The earth is the Lord's, and the fullness thereof; the cattle on a thousand hills, and all the products of brawn and brain. The mines are God's banks, where, ages ago, he hid away his silver and gold, while the world was ripening for its need. *These mines were opened, and their treasures brought forth, just as the gates of all the world were thrown open to admit the Gospel!* Was ever the design of gold and silver more clearly and providentially indicated? Men are but the Lord's agents and stewards. They are not absolute proprietors of what they call their own. They must give an account of their stewardship. "Thou mayest be no longer steward" will be shortly said of every one of us.

The primary design, then, of worldly goods is, not to gratify lust or avarice, pride or ambition of self or family, but to glorify God, the absolute proprietor, by using the same to restore the world to him.

It is a base perversion of wealth to hoard it or consume it on our lusts. Its highest and best use is to pay the expense of answering the prayer the Church has been praying through all the Christian centuries. "Thy kingdom come!"

The world might have seen this prayer answered years and centuries ago; it might see it yet, perhaps, before the twentieth century's dawn if it were willing to pay the charges.

United Christendom could lay a thousand millions down annually for this purpose and scarcely touch the point of self-denial.

5. *The true nature and design of all our powers* will be another educational benefit of missionary agitation. Few indeed have got beyond a petty selfishness in their conception of personal existence.

The older cosmogony taught that the earth is the center, and the moon and sun and stars existing for its benefit.

Most men still use the old cosmogony in fixing their own relation to the rest of mankind. "All others exist for *my* benefit." "All must help *me*; I will help none." "All live for *me*, I live for none," seems to be the creed of these great-little, self-centered lords. The pronoun *I* with them rises to the zenith and sinks to the nadir and fills their whole horizon.

This is less concealed among savage and barbarous tribes; but if you "scratch a Turk you find a Tartar;" so just scratch a little deeper into many a *Christian*, and you will find something of the same species. I need

not say that this is a gross perversion of human powers and relations, and especially of those called Christians. We are all *one* in Christ. None, therefore, may live to himself alone. We are members one of another, mutually dependent, mutually helpful. Help one another, and especially the stronger the weaker, is one of the fundamental laws of Christianity, and its observance is essential to the realization of the best human conditions. Missionary agitation is promoting this by enlarging our perspective and revealing vividly the depths of human wretchedness and need.

Then if, as some philosopher holds, "consciousness is the measure of power," the agitation that reveals the appalling condition of three quarters of our race will also reveal the power to lift them out of it. Then, O Church of the living God, look abroad and take in its needs, and throw your arms about it and lift the world into the light!

The educational benefit to the Church of any agitation that leads its individuals in increasing numbers to *feel* that *I*, personally, am to be a laborer together with God, and that I cannot shift *my* responsibility, is beyond all computation.

I dwell upon the need of *personal* conviction and the value of a *recognized individual* responsibility.

There is a most hurtful shortage of it among Christians, where it should most abound. The individual skulks behind the mass, saying "what I don't do some one else or some *committee* will do."

Out with it, and welcome the agitation and the agitator that makes each Christian feel that he is *one*, and, that, standing at his post, he is fighting, not his own, but God's battles, and that where God is busy his children should be busy. Thus to employ our powers in God's service is to discover their prime use.

6. *Agitation is revealing the unity of God's work.*

Lines of division are growing dimmer every day.

This is true in respect of different evangelical denominations; but I speak more particularly of missionary work. One is prejudiced against "home" and another against "foreign" missions. We should be as eager to help in one place as in another. They are equal before God. He esteems a soul of as much value and as worthy of the Gospel under the shadow of the Alps and the Himalayas as under the shadow of the Rockies or Alleghanies; in the valley of the Ganges or Euphrates as in the valley of the Hudson or Mississippi.

The work at home and abroad is *one* work, and no scheme is either rational or Christian that does not include both. Unity will strengthen both arms of the service. "In union there is strength." This is true in associated or individual work. A man, however strong in his own resources, is strong in proportion to the number that works with and for him. So a Christian by the number who prays with and for him. Vastly better, then, for you, for me, that instead of standing apart we be "members one of another;" that we be parts of a great whole instead of the whole of very little parts in our relation to Christ's kingdom.

A soldier is strong and courageous to frenzy, not alone because he is a soldier, but because he is one of a great army of soldiers. So of soldiers of the cross.

To get each member so to feel, and so raise the whole Church toward this high standard, is to realize the missionary nature of the true Church and to unify her forces and raise them to their highest power. But is the Church slow in her progress toward all this? True! But she is surely progressing! There are more in line to-day, and the number is more rapidly increasing, thanks to agitation, than ever before.

Montezuma, Iowa.

Missionary Efforts.

BY SUE W. HETHERINGTON.

A missionary was once preaching in a bazar in India when an old Hindu walked up to him and said, in a loud, excited tone, "What you say is a lie, and I will prove it!" Receiving permission, he rehearsed to the people the different doctrines taught in the Gospel, and concluded with the words, "And now is it possible that a nation could keep this plan for the salvation of the race for so many centuries and the rest of the world remain ignorant of it? It is a lie."

The old Hindu is not the first one who has advanced this objection to the truth of Christianity. Even those who accept it and rest upon it their hope of salvation feel the force of this argument, and acknowledge their inability to meet it satisfactorily.

To what extent is the Church culpable? Is there any reason for believing this delay a part of the constituted order of things, for which neither man individually nor the Church in its collective capacity is responsible?

Turning back to the first pages in the history of Christianity we find that the apostles and their co-laborers, while not neglecting their own country, obeyed the command of the Master and went into all the world and preached the Gospel. From the further kingdoms of the East, Persia, Armenia, and India, to the barbarians of Britain, on the western confines of the known world, the word was carried. But it was among the intelligent, acute, and polished Greeks in the cities of Asia Minor, as well as the peninsula itself, that the truth took deepest root.

It seems peculiarly appropriate that to the people who had penetrated farther than any other into the mysteries of the spiritual world, to the thinking, questioning, speculative Greeks, the Gospel should come, and by its divine simplicity, by its very foolishness, open up those mysteries, answer those questions, and reveal to them a higher wisdom than any they had imagined in their loftiest flights and most daring researches into the unseen. Though the political power of the Greeks had passed away and the nation been merged in the all-powerful Empire of Rome, the influence of Greek art, learning, and high civilization was felt over

the world and was the very breath of life to the intellect of Rome.

Three centuries of persecution, of martyrdom, but of slow but sure advance, then the cross stood above the eagles of the Imperial City. It had conquered. The primitive Church can hardly be accused of lack of zeal in the propagation of its faith when such was its triumph, whatever may be urged in proof of the lukewarmness of later ages. The hours of Rome's power were numbered. Enervated by luxury, the northern barbarians found it an easy prey, and soon the eagle, but not the cross, was trailed in the dust, trampled under the feet of the hordes of Goths and Vandals. Conquerors of Rome, there was still a power in Rome that was invincible; that finally conquered them.

The period that intervened between ancient and modern times, commonly called the Dark Ages, was not a time when either the Church or the nations slept. It was not a night in that respect. It rather resembled one of those mighty transition periods described by geologists as occurring in the early formations of the globe, when neither one system nor the other triumphs—a time when Chaos and old Night seem to reign, but when in reality the forces of nature are in the throes of a mighty agony from which the earth shall emerge in a higher, better, more perfect condition.

Far as the Church wandered from the teachings of her early founders she was, even in her fallen condition, in her low estate, better than any thing around her, and did a noble work in battling with the disintegrating influences of the barbarous element in her midst, and in preserving the nations from returning to a state of darkness more dense than that which now enshrouded them. By her art, her learning, her divine authority she refined, elevated, disciplined those rude hordes, and from the seething mass did more than kings and conquerors to evolve modern Europe—that is, Europe as it was at the dawn of the Reformation; bigoted, ignorant, yet still widely removed from, vastly superior to, the Europe of the fourth century.

But missionary efforts were not unheard of then by the Church, even with these herculean tasks upon her hands, but were undertaken upon a scale of magnificence that modern times has never dreamed of emulating, much less excelling.

Was it not to wrest the holy sepulcher from the hands of the Moslem, to plant the cross again in Asia, to bring the millions of the Orient under its influence—was it not these motives that fired the heart of the brave Crusader, and caused those armies of courageous, devoted, but mistaken men to sacrifice their wealth, leave kindred and home, endure untold privation and fatigue, and finally bathe the hills and plains of Palestine with their life-blood?

Was not the idea of converting nations one, if not the impelling motive, in the wars of the Catholic sovereigns of Europe during the Middle Ages? Purely selfish interests may have been the stake in their own minds; but the fact that they could thus move their soldiery,

could thus appeal to their people, argues a deep religious zeal in the masses.

Their darkened understandings failed to see that the weapons of Christian warfare are spiritual, not carnal; that it is not by might nor by power, but by the Spirit of God, that such victories are to be achieved.

Whatever may be said for or against the Crusades as missionary efforts, their effect upon Europe was most beneficent, and no doubt prepared the way for the more humble efforts that were made by the popes and the various religious orders during the succeeding centuries in Asia, Africa, the Azores, Madeira, and other islands for the Christianization of those lands. The Church was a unit before the Reformation. She brought to the accomplishment of her work the power of a completely organized society. The Reformation, in emancipating the human mind from the thralldom and tyranny by which it had been held so many ages, destroyed this unity, and, as a consequence, weakened its aggressive power.

It is only in this afternoon of the nineteenth century that Protestant Christianity is beginning to see that there may be diversity of form, but the same spirit; that the several sects, instead of exhausting their energies in fighting each other, can and must work together against the common foe of humanity. It took a long time to learn this truth. It required many lessons given amid blood and tears, by fire and sword. The early reformers struggled against the disunion, the disintegration, that they thought threatened the very existence of their new-found faith. They had put in motion forces that now they could not control; they had begun undertakings the end of which was beyond their sight, as it was beyond their comprehension.

It is not strange that no missionary enterprises are found on the record of the Protestant Church during the two hundred years succeeding the Reformation. For while the Roman Catholic Church, by its newly-organized order of Jesuits, which superseded in a measure the other sacred orders, and was founded on purpose to defeat the efforts of the reformers—while this order was carrying its doctrines far and wide, making conquests in the far East among the Mongols and Tartars, as well as among the North American Indians, the Protestant Church was struggling for existence against the strong power the mother Church brought against her; crushing the foes that rose in her midst; studying, controlling, trying to regulate the mighty forces that sprung up around, warmed into life in her very bosom; shielding the dim light of faith from being utterly extinguished in the fierce tempest that during that time swept over Europe.

If Protestants had been united as the Catholics were this would have been a herculean task; but they were divided, often fighting each other as fiercely as they did the common foe. It was only in the fact that God fought for them that their work was not entirely overthrown, the spirit of pure and undefiled religion utterly driven from men's hearts, and the last state of those mighty nations worse than the first.

During the colonization of America, the Church, Protestant and Catholic, like the eagle, pushed out from her bosom, by her persecuting spirit, bands of her most devoted children.

It was far-sighted and divine wisdom that so ordered affairs that the first immigrants to America were the noble, intelligent, and, above all, the deeply religious people they were, instead of the rude, ignorant, bigoted bands that in modern times seek these shores. The Reformation did much in preparing such men and women to come to this land to lay the foundations of civil and religious liberty so broad and deep that all the shocks of foreign and internal conflicts since that time have not been able to prevail against them.

In view of all these facts it is not remarkable that so little has been done, but so much. When an army is weak in numbers and divided in sentiment, when the *esprit du corps* has not been breathed into them by heroic achievements and hard-won battles, it is wisdom on the part of the commanding officer to concentrate, not divide his forces, to so order his affairs that his soldiers may obtain that unity of interest and devotion of spirit that follow suffering and rejoicing together. When these ends are attained, when, few or many, his soldiers can be trusted anywhere, when duty will be done from inward principle, not from hope of reward or fear of punishment, then, but no sooner, can he divide his forces and fight successfully in different parts of the field.

That this has been the course pursued in the great army of God in this world no attentive student of history will deny. It is a compliment to the Church of this age that the great work of carrying the conflict into such distant fields has been laid upon her; that she is considered wise and strong and loving enough to bear the heathen world in her bosom and win it by zeal, by devotion, by the preaching of the pure word of the Gospel—win it to Christ and to God.

Dubuque, Ia.

The Outlook for Our Protestant Missions in Mexico.

BY REV. S. P. CRAVER.

Our work in this country at times presents aspects which cheer and refresh us, and at the same time we see other phases of it which burden our hearts almost beyond endurance. Let me mention some cheering aspects of it.

1. Our congregations are generally growing in their appreciation of the claims of the Gospel upon them, and in a consequent improved moral tone.

2. The influence of our educational work is being more widely felt, and is highly appreciated by the liberal element, especially in official circles.

3. Open doors are numerous, and in the midst of great superstition and terrible fanaticism there are many souls anxiously seeking right

4. The issues of our press in the form of tracts, papers, and books are having an increasingly wide circulation, and exert a very beneficent influence, not only upon the open professors of Protestantism, but also among many who never attend our services. The seed is being sown which will produce an abundant harvest.

5. At some points there have been marked evidences of a spiritual awakening, notably in the schools located in this city. Last year there was a glorious revival here, and some permanent good results were achieved, though many grew indifferent afterward. Recently extra meetings were held and the Spirit of God was manifestly present, and most of the students were born anew. There seems to be a manifest desire on their part to sustain the new life, for of their own accord they have instituted daily prayer-meetings as an additional spiritual bond. This deep spiritual work at the fountain-head of our educational interests signifies more than we can tell for the future of the work here. A thoroughly converted native ministry is the great need of mission work, and we look upon the spiritual quickening in our preparatory school and theological seminary as the promise of more pious men as teachers and preachers.

6. Our Conference statistics have shown an increase in members and probationers, for 1887, of twenty-five per cent., and for 1888 of thirty per cent. This we regard as hopeful.

Now let us present some of the aspects of the case which are not so cheering.

1. The low state of morals prevalent in this country. This constitutes a greater barrier to our work, in many respects, than the intense fanaticism of the people, since its insidious influence penetrates into the very center of our own congregations, and does its deadly work long after Romish superstitions have been entirely overcome. Still, in this respect, we are no worse off than were the apostolic churches, if we may judge from the epistles.

2. The awful poverty of the masses in this country. The greater part of the Mexicans are in a state of poverty utterly unknown in the Northern States, except by tramps and some drunkards' families. The scarcity of work and the starving wages paid for labor, together with the high prices for the necessities of life, render the struggle for existence an unceasing one. Add to this the fact that nearly every-where those who embrace Protestantism are cut off from even the scanty means of obtaining a living, and are subjected to a constant boycott, and you will see what an obstacle the financial condition of the people presents to the advance of the Gospel. Entire self-support under these circumstances is an impossibility, and our American brethren will have to sustain the work in its principal expenses for a generation at least.

3. The lack of funds to carry on the work properly. This is especially manifest in reference to property and buildings. We are face to face with a system of religion that has filled this land with massive churches. The people, for centuries, have been taught to associate religious worship with magnificent external surround-

ings. The miserable, half-naked, starving people bow before costly shrines and gilded altars in churches that have cost hundreds of thousands of dollars. We are mostly limited in our work to unattractive rooms in private houses without any churchly appearance. In most cases these unsightly places are only rented, and we are exposed to frequent changes and numberless annoyances. Under such circumstances nothing but the power of the Gospel we preach can account for the fact that we have as large a following as we have already secured. The construction of suitable churches and the purchase of property in every important place we occupy are urgent needs of our work at this time.

4. The great lack of efficient workers, both foreign and native. Our work is very far from being properly equipped with laborers. Very important centers where we have work begun are totally unprovided for this year because we have not men enough to supply the demand. Foreign missionaries are sorely needed to give oversight and direction to the work; but our Bishops report that they are unable to find the men who are suitable and willing. God have mercy on the Methodist Episcopal Church in the United States! With more than 2,000,000 members and 13,000 ministers, with the Eastern Conferences full to overflowing, there is yet such a dearth of suitable candidates for the foreign field that it requires an average of six months to find "one" for Mexico. Nearly eight months of this year have passed in fruitless efforts to secure that one, and our work is cramped and crippled for lack of him. What can it mean?

Our native force has been reduced by death and desertion, so that the ripened grain is falling into the ground for lack of reapers, and we lift our eyes in vain for the needed helpers.

Puebla, Mexico.

Methodism in Rangoon, Burma.

BY REV. M. V. B. KNOX, PH.D.

Among the places where mission work has been successfully set in motion, through English-speaking beginnings and the self-supporting plan, that at Rangoon takes a prominent and hopeful position. This city is the commercial and political capital of British Burma, a fine sea-port on the Irrawaddy River, about thirty miles from the coast, where the largest ships can run to superb docks or find safe anchorage in the wide stream at all conditions of tide and weather. It is already a city of 150,000 people, rapidly growing, and destined, owing to the overthrow of King Theban and the opening of all Upper Burma to European trade and enterprise, to become much more important in the near future.

A railway now runs from Rangoon to Mandalay, two or three hundred miles, and is to be pushed much beyond this to tap the large Chinese trade of rich stuffs from the great inland city of Yenan and the country

about it. Burma itself is rich in tropical products, the valuable teak-wood, the most remunerative ruby-mines in the world, petroleum wells that are already productive, rice-fields that are ever widening, pine-apples growing as wild as raspberries in America, being a few of the prominent yields of this prolific country. As a strategic point in this vast country, where British rule and industry are swiftly developing a vast future, Rangoon is an important point at which to plant the beginnings of a glorious work for Christianity. It has in the Big Pagoda, the largest Buddhist temple in the world, a marvelously great and rich foundation. The Baptists here have had abundant success with an aboriginal tribe, the Karens, and also some advance among the Buddhist Burmese themselves.

Eleven years ago Bishop Thoburn, with Rev. R. Carter, began a work among the English-speaking people here, and out of that beginning has grown already a Mission with several departments and much promise. A church building, paid for, capable of holding three hundred and fifty people, and a devoted membership of one hundred and thirty, form the center of the activities. They have a good parsonage also, the Church property being near the center of the city. These English-speaking people all over this east country have a way of giving money to support Church work that astounds a Yankee. One on a salary will sometimes give half his yearly income, and Bishop Thoburn, acquainted with both people, declares that in India they beat America by far in giving. The regular services of a Methodist church are carried on in this Rangoon congregation, including old-fashioned altar services, at one of which, improvised when I was there, two soldiers and four leading people of Brother Long's parishioners came forward for prayers, making the heart of the pastor jubilant.

Under direction of Rev. S. P. Long, the pastor of this English-speaking Church, quite a group of other mission activities are set in motion. A Seamen's Rest, occupying two leased buildings, one for refreshments, reading-room, chapel, and the like, the other for lodging, is in full course of benefits to this class of people in this large port. It is time we had one, for another Church, sustaining one there, has opened salesrooms for liquors! The city government pays ninety rupees a month toward the expenses of our Rest, the remainder of the expenses being met by subscriptions among those interested. Evangelistic work, in charge of the superintendent, Mr. Hailstone, is carried on every night in the chapel save Thursday night, when services are at the church. Many sailors are converted, the weak are strengthened, and the backsliders are reclaimed. They find that during the past year between fifty and seventy-five have been led to a Christian life, while nearly four hundred have signed the pledge. The design is being reached to make this institution self-supporting, and to use it also as a base for other mission work. Mr. Hailstone now has charge of a large Sunday-school class among the soldiers in Ran-

goon, evangelistic duties in two hospitals, and in other fields.

Another thing under the wing of this strong Church is the Girls' School, one of those grandly successful undertakings in this line that are placing our Church in the front rank in the east, and yielding assurance to all interested in the Master's cause. It was organized seven years ago, by Miss Warner, and is now under the efficient management of Miss Julia E. Wisner, Ph.B., who three years ago entered on her duties here under appointment from the W. F. M. S. She has as her first assistant Miss Files, also a W. F. M. S. appointment from America. They and their seven helpers in the corps of teachers are making the success of the founders enlarged and assured.

A good building, paid for, accommodates the one hundred and fifty pupils, half of whom are orphans, or, at least, utterly homeless, the other half, including thirty boarders, paying their way. Misses Wisner and Files, while sent out by the W. F. M. S., have their salaries paid out of the income of the school, so that save a grant of two hundred dollars a year toward the support of the orphans that Society has no money in this school. In it are taught English, Latin, French, and Burmese. On the grounds owned by the school Brother Long has finished building an orphanage, ample sized, two stories, of the beautiful teak-wood, the upper part to be used for the teachers' and children's dormitories, the lower part for dining and recitation rooms. It will accommodate seventy children, and they already begin to plan for more than the two buildings can accommodate, so rapid is the growth of the school. Pupils range from kindergarten age to those prepared to enter the Calcutta Government University. Several of the older girls present speak Burmese as their vernacular, so that a good chance is presented for workers to open a Mission among that race. The Orphanage is costing ten thousand rupees, and plans are perfected to pay it at Rangoon.

The inhabitants of Burma include, besides the native Burmese of Mongolian origin, many Tamils and Telugus from the region of the Madras, who are at work in many ways about Rangoon and elsewhere. Under direction of Brother Long's Church a promising work is begun among the two latter peoples. Brother Colly, an Anglo-Indian holding a good government place, devotes his hours before office-time, and after that, to guiding a school among the Telugus, now having sixty scholars; on Sunday he preaches to them in the vernacular, and on Wednesday evenings has a class-meeting. There is a membership of over twenty. Brother E. Peters, also in government employ, has a work among the Tamils, having over fifty membership, a good school, Sunday-schools, two points of work besides the city—one at Tounghoo, a hundred and twenty miles up country, where there is also a small English congregation. Both these men preach in the open air to such as will gather to hear street-preaching, and often good results are seen. The Tamils are very apt

to stick when converted, and, being less migratory than the Telugus, the work is full of promise. Native catechists and teachers aid them. It is no infrequent thing for the native Tamil people to bring one of their fellow-countrymen to Brother Long for baptism, so earnestly are they succeeding in leading others to the truth.

Not the least among the plans carried on in this new station for doing good is the Women's Workshop. An elect lady of the Anglican Church, Mrs. Hodson, having opened a place where native women without means of earning any thing could do sewing to help support themselves and families, prepared to leave Rangoon a few months ago and offered to turn over the institution to our Church. Mrs. Long, assisted by Mrs. Nesbitt, has entered on it, so that now forty women get employment in it. The building is leased, the furnishings belong to the ladies, the expenses are provided for by reliable subscriptions, evangelistic work is carried on in connection with the other duties, so that much good is done.

Besides these things several other points are occupied, and others are opening temptingly. Rangoon is made a District of the Bengal Conference, and Brother Long, in charge, needs men and money to enter these openings. At a village, nine miles out of Rangoon, which is fast becoming a place of country residences, two or three Methodist families reside, a Sunday-school is opened of a dozen scholars, and Brother Long preaches there twice a month. At Tounghoo the outlook is promising both for Tamil and English work.

A promising chance presents itself by an incipient flame among the ten thousand Chinese in Rangoon, but it cannot now be followed up. The girls in the school speaking Burmese could wisely be utilized to start a Mission among that race, of whom not one is a member of the Methodist Church. Possibly a Deaconess Home will soon be set up in Rangoon for this special purpose. It makes the hearts of the missionaries sick to stand face to face with so many rare openings that seem the beckonings of Providence, and, for lack of workers and money, not enter them. The heathen world is ripe for Christ, but the Church cannot occupy. O for a baptism of the missionary spirit to furnish money and men!

The Rangoon Methodist Orphanage.

BY REV. S. P. LONG.

The Rangoon Methodist Orphanage building was opened April 2, 1889, by Bishop Thoburn. It is situated in the roomy compound of the Methodist Girls' School, and is in appearance much like that building. It is sixty feet front by fifty feet deep, built out of the best teak-wood, with brick floor and tile roof.

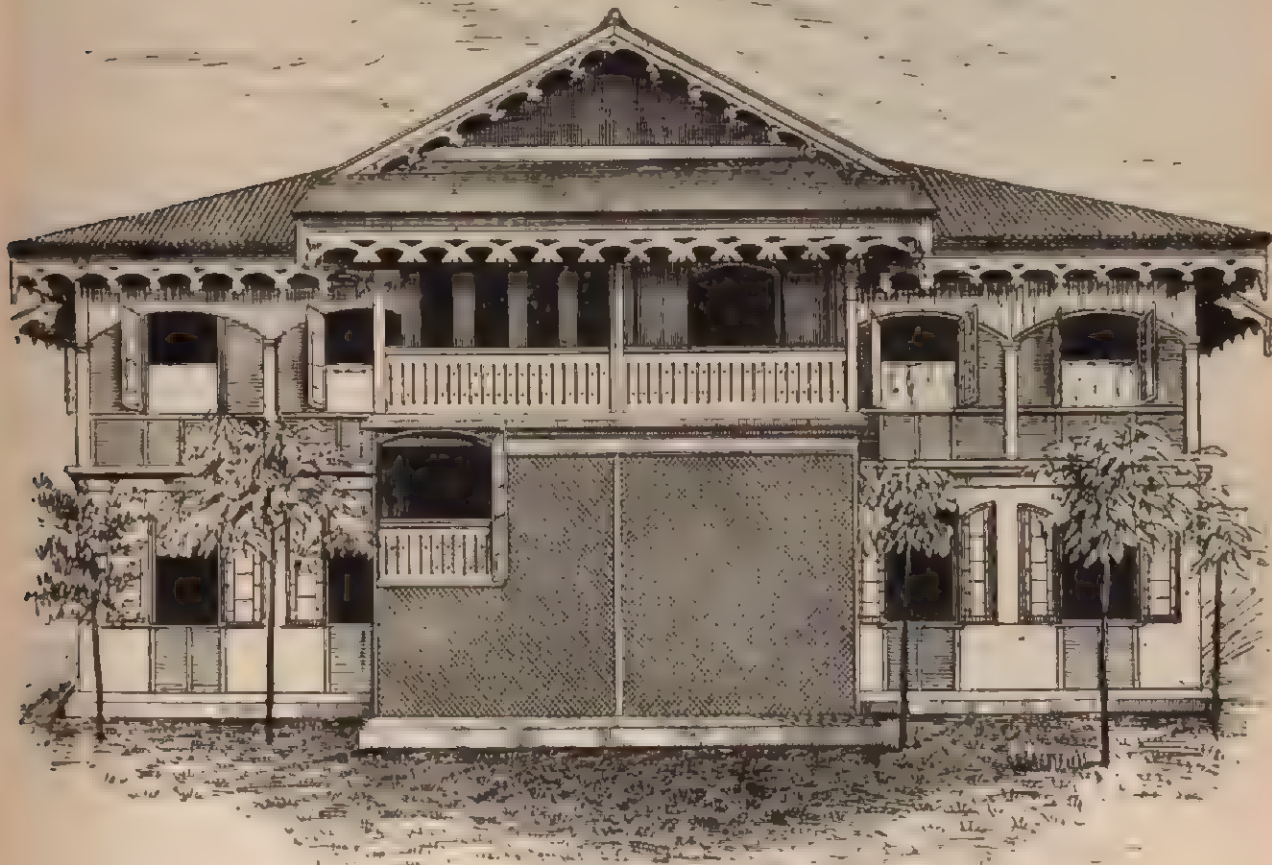
The second story contains a reception-room, four bed-rooms for teachers and matrons, and two dormitories capable of holding fifty children. There are also four bath-rooms and a veranda. Four of the rooms

down stairs are rented temporarily to the girls' school for recitation-rooms. The school being unable from its own resources to make the long and greatly-needed enlargements, and the Woman's Foreign Missionary Society making no grant for this purpose, this arrangement has been made until more commodious quarters can be obtained. The remaining portion of the building is used for dining-rooms, pantries, and store-rooms.

This is the only orphanage for English and Eurasian children in connection with the Methodist Episcopal Church in the East.

prayed over and money began to come in, and when the Orphanage was opened, February 1, 1887, the house was comfortably furnished without incurring debt, and no subscription-list had been circulated nor public appeal made. Twenty-six children were supported the first year at a total cost of \$1,600, leaving us a little over \$25 in hand on the 31st of January, 1888.

In the meantime the number of children had increased, and it was found necessary to obtain larger quarters. A house was purchased on borrowed money, and after a few months this also became so crowded that it was neces-



NEW METHODIST ORPHANAGE BUILDING AT RANGOON.

The beginning of 1886 found a number of orphan children being supported by the Girls' School. This number rapidly increased until it became necessary either to find accommodation for the children elsewhere, as the school building was not large enough to give the required accommodations for its legitimate work, or send the orphans adrift.

The ladies representing the Woman's Foreign Missionary Society were consulted, and they favored the founding of a separate institution, to be called the Methodist Orphanage. In accordance with this plan a house was rented, although we had no money to pay the first month's rent or to buy furniture and dishes, nor any income to meet the running expenses. The matter was

sary to build an addition or sell the house. The latter plan was adopted and the present building erected. During the past year 38 children have been supported at a cost of \$1,700, leaving us a balance in hand of \$52.

The new building has cost \$5,000. When it was begun we did not possess a cent of this money, and when it was completed we had just held our own. Four thousand dollars had been borrowed, and the contractor waited a month for the balance. Our hopes were centered on the opening evening. Bishop Thoburn arrived with so severe a cold that on that evening he spoke with the greatest difficulty, but the people responded grandly, and \$2,000 was pledged; this by people far from rich in this world's goods.

Since then an appeal has been made to the merchants and officials, and as a result \$2,000 more has been secured, so that only \$1,000 remains. We trust that the same God who gave us four fifths of the amount will not forsake us in raising the remaining fifth. When it is remembered that this church is supporting all its work, including pastor's salary, Seamen's Mission, Sunday-school, and Women's Workshop, and meeting the running expenses of the Orphanage, the last item being \$150 a month, it will be understood how generous the people of Rangoon are.

The management of the Orphanage principally devolves upon a most estimable lady, Miss F. H. Stacy, who is to the Orphanage all that Miss J. E. Wisner is to the Girls' School.

Among the first inmates of the Orphanage were the four children of a widow who is an invalid and almost destitute; another, the child of a widow who died in the general hospital, was sent to us at the request of the dying mother. A boy found in the streets, friendless and homeless, with care and training is developing into a bright and promising youth. Recently two children were admitted whose father had just died, leaving a widow and four children entirely destitute.

Other cases could be given, but we think these sufficient to give an idea of the class we are trying to help. During the year two boys have been apprenticed, one to learn engineering, the other the business of an electrician. Several of the older girls are being used as pupil-teachers in the girls' school, and all seem anxious to help themselves.

Much of our hope for the future of the Mission in this great province centers in the Orphanage work. These children have no other home than the Orphanage, no other counselors than those found there, and we trust that under the religious influence of the institution we shall have those who in years to come will supply our schools with teachers and our pulpits with preachers.

RANGOON, July 30, 1889

The Gospel in Paris.

BY REV. JAMES JOHNSTON, A. S. A.

Paris, religious, anti-religious, and irreligious, was recently discoursed upon in England by the Rev. D. A. de Mouilpied. It was generally admitted that the "City of Pleasure" was at the same time the most religious and the most irreligious of the European capitals. Religious sentiment had always been in Paris an unknown quantity. Nothing in the civilized world could compare with the lightness and airiness of French Parisian life. Most things in France ended in song and in laughter, while from Paris it had been remarked that it was impossible to see heaven. The French nation has the reputation of not being serious, of being an

unthinking people—incapable of learning the lessons taught by adversity—and of living without God in the world.

Paris irreligious lay under the heel of the despotism of the Church of Rome. The greatest foes of that Church were not Protestants, but her own sons. It could not be forgotten that the strongest despotism in Europe had always been the ecclesiastical one, and the severest, the most constant, the most rancorous and the most bitter tyrant had always belonged to the clerical party. By the non-recognition of religion in the Parisian municipal institutions it behooved the Protestants of Great Britain to depend more upon the common righteousness of the people of England in the coming struggle than on the aristocracy, the representatives of wealth, art, and literature, to keep the throne firmly established according to the wisdom of Heaven. England, it might be observed, was ignorant of her indebtedness to one of the chief sources of her strength and integrity—Sunday-schools.

In considering the religious condition of Paris it was impossible not to condemn much in the Roman Church, though it had still a great mission to perform in France. It was important to remember, too, that the Roman Catholic Church of to-day was not what it appeared in the times of Louis XIV. or Louis XV. That vast hierarchy had passed through the fires of trial and had been purged of much of its dross by its sifting in the crucible of judgment and experiencing the bitterness of persecution. An earnest appeal was made to Christendom to support the work of the Protestant Church in Paris in its various branches, and especially the native workers, of whom there was urgent need. It is lamentable to read, with regard to religious teaching in France, a communication which has lately been penned by M. Monod, the representative of the Bible Society in Paris.

"In the official literature," says M. Monod, "put by the city of Paris into the hands of young children, the word 'God' is more carefully removed than are obscenities." Many influential men lose no opportunity of informing the world that, in their opinion, children ought not to be led superstitiously to believe in a living God, and that the Bible is a 'tissue of fables.' What a contrast with the time, some fifty years ago, when the minister of public instruction repeatedly sent to the agent of the Bible Society for 20,000 Testaments for the public schools!"

To-day Protestantism in France scarcely numbers two per cent. of the population. The figures are estimated at 700,000 in a population of 38,000,000 inhabitants. Notwithstanding their numerical minority the Protestants are found every-where in France. They occupy the foremost places in industry, in commerce, in finances, in public and political offices; and consequently their influence in the social, political, and religious world cannot be calculated by arithmetical tables.

Bolton, Lancashire, Eng.

Jawahir Lal, a Convert from the Warrior Caste of India.

(Written by Jawahir Lal and translated by Rev. J. C. Lawson.)

Let thanks to God be given, who saved me, a sinner, from the way of error, and placed my feet in the path of righteousness.

By request of my preacher in charge I am about to write concerning the days of my pilgrimage. I am from the Kshatriya caste, and a native of Sambhal, Moradabad District. When I was about ten years of age I used to see my father worshiping Tulsi, and Salig Ram, and for about eight years it was also my practice to worship with him. When I reached the age of eighteen my father made arrangements for my marriage; but only six days before it took place our house took fire, and as we both were trying to escape the left foot of my father was burned.

In the morning I doctored his foot. In the meantime my eye caught sight of Tulsi's tree and Salig Ram's box; and what did I see? Tulsi was burned to ashes, and, as is the case when fire comes in contact with stone, Salig Ram was broken to pieces. I think I said to my father, "O, father, what is this? We have been worshiping them as God, but, having been burned, now they are fallen down! How are they God?" He replied, "What! are you mad? It is their will to be thus. They are indeed God. They have power to do what they will." But from that time I had no faith in them, and said to myself, "These are not God; they have neither saved themselves nor us."

From that time I remained in deep thought about my own personal salvation and as to where I might find God. In the meantime I met a pandit who was a great devotee of the Ganges, and I asked him how I might find salvation. He directed me to go and bathe in the Ganges every *parab*, and fee the Brahmans well, and by so doing I would gain heaven at last. Thereafter on every Pooranamasee and Mawas I regularly bathed in the Ganges and feed the Brahmans. Sambhal, my native place, is eight miles from the Ganges. I used to spend three or four rupees in going there and back, so that the little money my father had saved was soon all gone. In this way two years went by. Every time I went to the Ganges what did I see and hear? A little child drowned; jewels lost; *lotus* stolen; this and that one sick; and the great evil of the wives and daughters of high-caste men going astray. One day I would hear one thing and the next something else.

But one thing that I saw with my own eyes was the following: A highly-honored tailor of Sambhal and family went to the Ganges to bathe, in the month of *Aartik*. When they reached the mela the wife somehow or other became separated from the rest and wandered about for three days. He then reported the matter to the police, and, search having been made for her, the next day she was found to have taken up her abode in the tent of an oil-man. After having seen such evils I said to myself, "What kind of a sacred place is this?

This is indeed the abode of sin!" Becoming hopeless, I left off going to the Ganges, and, as before, began to meditate how I might be saved from sin.

About this time God in mercy gave me a son, whom the pandit named Kinhaiya Lal. When he was two years old a daughter was born. Simply to keep the good will of my fellow Hindus I used to worship evil spirits before them, but in my heart I knew that it was all a sham. When my little son and daughter were three and five years old respectively all at once they both died. During their sickness I would pray to the evil spirits (my faith in whom had already become very weak); but whatever remaining faith I had in them vanished when my children died.

Just at this time my wife became so sick that I gave up all hope of her recovery. She was sick for seven years. On account of sorrow and anxiety for her, and also because of my vain search for salvation, I was in great distress. In our ward there lived a Brahman woman who was the bosom friend of my wife. She, too, was in great anxiety because of my wife's sickness. In the course of time she heard that there was a blind nurse about two miles away. She paid this nurse a visit, and afterward took my wife there to be treated. In three days she was cured. Not long afterward I said to my wife, "Come, as we have no children, let us become fakirs." To this she agreed. So next day I sold my household goods at a very low price, and told all the people of our ward that we were going on a pilgrimage.

There is this custom among the Hindus, that when any one wants to go on a pilgrimage no one forbids him. So, no one objecting, after coloring our clothes we both started off in the direction of Mathra. I had heard that this place was a noted shrine, for there the great Krishna became incarnated; and, moreover, I had heard that by going there and bathing in the Jumna, and paying respects to Krishna, all of one's sins would disappear.

On reaching Mathra the very first thing that happened was a Brahman buttoned-holed me and began to question me about my home, my caste, and the name of my father and forefathers. Then, opening his book, he said, "You are the grandchild of this person and the great-grandchild of that person, and you are one of my subjects. Come to my house." I replied, "Baba, I am a fakir. I put up wherever the end of my journey finds me. What is the use of me to go to your house?" But, he persisting, I was compelled to go.

Next morning he said to me, "Come, go to the bathing-place." We did so. But no sooner were we ready to bathe than he asked us to give him something. I said to him, "Your honor, what can I give? For I myself am a beggar." He exclaimed, "Bravo! bravo! Your father and forefathers were this and that. What do you mean?" Well, he praised them so much that I had to give in, and handed him a rupee. Then we bathed. I noticed the women flirting and laughing with the men, and that those women who are *parda*-women at home, here were perfectly regardless of *parda*. I was also in-

formed that when these women are told not to do this they reply, "Fie! Where the great Krishna engaged in amorous sports may we not also do the same?" And verily this is the fruit that Brij produces! Brij is about one hundred and sixty-eight miles from my native place, there and back.

At the time I went there it was the month of July, the day of *Janam Ashtani*. At midnight in the temple of Seth Lachhmi Chand great doings are carried on in which both men and women take part. At that hour no one can be distinguished. When I thought of all this evil I said to myself, "Here also salvation is not to be found."

Next morning we went to Brindaban. On reaching that place I went to the temple of Gobindi to worship. When I was worshiping a fine, large, powerful monkey came and jumped upon my shoulder and bit me so hard that the mark yet remains. My clothes became saturated with blood. As I was a young man I took no notice of the wound, but jumped up, and catching hold of the monkey gave him six or seven such hard blows in the back that he ran away and did not show himself again.

Then going to the head Brahman I said to him, "Unworthy you, why did you not help me?" After this was all over, taking my wife with me I at once left the temple, saying to myself, "O, Jawahir Lal! there is nothing in this mendicancy. It is all folly. Return to your home (where you can rest and eat), and go to work." The people of our ward were very happy to see us return. We again settled down.

After a short time God gave us another son. For this I thanked God, and asked him to prolong the child's days. When the boy was eight months old the people of my ward began to make preparations to go to Badrinath. It was said that by going there one would become free from the bondage of this world and escape transmigration. I said to myself, "This is what I want. Perhaps there I may find salvation." Taking my father's money which I had with me I went to this place, which is three hundred miles away.

I also visited those places of pilgrimage which were on the way. These were Hardwar, six days' journey; Risikes, Lachhman Jhula, Garur Ganga, Des Preeva, Gupt Kashee, Bara Kedar, etc. Then came Badrinath. But what did I see at all of these places? The great Brahmans did nothing else but take one's money, and the women, committing that which is unlawful with the pilgrims, would rob them of all their money; and as to the state of the pilgrims—lice in their heads, bed-bugs on their clothes, dirt on their bodies, and their forms looking like scare-crows. Indeed, this was also my condition. And the sickness I saw—some with swollen feet, others sick with fever, and still others with cholera; and corpse upon corpse thrown into the Ganges.

Then, as before, I thought to myself, "What kind of salvation is this? If this were in truth a holy place the swollen feet would become well, and there would be neither fever, cholera, nor death." But instead of this

the language of my heart was, "This is the place of God's anger. Woe to me, a sinner! No one has shown me the way of salvation!" Becoming down-hearted, after three months I returned home.

In a short time I heard that the living God is to be found at Jagannath, and that his chariot moves of itself. So I made preparations to go there also. After traveling about one thousand miles I finally reached there. But the very first thing I saw were the bones of many dead scattered all over the ground and many people dying. When I asked them if their hearts were comforted or not they would reply, "God only knows. I do not." The next thing I noticed was that one was compelled to eat with people of all castes. Again I became disheartened, and said, "Here, too, there is no salvation." I then returned home, and sorrowfully came to the conclusion that at no place of pilgrimage shall I be able to find comfort and rest.

Shortly after this the Rev. J. A. Cawdell laid the foundations of the Mission in my native city, and also opened schools in various places, among others one in our ward. One day he paid a visit to this school. I also went and paid him my respects. When he had finished instructing the children he distributed papers, pictures, and books. When I saw that he did this free of price I asked him for a book on the science of medicine, as I at that time had a great liking for the study. He told me that he had no book treating of medicines for the body, but he had on those for the soul, upon which he offered me one.

As I had been searching for a long time very earnestly for spiritual medicine, and had become almost crazy for it, I took the book gladly and thanked him. Taking it home I sat down and began to read about Jesus and Nicodemus and the new birth. Like Nicodemus, I could not understand it, and went to the Rev. Mr. Cawdell, who explained it to me very nicely. As I was a great user of intoxicants, and as I knew that people of the new birth abstained from them, I was very anxious to know how I could be saved from these evil habits. I mentioned this to Mr. Cawdell. He told me that if I would but believe, and receive the Lord Jesus completely, I would have no trouble in leaving them off. Just at this time it was rumored in my ward that I had become a Christian, although I had not as yet. Well, to be brief, after a probation of six months I with my family became Christians, and the Lord Jesus Christ saved me from all these intoxicants and pardoned me of my sins.

And now it affords me the greatest joy to tell the people about my state and the way I found salvation. It is now thirty years since I became a Christian, which was at the age of thirty-three. Day and night it is my prayer that my countrymen who sit in darkness may come to the Lord Jesus Christ and receive from him this priceless salvation. May God the Father, Son, and Holy Spirit, grant that they all may soon receive Christ as their leader, guide, physician, and Saviour, and believe in him with their whole heart and soul. Amen.

"Only Man Is Vile."

BY REV. JAMES MUDGE.

Known to the whole Church of God, and honored by all, is Bishop Selwyn, whose great career in New Zealand showed how much can be done by exceptional powers entirely consecrated to the Master's work. For the native Maoris and the British colonists, without distinction of race, and for the neglected islanders of the Western Pacific his noble heart went forth, and his heroic exertions made themselves signally felt. That he was one of the best and most successful missionaries of modern times is evident to all who have read the memorials of his life. His opinion, therefore, on a point of no little importance to all missionaries, namely, the proper attitude of mind toward the people among whom they work, is well worth quoting. It is found in the following paragraph which he wrote to a friend in England, after describing the beauties of the natural scenery around him.

"But believe me that it is not true that 'only man is vile.' This race of men are not vile; but, as Cook found them, the most friendly people in the world. How could they be vile for whom Christ paid the price of his blood? How can they be vile to us, who have been taught by God not to call any man common or unclean? I quarrel with the current phrases of the 'poor heathen,' and the 'perishing savages,' *et id genus omne*. Far poorer and more ready to perish may be those men of Christian countries who have received so much and can account for so little. Poorest of all may we be ourselves, who, as stewards and ministers of the grace of God, are found so unfaithful in our stewardship. To go among the heathen as an equal and a brother is far more profitable than to risk that subtle kind of self-righteousness, which creeps into the mission work, akin to the thanking God that we are not as other men are. Who can say that the heathen are more guilty because they have not the Gospel than we who have received the Gospel, and of whom its fruits will be required?"

To us, too, it seems certain that this is the spirit which will most commend itself to the humble-minded, clear-headed, true-hearted worker for God, whatever be his sphere. Whether his field of labor be at home or abroad, among whites or blacks, in civilized, half-civilized, or uncivilized lands, with nominal Christians or non-Christians, he needs to be continually on his guard against spiritual pride, self-complacency, and the assumption of superior righteousness. Probably the best aid to this will be the thought touched on by Dr. Selwyn: the great differences of opportunity, and the principle that reward is apportioned according to faithfulness.

As he intimates, we are quite incompetent to decide on the amount of guilt accruing to any member, or any section, of the human race. We cannot hold the balance evenly. We cannot know what amount of effort has been put forth. We cannot properly estimate the influences that have been at work making the man what

he is. When we see great outward differences, one man or one race seeming to be vastly superior to another in point of moral condition or religious attainments, we do not commonly remember that the seeming and the actual may be very unlike; that for the admirable external state the man may be personally very little praiseworthy, that he may be in fact very greatly to blame because he has made such poor use of his many magnificent opportunities.

The attitude of moral and religious superiority, so easy to most natures, is certainly a very dangerous one so far as the spiritual growth of the persons themselves is concerned, and is likewise a frequent barrier to the best influence with others. It is profitable to check it with the healthy thought that if they had our graces and chances they might be far better than we in outward ways, and if so then their inward merit even now is better. In God's final allotment not only will many that are now last be first, but the intermediate places all up and down the scale will be surprisingly altered from what they appear to be on earth to human short-sightedness.

That there are individuals who are vile, who have given themselves up deliberately to work unrighteousness, who are sinning most flagrantly in the face of full light, is, of course, very true. Satan is an ugly fact, and his willing instruments are many. Facts that stand plainly confessed and unmistakable may as well be acknowledged, since nothing is gained by shutting one's eyes to them. But except in these clear cases we do well to speak cautiously, remembering how poorly qualified we are for ascending the judgment seat. Sweeping assertions of unqualified blame ill become those who are so faulty as we and who stand in so much need of lenient consideration at the hands of the All Holy.

A Sermon on Love.

[Preached by Khiyale Gurhwalce, native preacher, in the Paori Mission chapel. Reported and translated by Rev. J. H. Gill.]

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it: Thou shalt love thy neighbor as thyself."—Matt. 22: 37-39.

We all, whether brethren or sisters, know that God gave Moses ten commandments, and these commandments were given to people to be observed. From the text it appears that there was a discussion in the time of Christ among some people as to which commandment was the greatest. This Pharisee did not mean to tempt Jesus by asking the question in the text: "Master, which is the great commandment in the law?" But he was sincerely seeking for light on the new doctrine that was spreading over that country. He wanted to learn more about it, and so he went to Jesus.

Jesus answered him, putting the substance of the ten commandments in two. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Look a little further on in the narrative and we see that

Jesus's answers were so good and so much to the point that he put all questioners to silence—they became "speechless."

Some of the Jews kept the commandments, but many did not. They are as binding on us to-day as on them. Here to-day God's orders to us are: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Seeing, then, that these commandments are for us, do we keep them, or do we break them? What does a father do whose son is disobedient and unruly? Does he not disinherit him? Does he not punish him? We will be punished if we disobey God.

Look at the prodigal son. We all remember his history. How from an honorable place at home he wandered off and wasted his substance till he finally got among pigs; and he was ready to eat food only fit for pigs. Why was all this? Because he was a disobedient son. *Why* will we disobey and draw down on us the *wrath* of an offended Father? The Father of us all, the Father of old and young, the Father of rich and poor, the Father of big and little, the Father of men and beasts, the Father of earth and heaven, the Father of all created things—O why will we provoke him to anger by refusing to keep his commandments? The text says: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." O, brethren, it is great gain thus to love; such a loving is what we need.

Look at the potter as he makes a vessel and holds it in his hand. It is his to do as he likes with it. If he wishes he can smash it to pieces in a moment. Just so God holds us in his hand. It is of his mercy that we are not consumed. He could destroy us in a moment if he chose. Then why will we refuse to keep his commandments?

Look how the Gospel is spreading these days. The Bible is going into every village and into every house. O, brethren, it pays to love God with all the heart. God made all things. He made the devil and sin, and hell, and earth, and every thing. But out of pure love he made *man*. He *loves* man. But, above all, see his love in sending his only begotten Son into the world. See *his love* who left the Father's bosom; who left heaven, with all its rest and beauty and glory, and came to this low earth to save men; *to save us*.

O such love! Who can know it? Its height, its depth, its length, its breadth are all without limit or measure. O I warn you, don't think lightly of this command: "Love God with all thy heart." This is the cure for all our troubles and failures, and sins—lying, stealing, deceit, fraud, fighting, quarreling, bad language. Every sin will stop if we only "love God with all the heart."

And who is our neighbor, whom we are to love as ourselves? Let us make no mistake here. He is not merely our own brother or relative; he is every son of Adam. We are to love all men. If we love God with all the heart we will love all men and be saved from all

these vices. Let us remember, on the other hand, if we do not keep God's commandments we will be severely punished—punished in the world to come, punished in the fire of hell forever. But while we have breath we have hope; while life remains we may repent. We may love God with all the heart, and with all the soul, and with all the mind, and our neighbor as ourselves. *Now* is the time and *here* is the place.

No need of going all around the sacred shrines and visiting all the gods. No need of distant pilgrimages. God is here, and waits to help all who call upon him. **Don't think lightly of this matter. It is an awful thing to fall into the hands of the Almighty God.** Don't think caste will save you. In God's sight all castes are alike. Let us not fear them. Yes, *we may fear* to provoke the anger of God lest he cast us into hell fire, out of which we can never come.

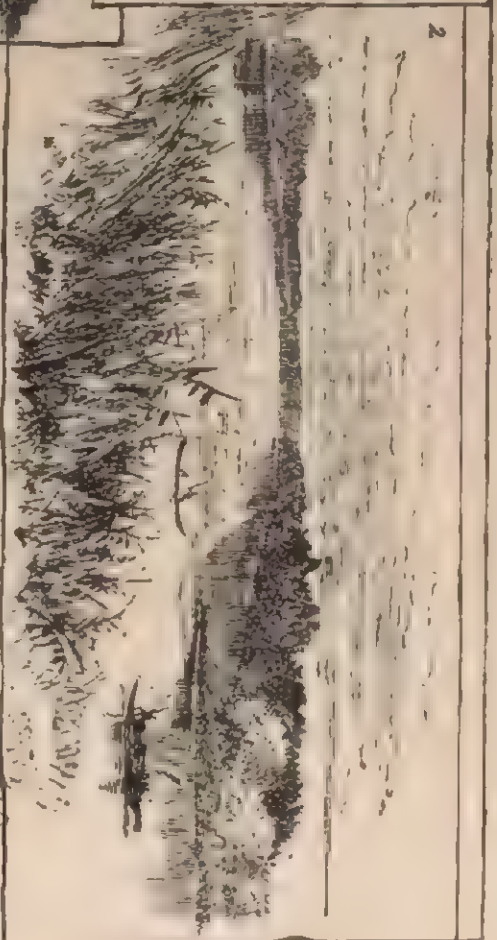
My language is broken and unpolished, but such as it is I call on you, before God, to love him with all your heart and mind and soul and strength. This is a weighty matter. It pays thus to love God. "Let us work while it is called to-day, for night cometh when no man can work." This is the day. Now we have light, and while we keep in the light we need not stumble into sin. Jesus is our leader. He is our Saviour. He will point out the way to us.

A man in a pit is lost if no one helps him out, but give him a rope and he'll soon get out. This earth is a great pit. We can't climb up to heaven without a rope. That rope is Jesus. There he hangs between heaven and earth. O let us catch hold of him and climb to heaven! If we refuse to accept Jesus there's another close by, that is Satan. O, the devil wants to get us. Then let us flee from him.

Let us live for heaven! Let us covet heaven! "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." You all know what I say is true. Think, then, O decide! Where are you standing to-day? Whom do you love with all the heart? Do we read the Scriptures? Do we pray? Do we work for God as we ought?

I might bring forward many other passages of Scripture on this subject, but this is enough. Put no trust in idols. Before God an image is *nothing*. Put away every sin, covetousness and all wickedness, and we will be saved. Many people spend their time in carrying offerings to the gods. What can we poor creatures give to God? God is not hungry nor thirsty. All the world and all things in it are his. The text tells us what he wants. He wants *our hearts* and *minds* and *souls*. And these we can give. O let us *praise God*! We read what the Psalmist David says about praising him. He calls on heaven and earth and sky and sea and plants and animals, and every thing, to praise God.

Then let us praise him, and keep his commandments, and love him with *all the heart*, and it will be well with us in this world, and it will be well with us in another world. Amen.



1. Rodobo.

2. View just above Stanley Falls.

3. View just below Stanley Falls.

4. Type of natives near Stanley Falls.

5. Hut of natives.

6. House at Stanley Falls.

SCENES IN AND NEAR STANLEY FALLS, CONGO RIVER.

Extracts from the Diary of a Native Bible Teacher in Bombay.

TRANSLATED BY MRS. CARRIE P. BRUERE.

April 16, 1889.—Visited a sick woman. I have taught her for about three years. She seemed to take no interest whatever in what I said, and I was often discouraged and thought of leaving that house altogether, but somehow or other I did not. Now she is very ill. I went to see her and spoke very plainly to her about her soul. I talked with her a long time and she seemed very thankful. When I left her she smiled, and said to me she would think of what I had said. Now, I have hope of her and am glad I did not leave the house.

18th.—Visited a house, and many women gathered. A young man was there, and when I began to speak to the women he began to discuss with me. He kept on for some time and I felt quite exhausted, but at last the women said to him, "Why do you pretend not to understand, and that what she says is not right?" He looked embarrassed and left the room.

21st.—In one of the houses a number of women were gathered and also a few men. After I finished my talk two of the men began asking questions. I did not care to discuss with them, as they did not seem earnest, and were inclined to make fun of me. They asked all sorts of questions: "Where is God? Show us God, show us your Jesus," and began to laugh. Well, the Lord was with me, and he put the words into my mouth to answer them. I answered them; they looked quite embarrassed and could not answer me back. After a few minutes I left the house.

25th.—I visited all my houses, and in the last house two women and a man listened very attentively and seemed very much touched. I asked them to think about this, but they replied, "Please do not come here any more to tell us about this." I said, "Do you not want to prepare to go to heaven?" One said, "Not just now." I remembered the verse, "Go thy way for this time; when I have a convenient season I will call for thee." I left the women in the hands of God. He will teach them. I was sorry to see that house shut against the Lord's work, but the same day two new houses were opened for the work.

May 3.—Had a very nice time. A widow listened attentively and with great pleasure. After I finished talking she repeated what she understood of my talk. It surprised me to see how well she understood and tried not to forget what she had heard. She said, "The Saviour is willing, but we do not believe," and so on, and then asked me to go there as often as I could find time.

9th.—Visited a widow, such a bright-looking young girl, about eighteen or nineteen years of age, with her head shaved and a widow's costume on. Some time previous I had given her a New Testament to read. I asked her whether she had read it or no. She answered, "Yes, every day," and said she liked the parts of it which she understood. I asked her to mark each word

and verse which she could not understand, and I would explain them to her. She was very much pleased and promised to do so.

10th.—Visited a nice family. Here I had given a New Testament to the woman. I asked if she read it. She replied that she was sorry she had no time; that she had much work to do and children to attend to, and so she could not read. But in the evenings she gives it to her husband to read, and he makes his two grown-up children read it. She was dressed to go to a wedding, so I left her.

17th.—Visited a sick woman; asked her what was the matter with her. She said the owner of the house, a woman, died childless, and after her death the Government gave the property to her sister's daughter, who was the nearest relative. The dead woman did not like that, and they say that every night her spirit visits the people who live in the house. One evening, late, this old woman went down stairs and the ghost came, blew out the light, and caught her and held her tightly until she was almost frightened to death. She was unconscious for a long time; then her relatives offered a cocoanut to the ghost and it left her.

Since that time she has been ill. I said to her, "You were weak and nervous, and I think it was your imagination." Hearing this she became so angry that I did not know what to do. She said, "Go away from here, foolish girl. I thought you knew every thing and were very clever. Ah, you ignorant thing, do you not know this simple thing? You always read the Bible to me and to my relatives, and in many other places, and explain to us so nicely that we feel inclined to listen to you the whole day. You must have read many English books, and yet you do not know about a ghost. Go and ask your priest, and he will tell you. I am an old woman, and do you think I would imagine these things? You are but a young girl; you do not know the world. Are you not ashamed to tell me, an old experienced woman, that it is nothing?"

She was very sick and weak, so I was rather afraid she might get worse through excitement. I told her softly and very kindly, "My dear friend, supposing there are ghosts, they will do us no harm if we believe in Christ, for as long as he is with us the ghosts cannot harm us any, because he is stronger than any evil spirits." After a little talk she looked quite calm, and I left her.

21st.—At one house was a woman and her mother-in-law, who is a widow. While I was talking a woman brought mangoes to sell to the widow, but the daughter-in-law said, "We have mangoes in the house, and why do you wish to buy more?" She said she wanted them to offer to God. The daughter said, "Do not sell, she has no money."

The widow turned to me and said, "My daughter-in-law is a stingy woman. She does not allow me to buy mangoes for my God." I asked her who gave her mangoes? She replied, "God." Then I said, "If God gave you mangoes why do you wish to give them back to him?" She looked quite vexed, and said, "You are

an atheist like my daughter-in-law; it's of no use to talk to you." Saying this she went away.

28th.—Visited a woman who was in great distress, from being beaten unmercifully by her husband. Her head was bleeding and there were large wounds on her legs; her shoulder was swollen and very painful. My heart bled to see her sorrows. I comforted and prayed with her, and came away promising to go back to see her. These poor native women are in great need of some one to go and comfort them and sympathize with them. I have made arrangements to visit and teach the Bible to several widows. Praise the Lord.

Report of the Japanese Methodist Episcopal Mission of California Conference.

For the year ending Aug. 31, 1889.

WORKING FORCE FOR THE CONFERENCE YEAR, 1888-9

Missionaries.

Rev. M. C. Harris, D.D., *Supt.* Mrs. Flora Best Harris.
Rev. K. Miyama, *Assist. Supt.* Mrs. Toyo Miyama.

Japanese Preachers.

Rev. T. Ukai. Rev. T. Hasegawa.
Rev. M. Mituai. Rev. T. Shimidzu.

Teachers.

Miss M. C. Sutherland.....San Francisco.
Mrs. E. L. Jackson.....San Francisco.
Mr. K. Abiko, *Principal*.....San Francisco.
Mr. B. Sato.....San Francisco.
Miss Mary K. Maxwell.....Oakland.
Miss A. Mincher.....Oakland.
Miss Johnson.....Honolulu.

HISTORICAL.

The early history of mission work among the Japanese in San Francisco has been related by Rev. K. Miyama, and is substantially as follows:

In 1877 the organization of the Japanese Gospel Society took place under the direction of Rev. Otis Gibson, D.D., and as one of the direct results of his labors among the Japanese; three Japanese formed the nucleus of the Society and were its charter members. In August of the same year many Japanese from other churches joined this band, which received the name of "Gospel Society." It grew rapidly, and for a time exerted a powerful reforming influence upon the Japanese in the city. At this time trouble arose among the members which resulted in a split and the formation of an independent society. Many continued faithful to the Mission and cheerfully followed the advice of Dr. Gibson and served God faithfully.

In May, 1881, the Society was reorganized and placed on a different basis, being made a branch of the Chinese Mission of the Methodist Episcopal Church. From that time up to the year 1886 the Society increased in numbers and exerted a wider influence.

Hundreds of young men were aided in various ways upon their arrival in this city. Some two hundred had already accepted Christ and received baptism.

In the spring of 1886, there being no room for the Japanese in the Chinese Mission, a separate building was rented for them, they paying a part of the rent and running expenses. Upon the arrival of Rev. M. C. Harris in June of the same year he at once began work among the Japanese, and in September following, at the session of the California Conference, assumed entire charge of the Japanese work. The chapel and parsonage of Central Methodist Episcopal Church were leased for five years and fitted up at considerable expense. In November they were occupied. The work has gone steadily forward ever since, and with blessed results, as will appear from the various reports herewith inserted.

In September, 1887, Rev. Mr. Miyama cheerfully yielded to the request of his brethren to visit the Sandwich Islands and preach the Gospel to the thousands of his countrymen employed there as laborers. This resulted in the formation of a branch work there to which K. Miyama was appointed by Bishop Fowler. The results of the work far exceeded expectation, as will appear from the report of Mr. Miyama. The Hawaiian Board co-operated with our Japanese brethren very cordially in labor and financial aid. Rev. M. C. Hyde, D.D., deserves especial mention in this connection.

JAPANESE POPULATION.

In San Francisco the Japanese colony is estimated at two thousand. There are probably three thousand at least in and near San Francisco, and the number increases by constant arrivals from Japan, though in small numbers. Will they be attracted here in large numbers? It is impossible to answer this question. As a people they are passionately fond of their native land, and while they like travel, and desire to see the world and study the masterful civilization of the West, they do not relish the idea of permanent residence abroad. There is not one in a hundred who expects to spend his life in a foreign land.

CHARACTER OF POPULATION.

The first arrivals from Japan were sailors and laborers. These in turn were followed by students, most of whom were poor and came here to study and work at the same time. The majority of the Japanese here are of this class, and they cheerfully submit to the new conditions—though very painful—for they knew nothing of work before coming here. These students have entered the public and private schools of the city and State, and are treated with great kindness by the teachers, who readily become interested in their pathetic struggles for an education.

The merchants were the last to arrive. These are few in numbers, as the market for Japanese goods is limited. There are now about one dozen firms—all told—some of which are very prosperous.

SUSCEPTIBILITY TO CHRISTIAN INFLUENCES.

There has been a great religious awakening in Japan among the intelligent classes. The religious nature, starved for generations, literally hungers and thirsts for God. The Japanese here are no exception. They are more at liberty to investigate these subjects, and the readiness to accept instruction and imbibe the Gospel is remarkable. The revival spirit which prevails among the Christian Japanese here most of the time illustrates the above remark. At this time the revival flame burns with unwonted brightness. Many have been filled anew with the Holy Spirit, and sinners yield to the mysterious power of Christ. A Japanese once truly converted rarely forsakes Christ. The lapses among them are comparatively rare. I have baptized over one hundred since my arrival and have received by letter from Japan thirty-five. The field here, though limited, is very inviting. Many converted here are doing valiant service for Christ in their native land. A large number are preparing for future special service in Japan. Organized work among them must be carried on by the Christian churches of the city, or they will be guilty of disloyalty to Christ and neglect to enter an open door.

NEEDS OF THE MISSION.

While the location at present is central and convenient, the buildings are not well suited to our wants. We need a large mission-house, provided with chapel for services, class-rooms for school purposes, and social hall and reading-room.

SCHOOLS.

The evening school, under the charge of Mr. K. Abiko, has been markedly prosperous during the year. He has labored with great enthusiasm and singleness of purpose. There are now enrolled about eighty names, with an average attendance of sixty-five. In June the young men subscribed \$420 toward purchasing new furniture, and already of this sum \$344 15 has been expended for desks, blackboards, and books. It is intended to raise it to the grade of an academy, where pupils may be prepared to enter the colleges in America. The pupils have subscribed most liberally to this object, and they have thus a financial interest in the school. Miss Sutherland and Miss Maxwell have the English classes and are doing excellent work. Of the Japanese under our influence there are at least one hundred and fifty attending our evening and other schools. The University of the Pacific opens wide her doors to the Japanese. Presidents Stratton and Hirst have aided these young men and treated them with the greatest kindness, and have earned the undying gratitude of many students. There are now eight in attendance at the University. Mr. A. K. Sato graduated at the recent commencement, he being the first Japanese who has completed a collegiate course in California.

CHURCH ORGANIZATION AT WORK.

The directions of the Discipline have been carried out as far as they can be in a Mission. The members are formed into six classes and meet once a week. A

leaders' or stewards' meeting is held once a month and is well attended and has become quite influential. There is a growing love for the Church upon the part of the members, and they evince a spirit of readiness to work which is very encouraging.

Bible study in the Sunday-school is an important feature of church life. The members nearly all remain for the Sunday-school and earnestly study the word of God. The Bible is a new book to them, and it comes with freshness and convincing authority.

The members manifest a growing interest in all the work of the Church of God. The collections for the various benevolences indicate their spirit. Our members are all poor; still they give with surprising readiness and liberal measure.

GOSPEL SOCIETY.

The origin and early history of this Society have already been given. The Society is an agency of the Mission, as its reports will show. It is in a healthy condition and is a good right arm of the Church. The objects of this Society are threefold. 1. Benevolent work. 2. The promotion of education. 3. The conversion of souls to Christ. In addition it is a means of social culture and enjoyment. The Society works in perfect harmony with the Mission and serves as a connecting link between the Church and the non-Christian Japanese. The meetings of the organization are held every Saturday evening, from eight to ten o'clock. The first half hour is devoted to prayer and scripture exposition. The other exercises vary from time to time. Considering the strict temperance regulations of the Society it is remarkable that so many unite with it and remain faithful to their vows—as the Japanese are exceedingly fond of tobacco and take naturally to alcoholic drinks.

Present officers are:

President.....	T. Matsuda
Secretary.....	G. Matsumaru
Treasurer.....	N. Sato
Present members-active.....	123
Received during the year.....	34
Dismissed " " ".....	3
Total receipts from all sources.....	\$1,146 55
" expenditures—rent.....	540 00
Salaries.....	240 00
Miscellaneous.....	281 00
Balance on hand.....	84 65
	<hr/> \$1,146 55

BENEVOLENT WORK.

Received.....	\$390 00
Expended.....	390 00

OAKLAND.

The Oakland branch has been under the faithful management of Rev. T. Hasegawa during the year. The interests of the Mission have all prospered under his direction. The improvement in the spiritual condition of the members has been very marked. The evening school, though not large, has been unusually

prosperous. Miss Maxwell, the English teacher, has rendered efficient service, and the school steadily prospered under her instruction. Since the transfer of Miss Maxwell to the City Mission School in June Mrs. Mincher has filled the position acceptably in the meantime. She had already, during the year, done good service in various ways.

The Temperance Society is in a prosperous condition, and meets the first Saturday of every month. The active membership is forty-five. The Society here is small, numbering about thirty members, but they have done well.

Collected for Missionary Society.....	\$52 85
Los Angeles Mission.....	43 00
Hawaiian.....	19 00
Benevolent work.....	22 50
Toward rent and support of Mission.....	375 00
	<hr/> \$512 35

LOS ANGELES.

In March of this year Messrs. Wada, Arri, and Masuda, after much prayer, offered their services to work for the Japanese in Los Angeles. The Oakland Mission responded nobly, and collected money to pay their traveling expenses there. They went to work in good earnest and soon collected a number of their people and formed an association. Like Paul, they worked with their own hands to support themselves. Rev. Dr. Cantine, of Fort Street Methodist Episcopal Church, has kindly cared for them and rented a house for their use. Dr. K. Wada is at the head of the little company. Good results have followed their brief labors.

BRIEF REPORT OF THE SANDWICH MISSION.

In 1868 one hundred and fifty Japanese laborers were first introduced to the Sandwich Islands. Again, in 1885, a treaty of immigration was made between Japan and Hawaii. In the same year the first lot of contract laborers arrived at Honolulu. During the last three years the Japanese have increased rapidly. Now there are 6,500 men and 1,000 women. But several years elapsed without any religious movement among the Japanese to be noted till 1885, when the first lot of the immigrants arrived at Honolulu. From that time several Christian friends, especially Dr. C. M. Hyde and M. Fr. Damon, took great interest in the Japanese; and they had been doing all they could for them, in every way, to educate them and to Christianize them. But, unfortunately, none of the laborers had the advantage of understanding English (and of course that makes quite a difference); consequently very little had been done in spite of their noble efforts.

However, Mr. F. Damon made several efforts for some months to form a little society for Japanese young men in Honolulu, and at last he succeeded in organizing one, and it became the origin of the J. Y. M. C. A. F. Fujita, S. Sudo, and S. Hibeno, and a few others, were the earliest members of the Society. Soon these young men, by the generosity of the Honolulu Y. M. C. A.

and kind care of Mr. Taro Ando, organized a reading-room in Queen Emma's Hall. From time to time, in that reading-room, Sabbath services and preaching have been held by Dr. C. M. Hyde. And there has been, also, a Bible-class by Mrs. H. Coleman, a singing-class by Mrs. A. Hyde, a Sunday-school by Mr. Bidwell, and an evening school by Miss Johnson, taught in the hall.

In the spring of 1885 the young brothers of our Mission of San Francisco heard of these poor laborers who were working so hard in the plantations, where there was nothing whatever to comfort and relieve their minds from their every-day toils. Then the young men of the Mission were determined to do something for their countrymen of the Sandwich Islands. They held prayer-meetings specially for the immigrants. In tears they cried out to Heaven that some one be sent out to tell them about the blessed Gospel. So by the special blessing of a prayer-answering God in the fall of the same year it was decided that I should go to those islands as a messenger of the "joyful tidings." I arrived at Honolulu on the 30th of September, 1887, and on October 2 I preached my first sermon at Queen Emma's Hall. By this time, through the influence of the Gospel, Mrs. F. Ando organized a benevolent society called the "Japanese Mutual Aid Society." During the last year the membership increased rapidly, and 4,000 names are already on the roll. Over \$5,000 was spent for benevolence, and over 200 people received some aid.

On my second visit to these islands I arrived at Honolulu on the 16th of March, 1888, and on the 24th of July Dr. M. C. Harris and myself attended the regular business meeting of the H. B. Mr. Judd, C. J., was in the chair. After careful discussion the organization of a Japanese Mission in these islands, as a branch of the San Francisco Japanese Mission, was considered. An invitation was extended to do so with a promise of cordial co-operation.

In August, 1888, Mr. J. T. Waterhouse kindly rented us a church building called "Lyceum," in which we hold all our services and public meetings. The attendance has been very encouraging. Always the heathen friends of our converts have attended these services. Dr. C. M. Hyde, to whom we are so much indebted, should be called the "Father of Christian Japanese of the Sandwich Islands." I cannot begin to tell how much we were helped through his kindness. He holds a Bible class every Sabbath morning at the Lyceum. The young men of the class are generally benefited by the lesson. His good influence is not limited to this class, but reaches every-where. We remember him with gratitude, and pray that the Lord may bless him and his work. Our Sabbath-school has improved a great deal by the earnest labors of Mr. Taro Ando, Superintendent, and many humble laborers were taught the simple truth of the Gospel. Our evening school is also in good condition by the effort of Miss Johnson, the teacher of the school. Class-meetings of Brother S. T.

Ukai, S. Takasugi, and Hamataui, and women's class of Mrs. Miyama are prosperous. Mrs. Coleman holds her class on Wednesday evening at the Lyceum. She has a peculiar influence, and she always draws a large attendance, and we feel the presence of the Holy Ghost at her meetings. The Japanese Temperance Society, which was organized by Mr. Taro Ando, is the source of all blessing upon the Japanese laborers of the Sandwich Islands. We thank God for its great success. During last year over three thousand people pledged themselves to the Society.

Brothers Ukai, Mitani and Shimizu were loyal to Christ. Brother Ukai was elected the secretary of the M. A. S., and by his faithful labor the Society was blessed with success. He left Honolulu for Maui and Hawaii on the 15th of January to preach the Gospel to his countrymen, and he returned to Honolulu on the 10th of March. He holds up Jesus as high as possible. His unselfishness is the secret power to win souls to Christ. His reputation is good every-where. Brother Mitani took the place of Brother Ukai as Secretary of the J. M. A. S. He faithfully commits himself to the charge, to preach the word, be instant in season and out of season; reprove, rebuke, exhort with all long-suffering and doctrine. Lately, in Hilo, Mrs. Lyman has provided a house for Japanese mission work, and now Jiro Okake is actively engaged in the work.

Mr. John T. Waterhouse helps us in every way, and encourages us by kind words, saying, "More to follow."

During this year I have baptized 185 persons in different places—that is, 56 in Honolulu, 36 in Koloha, 12 in Kohala, and 72 in Hamakawa; and during the year 21 persons returned to Japan, 7 came to America, and 5 passed into the land of glory with great triumph.

We held communion on the 11th of November for the first time, and also held first quarterly meeting on the 12th of November, 1888. In reviewing the year we are thankful to our loving heavenly Father that he has been pleased to bless our labors. In spite of heathenish hostility our Mission has grown stronger. "The loaded palm strikes deeper root," and every branch work of the Mission has been rewarded; so we will end this year with gratitude and the doxology.

The Christians raised during the year for all purposes \$726 00
Missionary offering..... 65 00

\$791 00

K. MIYAMA, *Superintendent.*

August, 3, 1889.

WORK FOR WOMEN AND CHILDREN.

Although the Japanese Church and Gospel Society have been almost exclusively composed of young men, yet, from the first, members of the Missionary Society of the Pacific Coast have extended a friendly hand to the few Japanese women who have found their way to these agencies for good. Kind words and ready service always awaited the "daughter of Japan" in the hospital-parsonage at 916 Washington Street, until the separate

organization of the Japanese Mission transferred the duty to others. One of those thus befriended, after a course in a private school in California, has entered the Missionary Training-school at Chicago, to fit herself for future usefulness among her countrymen.

In March of 1888 Mrs. Miyama organized a Woman's Benevolent Society for San Francisco and Oakland, immediately afterward sailing for Hawaii with her husband, where their labors for women, as well as for men, have been so greatly blessed during the past year and a half. Toward the work in Hawaii the Woman's Missionary Society a few months since made a contribution.

Mrs. Miyama's entrance into a newly-opened door of need and opportunity left three children who had been boarding at the Mission without the care of a matron; but by substantial help from the Woman's Missionary Society in the form of a monthly appropriation we were able to open our own home in Oakland to them and to the Japanese women who came to us from time to time. The plan was to charge about the same nominal rates as those charged at the Mission for young men, the additional expenses to be met by the appropriation.

In some instances, however, considerable gratuitous work had to be done during the year that our home was thus used; and to members of the Oakland Japanese Mission and the First Methodist Church in that city our cordial thanks are due, not only for financial assistance, but for services, not to be purchased with gold, rendered our work in time of need.

The Japanese population in California is a changing one, and by last spring the necessity for organized work for women in Oakland had ceased. Our obligations are now almost wholly centered in San Francisco.

Four young girls who at different times shared our Oakland home are now in good schools, being trained into Christian womanhood. The University of the Pacific has been especially cordial in its willingness to open its doors to young women who wish to "work their way."

Grateful mention must be made of the missionary spirit of Mills College, which has added to former efforts a kindly welcome to girls desiring an American education.

A small "home," where cheap board and lodgings can be furnished respectable families and single women, is needed in San Francisco. It should be under the control of a Japanese Christian matron with the necessary knowledge of her own countrywomen, as few of them speak the English language. Which society will undertake this work, the Missionary Society of this coast or the Home Missionary Society of the Church? It is a need that calls for speedy attention.

FLORA BEST HARRIS.

Woman's Benevolent Society raised this year..... \$132 25
Expended..... 28 30
Balance \$103 95

CONTRIBUTIONS FOR VARIOUS PURPOSES.

CHURCH BENEVOLENCES.

Missions.....	\$150 00
Church Extension.....	20 00
Other benevolences.....	55 00
Mission work in Hawaii.....	90 00
" " Los Angeles.....	43 00
Rents.....	780 00
Tuition.....	295 00
Class money and collection.....	390 00
School and library.....	231 00
Benevolences.....	415 50
	<hr/>
	\$2,469 50
Hawaiian Church.....	726 00
	<hr/>
	\$3,195 50

STATISTICS '88-9.

Missionaries.....	4
Helpers.....	5
Members.....	285
Probationers.....	30
Adults baptized.....	216
Children.....	9
Received by letter.....	12
Dismissed.....	12
Excluded.....	3
Number of evening schools.....	3
Teachers.....	8
Scholars enrolled.....	115
Sunday-schools.....	3
Teachers.....	11

FINANCIAL STATEMENT FOR THE CONFERENCE YEAR ENDING AUGUST 31, 1889.

RECEIPTS.

Missionary appropriation.....	\$4,600
Rents from Gospel Society.....	540
" Oakland Mission.....	240
Tuition.....	295
Pastoral support.....	390
Sandwich Islands from all sources.....	956
	<hr/>
	\$7,021

EXPENDITURES

Salaries of two missionaries and six assistants.....	\$3,290 00
Six school teachers.....	1,010 00
Water bills.....	46 00
Gas.....	140 20
Rents.....	1,540 00
Taxes.....	10 50
Janitors.....	110 00
Repairs and furnishing.....	295 80
Traveling expenses.....	267 85
Books, etc.....	90 00
Sundries.....	220 65
	<hr/>
	\$7,021 00

How to Organize a Chinese Sunday-School.

1. Get your pupils. Personal visitation to the laundries is generally needed. A card of invitation, giving location of school and hour of service, is helpful. Do not be discouraged at repeated failures. Promises may be broken, oftentimes because of ignorance of what is promised; but persevere. In accosting a Chinese do not call him "John;" he hates it, and you displease him at the outset.

2. When you get your pupils it is well to open with a few hymns, if you can secure punctuality. Generally they will stray in separately. In the latter case it is well to commence teaching at once without any preliminaries.

3. What to teach. A knowledge of English is necessary before you can reach the soul of your pupil; therefore teach him English. Use a primer. (*Jacob's Primer*, published by Payot, Upham & Co., is recommended by Dr. Pond, of the American Missionary Association in California.) Other books can be used that are helpful in teaching the rudiments of English. As soon as possible teach English from the New Testament, supplementing that with a Chinese Testament. A Chinese and English Dictionary is an invaluable aid.

4. Who should teach? Generally only those who have an earnest desire for the salvation of the soul of their pupil. The more experience one has in the Chinese work the more careful is he in his choice of teachers. Men and women are equally available theoretically; practically we find that women are the more persevering, have more tact and patience than men, consequently make the best teachers. Sanctified common sense is the best qualification for teachers in this as in every other work.

5. Is a teacher necessary for each scholar? At first this seems to be absolutely necessary. If all teachers were skilled in teaching those who cannot understand them it would be possible to group the scholars into classes; eventually, when enough of proficiency has been attained, this can be done, but at the start each pupil requires a teacher. When Philip was called away from the multitudes, who heard him gladly, to meet the one Ethiopian in the wilderness he did not consider it a waste of time, but bent his energies to the task before him; and we may well take him as an example, hoping for the same reward.

6. When a teacher is once assigned to a scholar let there be, if possible, no changing about. Let the teacher be regular in attendance; otherwise the pupil will soon imitate him in irregularity.

7. Teach the pupil to recite at least one verse of Scripture as soon as he is able to read.

8. Close with prayer, the Lord's Prayer, and singing. The Chinese, as a rule, like to sing.

9. *The Chinese Evangelist* will be found of great help. — *The Chinese Evangelist*.

The Yezidees.

BY REV. A. N. ANDRUS.

Yezd is a Persian word signifying God. According to the derivation of their name the Yezidees should be worshipers of God; but they can hardly be regarded as such now.

1. They recognize *One Supreme Being*, but offer him neither sacrifice nor prayers. He is so good that he will only do, and always do, good any way; so there is no occasion to either appease his wrath or solicit his clemency.

2. They believe in a *personal devil*, who was cast out of paradise but will ultimately be reinstated.

As the author of all evil he needs to be propitiated and honored; and because of his final restoration it is worth their while, they think, to curry favor with him while he is an outcast, so that when he shall be restored to favor he will intercede for them.

These reasons explain the esteem and reverence in which they hold him, the sacredness with which his name—*Shāytān*—is regarded, so that it is not spoken, and the almost divine honors paid to his symbol, which is a brazen ox.

They hope in this way to induce him to not only himself do them no harm in this life, but also to use his good offices for them in the life to come, so that no one else shall harm them.

3. They affirm that there are *seven* gods, each of whom, in his turn, governs the universe for a period of ten thousand years. These gods have the title of *Meleks*, which is an Aramaic word signifying king or ruler. The god now in power is called by them *Melek Tāaōōs*. As they do not know *when* he began his reign they cannot tell when his ten thousand years will have expired.

4. They possess four symbols of this *Melek Tāaōōs*, which are of brass, and more nearly resemble a cock than any other winged creature. They call this symbol "*Sanjak Tāaōōs*," which means the banner of *Tāaōōs*.

The reason they give for the symbols being of this shape is that this god once appeared in the world in the *form of a bird*.

They bow to and worship this symbol, advance to it

on their knees, rise, deposit a contribution in a box placed for the purpose beside the symbol, and then walk away backward, keeping their eyes fixed upon the brazen bird until they have returned to their places by the door of the house in which the symbol has been set up.

The regions occupied by the Yezidees are divided into four districts, and there is a symbol for each district.

The districts are:

(a.) The Sinjar, which is west of Mosul

(b.) The Kherzan, which is in the mountains of Koor-distan.

(c.) Aleppo in northern Syria, and including the vilayet of Diarbekir.

(d.) Northern Armenia and the Caucasus in southern Russia.

These symbols are carried about in their respective districts to the Yezidee villages by members of the third order of their priesthood, who are called *Kōwāls*. The *Sheikhs Yusef and Aziz*, who constitute the second order, farm this privilege to the *Kōwāls* by an annual contract secured by bids. Only a few years ago a contract for one of these districts was sold for \$1,250.

Several months are required to canvass a single district, because the villages of the Yezidees are so scattered and the only means of travel is by horse.

Whatever the *Kōwāls* collect by means of the "*Sanjak Tāaōōs*" above

the amount contracted for is their own.

Some of the Yezidees claim that this "*Sanjak Tāaōōs*" is the seal and signet of David, and that it was not made by any earthly artisan, but descended in its present shape directly from heaven.

5. The local center of their religion is now at a spot north-east from Mosul, where there is a large house of worship that is called "*Sheikli Adi*." Mr. Rassam, the celebrated excavator of Assyrian and Babylonian remains, thinks that the last name is a corruption of *Ad-dai*, and that the building was formerly a Christian church of the Chaldean nation, that bore the name of *St. Addai*, or *St. Taddai*, which, in English, would be, *St. Thaddeus*. At all events there is at "*Sheikh Adi*" a book, not less than seven hundred years old, which



A YEZIDEE.

contains an account of Sheikh Adi of Hakkari, who is now regarded by the Yezidees as the beginning and foundation of their belief.

They assign to him the same place in their religion that the Jews give to Moses and that is claimed by the Moslems for Mohammed.

They do not reveal the date of the foundation of their religion, but claim that it is *older than Adam*.

A Competitive Examination in Turkey.

It is only among us "unbelievers" that the question of education and examination is a matter of discussion. In Turkey a secular and state-aided education is replacing the old religious teaching, much to the scandal of the old Turkish party. But, whatever progress modern ideas have made in secular matters, they have not yet been allowed to interfere with the old order of things in matters directly controlled by the Sheikh-ul-Islam. The softas, when they are still candidates for ordination, pass through the ancient course of study. The Koran, commentators on the Koran, and the endless "traditions" supply the main matter of examination. The place of ordeal is the mosque itself; the candidates are accompanied, at a little distance, by their friends and teachers, as well as by other persons who have a taste for theological discussion. The representative appointed by the Sheikh-ul-Islam then enters, and after salutations the examination begins. It is conducted *viva voce* throughout, though the examiner himself, a very imposing personage, with huge turban, many-colored caftan and large round spectacles, wears in the broad sash at his waist an ink-horn about ten inches long, as part of his official insignia.

Like most other examinations in set subjects the questions and answers generally travel over the same ground each year, and the grave audience is usually edified by some such dialogue as this:

Question. How many angels stand before the throne of Allah?

Answer. A million of millions.

Examiner.—Good. Now tell me what is the height of the angel who surveys the earth?

A. His stature is comparable to the distance from the depths of the sea to the highest of the seven heavens.

Q. Can you tell me, my son, what is the measurement from that angel's ear to his eye?

A. Yes; it is stated in the traditions to be a matter of three days' journey at least. (Sensation among the audience.)

Examiner.—You have said the thing which is true. Now tell me, how are floods caused in the earth?

A. If this mighty angel perspires and a drop should fall to the ground it is sufficient to cause a deluge.

Q. Now be good enough to tell me the manner in which paradise is reached after death?

A. By a bridge, which, though really no wider than a

thread, seems to the true believer wider than the largest street in Stamboul. But if he be not a true Mussulman at heart he will fall off and drop thence into the flames of hell.

Q. Can you give us any idea of the heat of those flames?

A. Yes. If earthly fire were brought there and heaped upon you it would give exactly the same sensations as ice would cause here.

Q. How is a good Mussulman lodged in paradise?

A. Each good Mussulman has a house of his own. There are a thousand doors, and each is made of a single pearl. In the middle is a divan for the good Mussulman to sit upon, and one thousand angels are ready at his beck and call.

Q. How many houris have good Mussulmans in paradise?

A. Seventy a-piece. The houris live in a fine harem, next to his house with the thousand doors.

Q. Do you know how the houris are dressed?

A. Yes. Each has on seventy garments; yet these are such that their hearts are seen shining through them like the star Aldebaran.

Q. What are the trees like in paradise?

A. Their roots are in the air, and the branches grow downward, so that when a good Mussulman wants to eat fruit he has only to turn his head to find some.

Q. How is a true believer fed in paradise?

A. The birds fly about ready cooked. If a true believer wants to eat a bird flies down to him, and he can eat what he pleases. When he has had enough the bird flies away. It is glad that one of the faithful has condescended to eat part of its body.

Q. What are the rivers of paradise?

A. Two; one flows with wine, the other with water, and by the banks, instead of reeds and palms, grow lovely houris.

Q. When a good Mussulman is buried what happens?

A. If he is indeed a true Mussulman an angel comes the same night and opens the grave so that it is fifty fathoms long and twenty fathoms wide; he places a candle at the head, and says: "Rest here until you enjoy the blessings of paradise."

Q. If he is not a true Mussulman what happens?

A. Then the grave closes in and crushes him, and the angel comes with a club and strikes his head, saying: "Suffer here until you pass into hell."

Q. Why is it not well to curse a Christian funeral?

A. The reason is this: As the breath departs from the body of every mortal, be he Giaour or Mussulman, a spirit appears bearing in his right hand an image of paradise, in his left an image of hell. If even at that moment the man chooses paradise he enjoys all the privileges of the true believer. Now many persons, apparently Christians, choose aright at death, and many seeming Mussulmans have been no better than Christians at heart. Not till death are these matters settled; and after burial every night a thousand ghostly camels

are busy transporting the believers from the Christian burial-place to ours at Scutari and removing from the burying-ground of the Mussulmans the bodies of those who were in heart Christians. It is impossible to say what a man may be while his body is yet undecayed. Thus it is wrong and foolish to curse a Christian's funeral.

If the candidate's answers are satisfactory he is qualified to officiate in a mosque, but if he prefers he may spend four more years in other studies, his knowledge of orthodox theology having been once ascertained. "Ephlatun" and "Aristot"—Plato and Aristotle—are then read in the Arabic, and some knowledge of *ilm-ykumi* (alchemy), or natural science, is obtained from the Arabic treatises on chemistry. But the "further examination" in these advanced subjects would demand a separate paper.—*St. James Gazette.*

For Christ's Sake.

In one of my early journeys I came, with my companions, to a heathen village on the banks of the Orange River. We had traveled far, and were very hungry, thirsty, and fatigued; but the people of the village rather roughly directed us to halt at a distance. We asked for water, but they would not supply it. I offered the three or four buttons left on my jacket for a drink of milk, but was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river.

When twilight came on a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood and had a vessel of milk in her hand. The latter, without opening her lips, she handed to us, laid down the wood, and returned to the village. A second time she approached with a cooking vessel on her head, a leg of mutton in one hand and a vessel of water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent, until we affectionately entreated her to give a reason for such unlooked-for kindness to strangers. Then the tears rolled down her sable cheeks and she replied:

"I love Him whose you are, and surely it is my duty to give you a cup of cold water in his name. My heart is full, therefore I cannot speak the joy which I feel in seeing you in this out-of-the-world place."

On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the light of God in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from a missionary some years before. "This," said she, "is the fountain whence I drink: this is the oil that makes my lamp burn."

I looked on the precious relic, printed by the British and Foreign Society, and the reader may conceive my joy while we mingled our prayers and sympathies together at the throne of the heavenly Father.—*Moffat.*

The Bible in a Chinese Palace.

We have in our church in Pekning, under Dr. Blodget's care, a zealous and warm-hearted tailor. Tailors are not thought much of in China. This one not only read his Bible, but wished his apprentices to, and one of them took a New Testament about with him to snatch a crumb from it as he could. Being a good workman, this tailor was sent for to work on the trousseau of the future empress of China. I say future because this occurred before the Chinese New Year, and before her marriage. While at work in her father's palace the tailor apprentice had his book open.

The grandmother—a remarkable woman and head of the establishment—came along and asked him about it and told him to explain it to her. He protested he had no learning, but she told him to tell what he could. So he read a few verses and explained, and she expressed herself much pleased and thought it a very good doctrine. The man told her to what church he belonged, and that they had there a magic lantern with views of Bible scenes. She sent an invitation to have it shown at her house, so Dr. Blodget sent teacher Zen Hai, a young helper recently graduated from Yung Chow, with the pictures.

The young lady (now the empress), her grandmother, and all the household were assembled. The old lady was delighted with the scenes. When she saw Christ twelve years old in the temple she said: "What a fine-looking young scholar!" The helper explained about his being the Saviour of the world, and came at last to the picture where he hung on the cross. The old lady sighed deeply and said: "What a pity for such a good man to be so cruelly used by those wicked people!" The Chinese are full of wonder. For years it has seemed impossible that a knowledge of Christ should ever penetrate to the haughty, imperial palace of China, or reach the heart of one seated on the Dragon throne. And to think that the tiny edge of this wedge was pushed into place by a *tailor*, of all people! The Christians have prayed with a new faith for those in authority.—*Mrs. Emma D. Smith, in The Pacific.*

Church of England Mission to Korea.

THE *Mission Field*, of London, for October, has the following announcement:

"The Archbishop of Canterbury has chosen the Rev. Charles John Corfe, M.A., All Souls' College, Oxford, to go to Korea, and he has accepted the position of Bishop for Korea. Mr. Corfe has been a chaplain in the royal navy since 1867. He has served often in Eastern seas and knows China well, while he has taken great interest in his future diocese for a long time. The Mission of which he is to be the head is small in its beginning, but we trust that he may be spared to see the fruit of his labors on no small scale in the land for which he is giving himself."

Monthly Missionary Concert.

Responsive Bible Reading.

He which soweth sparingly shall reap also sparingly. (2 Cor. 9. 6.)

He which soweth bountifully shall reap also bountifully. (2 Cor. 9. 6.)

Every man according as he purposeth in his heart, so let him give. (2 Cor. 9. 7.)

Not grudgingly, or of necessity. (2 Cor. 9. 7.)

For God loveth a cheerful giver. (2 Cor. 9. 7.)

Give alms of such things as ye have. (Luke 11. 41.)

Give and it shall be given unto you. (Luke 6. 38.)

With the same measure that ye mete withal it shall be measured to you again. (Luke 6. 38.)

Learn to Give.

Learn to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only they who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for he by love is known;
Child of God, and heir of heaven,
Let thy parentage be shown.

Catechism on South America.

What is the size of South America? It is 4,550 miles long, 3,200 miles wide, and has an area of about 6,500,000 square miles.

What are the political divisions? One empire, Brazil; nine republics, Argentina, Bolivia, Chili, Colombia, Ecuador, Paraguay, Peru, Uruguay, Venezuela; three colonial districts, British, French, Dutch, Guiana.

When was South America discovered by Europeans? Columbus, in 1498, sailed along the northern coast; Cabral, in 1500, discovered the Amazon, and Pinzon, in 1508, entered the La Plata River.

Who were the first European settlers? The Portuguese, near the mouth of the Amazon, about the year 1515.

Who were then the natives? Indian races differing widely from each other, those in Peru being highly civilized.

What became of the Peruvian Empire? It was overthrown by the Spaniards in less than thirty-five years after the discovery of the country.

Toward European countries did South America belong for nearly three hundred years? Spain and Portugal.

How were the people governed? By viceroys and governors sent from Europe.

What is the only portion of South America now under European control? Guiana.

When did the other South American States become independent? Early in the present century.

To whom does Guiana belong? To the British, Dutch, and French.

What is the population of South America? About thirty-five million.

How are the people of South America divided? Into whites, Indians, Negroes, and mixed races.

Who are the whites? Chiefly Spaniards and Portuguese.

What are the Indians? Some are half-civilized and many are savages.

What is the condition of the Negroes? The most of them are in Brazil, and have lately been liberated from slavery.

What is the religion of the people? There are some heathen, but nearly all the people are Roman Catholics.

What is the religious state of the Roman Catholics? They are chiefly idolaters, worshipping the Virgin Mary, saints, relics, and images and pictures.

What is being done by Protestants for South America? The leading Churches of the United States and Great Britain have sent missionaries to the people.

When did the Methodist Episcopal Church commence mission work in South America? English work commenced in 1836. Spanish house-to-house work commenced in 1864. Spanish preaching commenced in 1867.

Name the principal cities occupied. Buenos Ayres, Rosario, and Montevideo.

What did the statistics of our missions report last year? Six missionaries and their wives, 5 missionaries of the Woman's Foreign Missionary Society, 42 native preachers, 717 members, 616 probationers, 30 day-schools with 2,299 scholars, 33 Sunday-schools, with 1,416 scholars.

How many conversions were reported for the year 1888? 176.

What progress has been made by Protestants in South America? Some progress has been made in Argentina, Brazil, and Chili, but the opposition of the Roman Catholic priests in other countries has greatly interfered with the work of the missionaries. "South America has long been dominated politically and spiritually by the Roman Catholic priesthood, and it is not strange that it should be a hard field to cultivate."

MAKE all you can honestly,
Save all you can prudently,
Give all you can possibly.

John Wesley.

SOME one writing about Dr. C. C. McCabe, our Missionary Secretary, as he appeared at a missionary meeting, said, "Chaplain McCabe looked as if he could swallow a million of dollars to whet his missionary appetite and then call for his dinner."

THE Japanese books begin at the back and read down the page. A little Japanese boy learning to read in English called the English "crab-language," because it goes sideways instead of down the page.

A LITTLE boy, who came before the pastor to be received into the church, was asked how he expected to lead a Christian life, and he sweetly replied, "I will put my hand in Jesus's hand, and I know he will lead me right."

A SIOUX Indian, whose heart was touched by the story of the Saviour, asked, "How long has the white man known about this?" and on being told, said, "Why did you not tell us before? I think the Great Spirit will not punish us who did not know, but will punish the white man who did not tell us."

THERE are many kinds of boys and girls in the world, but there are three kinds which deserve special mention. They have been called the "Wills," the "Wonts," and the "Cants." The "Wills" accomplish every thing, the "Wonts" oppose every thing, and the "Cants" fail in every thing. The "Wills" are the ones wanted in the army of the Lord.

SOME unknown friend left a card on my desk on which was printed this: "*I shall pass through this world but once!*" Any good thing, therefore, that I can do or any kindness that I can show to any human being, let me do it *now, in His name, and for His sake!* Let me not defer or neglect it, for I shall not pass this way again."

ONE evening as Mohammed, after a weary march through the desert, was camping with his followers, he overheard one of them saying, "I will loose my camel and commit it to God." The prophet immediately exclaimed, "Friend tie thy camel and commit it to God." We cannot expect an indulgent providence to make up for our neglect of proper effort. No amount of faith is an excuse for laziness. Do the best you can and leave the consequences with God.

BISHOP THOBURN says that God knew that the masses of India could be reached most easily and quickly by working upward instead of downward, and he has led his people accordingly.

Notes and Comments.

Thank God for the growing interest in missions in the Methodist Episcopal Church and for the noble contributions to this cause by many of our members.

We go to press too early to report the amount received by our Missionary Treasury for the year closing Oct. 31. It is probable there will be some debt, but the receipts will no doubt be at least \$100,000 greater than last year.

World Wide Missions, the bright, forceful little monthly that Chaplain McCabe is using as a campaign helper, has been reported as tendering efficient service, and a subscription list of 55,000 copies has been secured. It is only ten cents a year in quantities.

The Little Missionary is intended to stir the hearts and interest the minds of the children in missions. Have you seen a copy? If not, send a postal card to Hunt and Eaton, asking for a specimen copy, and one will be sent you. Will it help the cause to introduce it into your Sunday-school? Try it.

The meeting of the General Missionary Committee this month at Kansas City is expected to be an occasion of great interest to the Methodists in that section. Several mass missionary meetings will be held, to be addressed by the best speakers on the subject of missions. The arrangements are in charge of an able committee.

Another missionary year commences with this month. There is no rest in this warfare. The indifferent must be aroused. The seeker must be pointed to Christ. The preacher must be sent and supported. More money is needed. There must be a considerable advance in the giving of the last year in order that the work may be sustained and open doors may be entered. Let the motto be "A contribution for missions from every member of the Methodist Episcopal Church." Will not all our pastors plan and work for this?

The enthusiasm produced by an active missionary campaign such as has been earned on under the leadership of our missionary secretaries needs to be carefully educated and sustained by the information on the subject given in the GOSPEL IN ALL LANDS. We urge our preachers to canvass for subscribers in their churches and help us in the effort we are making to deepen and widen and make permanent the missionary interest already produced.

The Church at home should make it a special work to raise missionaries. It is

by no accident that missionaries are made who have the willingness to go and the heroism to endure and the spirit that wins souls to Christ.

To raise missionaries the children and young people should be reared in a missionary atmosphere. By the circulation of missionary literature, the preaching of missionary sermons, the organizing and sustaining of missionary bands and societies, the missionary spirit will be cultivated, all to be consecrated by a personal devotion to Christ.

Missionary Heroes are called for—men who, like Bishop Taylor, are willing to leave wife and children and all for Christ, and who are able to plan a campaign and lead others on through toil and privation to final success. It requires unusual strength of body, tenacity of purpose, comprehensiveness of mind, consecration of spirit. There are great leaders in our Church at home. We pray that God may call some of them to the foreign missionary work.

We have lately read of three sisters living in Scotland who had a great desire to go to Africa as missionaries. They were not rich and they did not wish to ask others to support them, and they arranged that one should go and the other two remain at home and by work earn enough money to support the two at home and the one in Africa. This they are now doing, and the missionary in Africa is pointing the natives to Christ. Could not two of our readers unite in supporting one missionary? "The love of Christ constraineth us."

At the General Conference of the Methodist Episcopal Church held in this city in May, 1888, an earnest effort was made to secure the publication of a monthly periodical which would represent all the benevolences of the Church, an improvement on the *Manual*, which had been published quarterly but which was ordered to be discontinued. One of the arguments advanced in its favor was the financial success that had attended the publication of the *Church at Home and Abroad*, the organ of the benevolent societies of the Presbyterian Church. But the argument was based on a misapprehension of the facts. One of the societies interested—the Foreign Missionary Society, reported last May that during the year previous it had paid toward the expenses of the magazine \$4,658 96. The larger societies will be better served by periodicals specially representing their cause. Our Missionary Society has the GOSPEL IN ALL LANDS, *Little Missionary*, and *World Wide Missions*, the Board of Church Extension commenced

the first of this year the publication of *Christianity in Earnest*, and the Freedmen's Aid Society has now sent out the first number of the *Christian Educator*. There is a place for them all. May they greatly aid the cause they represent.

Father Damien.

As we published the laudatory article respecting Father Damien, written by Arthur Ballantyne, that appeared in *Longmans' Magazine*, it is proper that we should, in view of the fuller information since received, modify some statements there made. We have received the *Honolulu Friend* for July, which editorially denies that the Government did not interest itself in the condition of the lepers. It says:

"The truth is, first, that no such abominable disorder among the lepers or neglect on the part of the Government existed, either at Damien's arrival in 1873 or at any previous time. It is true that in 1865, the first year of the residence of lepers there, there was some disorder and some destitution for a short time, until the Government had learned their work. Secondly, Father Damien, although more or less serviceable, was never a chief moving spirit in the steady improvement that went on in the condition of the settlement. Such a claim for him is unfounded on fact, and the grossest exaggeration. The Government always took care to have faithful and capable agents, and gave zealous attention to the wants of the settlement without waiting for Damien to importune them."

A leading citizen and a Protestant of Honolulu also writes:

"Father Damien had no hand in the reforms and improvements inaugurated, which were the work of our Board of Health as occasion required and means were provided."

The Independent of Sept. 19 says:

"The last report of the Hawaiian Board of Health shows that there were, March 31, 1888, 749 lepers in the district of Molokai set apart for them. These are provided for religiously by two Protestant and two Catholic churches, one of the Protestant churches reporting in 1887 that it had 225 members; and it is perfectly ridiculous to speak of the lepers of the Sandwich Islands as not cared for now, or before Father Damien came to them. The idea of giving him credit for revolutionizing the care of lepers is laughed at in Hawaii."

It still remains true that Father Damien has left a noble impression upon the race, and the account of his life has awakened a spirit of consecration in others. Here are typical words from one, a woman, who writes: "I wish to go to the Sandwich Islands and take upon myself the mission from which death recently relieved Father Damien. I am not a Roman Catholic,

but I am a Christian, and my heart turns to this work. I think I have counted the cost, and know what I am about to do if I undertake it."

The Evangelical Missionary Alliance.

The Evangelical Missionary Alliance is under the direction of Rev. A. B. Simpson, with head-quarters at 311 West 43d Street. A tabernacle and missionary training-college are being built. The *Christian Alliance and Missionary Weekly* is the organ of the Alliance, and each number contains a sermon by Mr. Simpson, and testimonies of those who believe they have been healed through the prayer of faith. In the number for August 29 Mr. Simpson gives sixty reasons for believing in divine healing.

We have understood that the missionaries were obliged to support themselves, but the *Weekly*, in referring to the report of the American Commercial agent on the Congo, that its missionaries and the missionaries of Bishop Taylor were suffering, says: "This statement is based on a misapprehension, and is not true as to our missionaries. They have not been in distress of any kind, and have had all their wants provided for. They are not sent out as self-supporting missionaries, as the Taylor party are, but receive the same allowance as the Baptist missionaries."

The Alliance has as missionaries at Ngangala, near Vivi on the Congo, Mr. and Mrs. M. H. Reid and Mr. Bullerkist, and there are two missionaries in India and two in China. One lady has given \$3,000 to inaugurate a Mission in Japan.

The Rev. Dr. V. C. Hart, formerly connected with our missionary work in China, is now in the employ of the Alliance. The *Missionary Weekly* says of him: "This honored and consecrated missionary has been laboring in China for nearly a quarter of a century, and for many years has been the superintendent of the Central China Mission of the Methodist Episcopal Church. Gladly would his Board have sent him back to his field. But he has not felt called to return to China now, and has, after more than a year of prayer, felt led to throw himself, with his ripe experience and fervid consecration, into this new and simple movement, so full of hope for the heathen world. The Board of the Alliance have gladly accepted his services and appointed him as traveling superintendent of the entire missionary work, with a voice in all the councils of the Board and in the selection of missionaries, fields, and other business. He will also spend several weeks or months every winter in the direct training of the missionaries in the training-college, will

hold constant communication with the missionaries, and visit the various conventions and centers of work, to organize its forces more perfectly and develop to the utmost the agencies and resources of the work. He will also take charge of some of these missionary pages, and in a little while our readers may expect to hear from him every week."

Honor to Bishop Thoburn.

The following paper regarding Bishop Thoburn was unanimously adopted at the recent session of the Central India Conference:

"We, the members of the Central Conference of the Methodist Episcopal Church, take this opportunity to place on record an expression of our gratitude for, and entire satisfaction with, the action of the late General Conference in commissioning as General Superintendent of our Church in India and Malaysia our honored brother and esteemed fellow-worker, the Rev. J. M. Thoburn, D.D., whose extensive and thorough acquaintance with this vast Mission field; and apprehension of its needs and opportunities, make his appointment to this high and responsible position peculiarly fitting.

"We notice with great gratification the hearty welcome universally accorded to Bishop Thoburn, both by European and native members of our Conferences and churches, and of our missionary bodies in this land; and we rejoice to believe that by his election a new era in the history, development, and success of our work has been inaugurated. While greatly acknowledging the favor of God in the selection made we would also express our thankfulness that, by the action of the General Conference in giving us resident episcopal superintendence, the organization of our Church in India has received its long-desired and much-needed completion.

"We earnestly pray that Bishop Thoburn's life and health may be precious before God, and that he may long be spared to counsel and inspire us and to lead our organized forces to victory in the name of the Lord Jesus. We regret that legislation securing for our Bishop co-equal *ex-officio* relation in all respects to the Missionary Society with all the general superintendents of our Church should not have been effected at the late General Conference. We hope that in the interests of our great work the necessary steps will be taken to remedy the omission, so that our mission field may be duly represented, as occasion admits, in the councils of the Missionary Society."

Honor to Dr. J. M. Reid.

At the session of the Central Conference held at Cawnpore, India, in July last, the following resolutions were unanimously adopted:

Whereas, Our friend and brother, Rev. J. M. Reid, D.D., after his long years of

service as Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, has retired from active service as Corresponding Secretary of said Society, therefore,

Resolved, 1. That this Central Conference, representing India Methodism, desires to place upon record an expression of its appreciation of Dr. Reid's long and painstaking services as Corresponding Secretary during the past sixteen years; we desire to thank Dr. Reid for his unceasing efforts in behalf of the missionary interests of our Church, especially in India, of which he has had special charge.

2. That we heartily congratulate Dr. Reid as Senior Corresponding Secretary over the large advance in collections and the marked increase in missionary zeal which has been developed during his term of office.

3. That we shall constantly pray that the choicest blessings of God may rest upon Dr. Reid, that his last years may be his richest and best. We trust he will continue to advance the interests of India Methodism. We shall ever hold him in affectionate remembrance.

4. That the Secretary of the Conference send a copy of these resolutions to Dr. Reid, to the editors of the *Christian Advocate* and the editor of THE GOSPEL IN ALL LANDS.

Theological Seminary at Florence.

L'Evangelista, the organ of our Italy Mission, makes the following announcement concerning our theological seminary at Florence, Italy:

"Lo scopo di questo Istituto è di preparare alcuni giovani pel ministero della Chiesa Metodista Episcopale in Italia. L'anno scolastico comincerà il 1° di ottobre prossimo. Possiamo ammettere pochi altri studenti oltre a quelli che sono già stati accettati.

Per altre informazioni dirigersi al sottoscritto.

EVERETT S. STACKPOLE, Direttore

24 Via Lorenzo il Magnifico.

FIRENZE.

Our Missionaries and Missions

Rev. D. O. Ernsberger arrived at Bombay August 3 and proceeded at once to his mission station at Gulburga, Deccan, India.

Rev W. Bowser, formerly of India, is Principal of Columbia River Conference Academy at Grangeville, Idaho.

Rev. J. T. McMahon reported in August that he had baptized since Conference 36 persons on the Paon Circuit.

Fifteen thousand copies of Bishop Thoburn's sermonettes are printed weekly in Urdu and the same in Hindi at the Lucknow Methodist Publishing House.

Bishop Fowler writes: "I regard the presiding elder in our Italy Mission, Rev. Wm. Burt, as one of the best and ablest

men in all our fields. I most heartily approve of his plans and work. He is doing a thoroughly Methodistic work."

Rev. R. W. Munson has been appointed treasurer of the Malaysia Mission in place of Rev. W. F. Oldham, returned to the United States because of poor health.

The Bombay Guardian says that Rev. J. E. Robinson, of Bombay, has started a four-page monthly, entitled the *Herald*, designed to supplement the discussions held weekly in Grant Road Church, the subscription price is 8 annas per annum.

Rev. E. R. Fulkerson has resigned as Professor of History in our school at Tokyo, and has accepted the principalship of Cobligh Seminary, Nagasaki, Japan.

The Board of Missions at its meeting in September appointed the following as a Board of Trustees for Foonchow University: Bishop Charles H. Fowler, D.D., Bishop Cyrus D. Foss, D.D., Rev. J. F. Goucher, D.D., Rev. W. A. Spencer, D.D., Rev. S. L. Baldwin, D.D., J. M. Cornell, J. E. Hooper, J. H. Taft, Lemuel Skidmore.

Rev. B. A. Carlson, of Finland, has been appointed by Bishop Fowler in charge of the new work in Wiborg and St. Petersburg, Russia.

The Board of Managers of our Missionary Society at their September meeting confirmed the elections made at the Germany Conference of Rev. H. Mann as treasurer of our Seminary at Frankfurt, and Rev. A. Rodemeyer as Book Agent at Bremen and President of the Methodisten Verein.

Bishop Thoburn writes that the native membership in the North India Conference is increasing more rapidly than ever before, and in the Bengal Conference our native membership will probably double this year.

Rev. Dr. Burt writes from Italy: "Since the dedication of our new church in Milan at the last Conference more than fifty persons, mostly young men, have publicly asked to unite with the church, and a class of thirty probationers has been formed. The church is filled at every service."

Rev. D. C. Challis writes from Bulgaria: "Thousands in Bulgaria would declare themselves Protestants to-day but for the mighty repressive power of the inert Eastern Church."

Rev. Dr. C. S. Long writes from Japan: "We need very much in Japan a thoroughly equipped publishing agency and a hundred more men as missionaries."

Rev. C. L. Bare writes from Shahjahanpore, India: "The feeling of conviction is

settling down over all my District that Christianity is the true religion and must succeed, but our work is languishing for the want of funds."

Bertha Mead, missionary at Malange, Angola, and daughter of W. H. Mead, has been married to Robert Shields, missionary.

Several of the natives at Malange, Africa, professed conversion under the preaching of Bishop Taylor, and were baptized.

In July last there commenced a revival in our Mission in Pueblo, Mexico, and all the boarding students in the girls' school and most of the young men in the seminary were reported as converted.

Rev. J. H. Garden writes from Gulbarga, India, announcing the baptism of a young Mohammedan of great promise.

Rev. J. D. Webb writes from Mozuffernagar, India, that he had baptized an educated Mohammedan, 28 years old, and an intelligent Hindu lad, aged 16. He says: "The case of this Mohammedan illustrates the fact that one sows and another reaps. About two years ago some Christian doctor explained to him the teachings of the Gospel, and the word preached was not in vain. There is another educated Mohammedan living here in Mozuffernagar, who frequently visits us, and we believe him to be a true Christian at heart. He says he is only waiting for an opportunity to come out and confess Christ publicly, which he hopes will be afforded him soon. We believe him to be sincere, but his way is hedged about with many difficulties. Such men much need our earnest prayers. This Mohammedan also had the Gospel thoroughly explained to him a few years ago by some missionary in Allahabad, who gave him a New Testament and a prayer-book in Urdu. He reads these daily."

Rev. J. C. Teter writes from Vivi, Congo Free State. "I am receiving GOSPEL IN ALL LANDS and enjoy it very much. I am very busy at present building and roofing houses, and getting ready for the rains. For this station I am hopeful, and think the prospect was never brighter than now for salvation and self-support."

Miss Rose A. Bower writes from Tataka, Liberia: "Every day's experience shows us how difficult it is to do any real good among this Taboo people. They will shake you by the hand and smile in your face, but behind your back do all they can to overthrow the Mission. They will tell you with a good deal of pride, 'We be devil-men.'"

Bishop Taylor writes that Rev. A. E. Withey and his daughter Stella are at Dondo, and Mrs. Withey and several of her children are at Pungo Andongo, while Mr. P. Dodson is at Loanda. Bishop Taylor says that it has been charged against Withey that "he prays too much;" but the Bishop thinks this is no serious objection, and that those who pray most work hardest, and stick to God and his work without faltering.

The notes of the sermon by Khiyale, published in this number, were taken several years ago by Rev. J. H. Gill, who writes: "Khiyale was among the first fruits of the Gurhwal Mission work, and he has been a most efficient helper among his people. He has recently been ordained by Bishop Thoburn."

Rev. Dr. T. J. Scott writes from Bareilly, India: "Our Theological Seminary here has, so far, turned out 153 native missionaries and 41 Christian teachers. The students are almost entirely supported in the school by scholarships, simply because in becoming Christians they give up any means of livelihood they had and they suffer the loss of all things. We greatly need an enlarged endowment."

The Rev. J. C. Lawson writes from Sitapur, India, Aug. 3, and sends the translation of the life of Jawahir Lal, which is printed on page 507. He says: "Jawahir Lal is one of our exhorters, and is one of our most worthy and noble workers and a thorough Christian. His eldest son is the successful head master of one of our Anglo-Vernacular Mission schools here, and his other son is an exhorter and school teacher living at another place within the bounds of this circuit. All the family are exerting a great influence for Christ."

Rev. Dr. Henry Mansell writes from Cawnpore, India: "It is now twenty-seven years since I was appointed to India, and my enthusiasm rises every year. There are a million and a half of people in the District of Cawnpore, and 190,000 in the city. The field is almost entirely left to us as, the S. P. G. missionaries do little except school work. I am practically the only missionary for this immense multitude of heathen. I have to help me but three native preachers who are preachers only. So I have licensed all my Christian teachers, and they preach in the bazar three or four times a week. I preach every day except Monday, when I hold preachers' meeting."

Rev. John Walley writes from Wuhu, China, July 31: "Last Sunday we met in our Second Street Chapel to receive into the church by baptism seven adults and

one infant, the latter the son of our native preacher. Notwithstanding the day was extremely hot the chapel was well filled with a quiet and interested congregation, among whom were quite a number of probationers waiting to complete their time of trial before being themselves baptized. After the reception of members about thirty persons partook of the Lord's Supper."

Bishop Thoburn writes: "Thus far no Mission in India has been successful when planted next door to a great popular shrine. Benares has been selected by four of the great English societies, but thus far they have all toiled through a very long and weary night without seeing much tangible result to their labors. We have a missionary at Muttra, the Rev. J. E. Scott, Ph.D., and here we have the only Mission at what might be called a shrine city. The English Baptists had a station at Muttra for some time, but have recently withdrawn their missionary. The Church Missionary societies also occupied the place years ago, and still retain their Mission, but thus far without much result. In the light of experience I should not have felt inclined to select such a field, but, on the other hand, much can be said in favor of bringing the mightiest gospel appliances to bear upon error's greatest strongholds. In any case it is well enough to have one Mission of this kind in connection with our work in India, and of all shrine cities perhaps this is the best for missionary purposes. At Muttra is the Deaconess Home and Training Institution founded by Mr. Blackstone, of Chicago, and superintended by Miss Sparkes. Candidates are coming in, and the prospects of the work are very fair, although this is but its first year."

Our Chinese and Japanese Missions in California.

Corresponding Secretary Dr. A. B. Leonard wrote from San Francisco, Sept. 17, respecting our Chinese and Japanese Missions in California, and the feeling of some of the people there respecting the Chinese, as follows:

"Our Chinese Mission, under the able management of the Rev. Mr. Masters, is making headway steadily. During the year just closed about forty Chinamen were converted, baptized, and added to the church. The Chinese members of the church are being rightly trained. Besides giving liberally for current expenses they have contributed an average of over seven dollars per member for benevolent purposes. The industry, frugality, and thrift of these Asiatics is something marvelous. Brother Masters says he has never seen a Chinaman drunk, nor

has ever known one to beg, and the same statement was made to me concerning these people in Portland, Oregon, by Dr. Kummer, pastor of Taylor Street Church in that city.

"The hatred manifested against the Chinamen here in California by European foreigners, particularly by Irish Catholic laborers, is intense and bitter. Of this fact I have seen a very practical illustration. At the missionary anniversary at Pacific Grove, on last Sabbath evening, I took occasion to criticize the Chinese Exclusion Act, declaring that it could not be justified by the Golden Rule. I said that there were people coming to us through Castle Garden who are more to be dreaded than those who enter at the Golden Gate.

"The statements were applauded liberally by the audience to which they were addressed; but they were a mortal offense to the Irish table-waiters at the hotel. Accordingly, when, with my wife, I took my seat at the breakfast-table on Monday morning, my waiter said: 'Are you Dr. Leonard?' I replied: 'My name is Leonard.' Whereupon said waiter departed, and did not take our order for breakfast. Time was passing, and we were to take the train at 7:35 for San Francisco.

"The head waiter finally inquired if our order had been taken, and when informed that it had not took it himself. Then a brother minister informed me that the waiters had organized a 'boy-cott' on me because of what I had said the night previous on the Chinese Exclusion Act. An attempt was made to make a demonstration upon me as I was leaving the hotel for the train; but it was suppressed by the proprietor, as I was informed. So it turned out that freedom of speech on the Chinese question is not freely accorded here on this coast.

"The spirit of the press of San Francisco toward the Chinese is seen in the startling head-lines of the *Daily Chronicle* of this morning, concerning Bishop Fowler's address delivered before the Chicago Preachers' Meeting, yesterday morning, on the Chinese question. The telegraph reported the Bishop as saying:

"He thought that every American should blush for shame when he thought of the violation of the treaty with China, whereby Chinese were refused permission to land on our shores. 'China is not asleep,' he said; 'they talk little, but they think. In some of the interior towns I met Chinamen who would surprise you by their knowledge. 'Are you allowed to land in China?' they ask. 'Yes,' I replied. 'Chinamen are not allowed to land in America,' they replied. 'Why are you allowed to come here?' one man said to me one day. 'I am no Christian, or I would send you away.' I tell you they are thinking, and trouble is brewing."

"The head-lines were as follows:

"'A Lover of Coolies—Bishop Fowler as an Alarmist—He says the Chinese are Desperate—A Prediction that the Restriction Act will be Avenged in Blood.'

"Our Japanese Mission in this city, under the wise and prudent direction of Dr. Harris, formerly a missionary to

Japan, is very prosperous, as is also the Mission in the Sandwich Islands, which is under his supervision. These people are altogether as liberal in their gifts and correct in their lives as are the Chinese."

Annual Meeting of the Japan Conference.

BY REV. GILBERT F. DRATER

The sixth annual session of this Conference was to have convened in Nagasaki, 750 miles south-west of Tokyo, but for several reasons, chiefly financial, it was found necessary to change the place of meeting to Tokyo. Unfortunately it was also found necessary to hold the Conference a month later than we had hoped, so that the date finally fixed—August 14—brought us together in the most uncomfortable season of the year.

On the 11th of August we had the pleasure of welcoming to the shores of Japan Bishop and Mrs. Andrews, and with them the greatly-needed re-enforcements for the school at Aoyama, namely, J. W. Wadman and family, J. F. Belknap, and G. B. Norton and wife.

The opening sermon was preached on Tuesday evening, the 13th. The Conference in the morning and the meeting of the Mission in the afternoon kept us all very busy. The reports of the presiding elders showed substantial growth, though the numerical gains were not as great as in some past years. This has been a year of solidification rather than one of expansion. The net gain in membership is only 107, making the whole number of members to amount to 2,961, to which should be added 860 probationers.

Six new churches have been built during the year, and for this purpose, in connection with church repairs, 1,584 yen have been raised on the field—an increase of 525 yen over the contributions for the same purpose during the previous year. The amount raised for current expenses was 1,597 yen—an increase of 554 yen. The benevolent collections of all kinds show a total of 1,448 yen, which is slightly less than last year; but the increase for ministerial support is 644 yen, the total contributions for this purpose being 1,743 yen. These figures show that the churches are moving forward, slowly though it may seem, toward the still distant goal of complete self-support.

The most important question discussed by the Conference was that of union. A commission of four had been appointed from the Mission of the Canadian Church and also from the Mission of the Methodist Episcopal Church, South. The workers of the Canadian Mission were recently organized into a Conference. This body drew up a tentative basis of

union which was presented to our Conference. After considerable discussion a similar document was adopted and a commission of four appointed by the Conference to meet the delegations from the other Methodist bodies.

This joint commission met immediately after Conference and settled upon some general principles to guide their sub-committees in drawing up a form of discipline, etc. Some of these points upon which they agreed are as follows. The name of the church shall be the Methodist Church of Japan. The Bishop, or General Superintendent, shall be elected for a term of twelve years, without reelection; he shall appoint the preachers; but any presiding elder may appeal from his decision, and if two thirds of the presiding elders sustain the appeal the appointment shall not stand. The General Superintendent decides questions of law, but the application of the law is with the Conference. The presiding elders are to be elected by the Conference and may have a pastoral charge. The presiding elder may preach at any or all of the Quarterly Conferences, but if he be not present the pastor, if an ordained man, is chairman. The two orders of deacons and elders are to be retained.

As to doctrines, no discussion was necessary, for we have no essential differences. The encouraging feature in the steps taken toward union this year is that more responsibility has been thrown upon the Japanese brethren, and they have taken a far more active part than ever before. They are beginning to realize that this movement is for their own advantage and tends to the highest development of Methodism in Japan. The lesson of strength in union has recently had a practical illustration in the separation and weakening of the theological work of the three Missions.

Another question that occupied considerable time and attention was the recasting of the constitution of the Aoyama school—(Tokyo Ei-Wa Gakko). In this work Bishop Andrews rendered invaluable aid. As a result of this action the school stands on a firmer and more satisfactory basis, and will be, we trust, greatly increased in usefulness and efficiency.

The holding of the Mission meetings and Conference at the same time, and the importance of some of the questions placed before us caused the session to be unpleasantly extended, for the excessive heat was very trying. Such representations have been made to the Board of Bishops as will result, we hope, in the fixing of the date of Conference hereafter early in July. May would be still better,

but the school work would be too seriously interrupted, especially at the distant stations.

The Conference sessions were held in the Tsukiji church and the Mission members, including the ladies of the Woman's Foreign Missionary Society, were entertained at a common table spread in one of the large rooms of the Girls' School (Kaigan Ju Gakko) and very ably presided over by Miss M. A. Spencer.

The presence of Bishop Andrews and his wife has been highly appreciated. His unwavering kindness and practical wisdom have rendered the meetings of Conference and Mission pleasant as well as profitable, and have won for him the respect and love of all.

Pioneering in Korea.

BY REV. GEORGE HERBER JONES.

From Seoul, the capital, to Fusan, the southern port of Korea, the distance overland is three hundred and eighteen miles. A deviation of about thirty-five miles enables the traveler to reach the city of Ouen Chou, which enjoys the distinction of being the capital of the rocky and barren Province of Kang Oan. In company with Rev. H. G. Appenzeller the writer made the above trip this past August on horseback, covering the three hundred and fifty miles in fifteen days and reaching Fusan without a mishap.

The trip derives some of its interest from the fact that this is the first time the city of Ouen Chou has been visited by foreigners, with a possible exception of French priests, who may have gone there, but only in the safe disguise of Korean mourners. The preparation for the trip has to be made on an extensive scale, as traveling in Korea, especially in summer, is beset with many difficulties. With roads unworthy the name delays are of frequent occurrence, and must enter every calculation; the inns along the way are mere mud-huts furnished with nothing a foreigner can use except mats, and that only after close inspection, while native food is not only unpalatable, but indigestible. These things had to be all borne in mind, and by the time we were ready to start three stout little ponies were laden with the "packs." When these were joined by our own horses, the grooms, and the soldiers who were to accompany us, they made quite a little train for two ordinary missionaries.

Leaving Seoul August 16 we directed our course toward the Province of Kang Oan, down whose entire length we were to go. We soon reached what we were informed was the "Governor's Road," and along this our way lay for eighty

miles. It was not a very large road—had nothing gubernatorial in its aspect, in fact, we felt convinced the governor must pass along it single file when under the painful necessity of using it. Stony, rough, and narrow, a bridle-path fit only for Korean ponies, it was the only road to our destination, and along it we pressed.

We soon found ourselves in a country where a foreigner was a genuine curiosity. At each halting-place the people thronged around us; they felt of our clothing, commented on our appearance, and gazed in stupid bewilderment to hear us address them in their own language. But our food, and the way we ate it, came in for the lion's share of attention, and had it not been for our soldiers, who kept the crowd at a distance, eating would have been impossible.

Three days on the road brought us at last in sight of Ouen Chou. It lay at the further end of a low plain, while in the distance beyond and seeming to circle around the city like an immense horse-shoe, rose a grand old mountain. We had expected to find it a walled city, but this was not the case. It lay in the midst of rice-fields, open and unprotected, save by the great mountains back of it, a city of only a thousand houses, and destitute of attractive features. As we neared it we discovered that while it lacked a regular wall a gate in imitation of larger provincial capitals spanned the main road. Through this we entered and passed to the mayor's residence, as we were to be his guests, in accordance with Korean etiquette.

To say that our entrance created a commotion but mildly describes the stir it raised. The people poured out of doors, windows, and gates, to get a glimpse, while a crowd followed our little train of pack-ponies, quizzing the drivers concerning the strange-looking men riding ahead.

Now and then it would dawn on some one what we were, and then would come the cry, "Yang In!" "Yang In!" (for eigners). On reaching the mayoralty we were very kindly received, and assigned a most pleasant guest-house all to ourselves. The next morning word came that the governor of the province would be pleased to give us an audience, and we gladly accepted this kind attention.

Our first duty, however, was to our host, the mayor. We found him an elderly gentleman, evidently of high rank, aside from the mayoralty, and with a disposition to enjoy things generally. He was clad in the gorgeous robes of a courtier, while hanging most conspicuously from his girdle was the chamoss

bag which designated him the recipient of the king's highest favor.

From here we were conducted to the governor, where much more of ceremonial awaited us. The governor's palace is built on a grand scale, as becomes his high position. Three great courts, entered by massive gates, the crowning feature of Korean architecture, lead up to the audience-hall. The latter of these courts we found filled with soldiers and attendants of the governor. Here we were detained a moment until the signal was given to enter. Then the massive gate swung open, and we found ourselves in the court of the audience-hall and in the presence of his excellency the Governor of Kang Oan Do.

Our reception, while exceedingly formal, was pleasant, the governor manifesting great interest in America and making many inquiries about things there. His excellency was clad in the ordinary dress of a Korean gentleman, as were also the large staff of officials gathered around him. Our costumes were matters of great interest, and it was quite amusing to see how gravely they passed a shoe around, examining it and making very serious comments on it. Before leaving, two tables, piled up with Korean dainties, were set before us, and we were expected to partake of them; we did so—sparingly.

We were detained by his excellency nearly an hour, and then we took our departure.

Thus did Methodism meet her first reception in the Province of Kang Oan. It was not antagonistic, and we trust it may never be.

Leaving Ouen Chou we directed our course south toward the great Province of Kyeng Sang, still following Korean bridle-paths. A portion of the Province of Choung Chyeng lay between us and Kyeng Sang, and here we met the greatest difficulty we encountered during the entire trip. It was the almost impassable "pass" over the mountains which form the boundary between the two provinces. For thirty miles the path leads up and over its rocky heights, through forests, climbing over immense boulders and rocks, dangerous for men, but far more so for horses, until it reaches one of those walled cities of refuge which the Koreans have built in their mountain fastnesses for safety in time of invasion. This city is built on the border between the two provinces, and through its gate you enter from Choung Chyeng into Kyeng Sang. The city bears the most suggestive name of the "Lion's Gate to Kyeng."

The descent, though shorter, was even

worse than the ascent, and only the tough little native ponies, who, inured to mountain climbing, seem even more sure-footed than the men, could have made it. At one point my horse slipped on the top of a great rock, and, falling, slid in between two boulders, where he lay wedged, and from which he was extricated only with the greatest difficulty.

In the Province of Kyeng Sang we found far different scenes from that of the previous part of our route. From the "Lion's Pass" to Fusan, a distance of two hundred miles, signs of enterprise and wealth were every-where visible. To within a hundred miles of Fusan our road lay through one continuous stretch of rice-fields, laden down with a crop wonderful for its abundance. We were in one of the great granaries of Korea. Then, too, in the villages we found a busy people working at different trades and showing the effects of industry in the improved appearance of things generally. Through the open doors and windows we could see men making hats, wooden utensils, silk cord for girdles, various kinds of mats; women spinning and weaving cloth and making clothing. The province seemed one great workshop.

We reached Tai Kou, the provincial capital, in ten days from Seoul, and were again the guests of the mayor, receiving fully as cordial a welcome as at Ouen Chou. The governor sent us a message of welcome and his cards, but could not receive us, as he had just gone into seclusion on account of the death of his wife.

We found Tai Kou a large, busy, thriving city. Its population is fully 50,000; it is the point through which passes the wealth of the province. One of its most interesting features is the immense market which is held regularly every five days. To it the people for miles around come to buy and sell and barter. It was our privilege to see the market under full way, and we viewed it with no little interest. We were conducted to the further end of the great square in which the main part of the market is held, where we found a pavilion erected for the governor, who officially honors the market with his presence four times a year. From this point we had a most excellent view. In the square and adjacent streets 10,000 people were moving about buying and selling, intent on one thing—gain. In the little booths were exhibited seemingly every thing, from foreign dry goods to native devil-fish. Conspicuous were the products of the province, and from their number and variety some idea of its richness could be obtained.

As we looked out upon that surging mass of people our thoughts wandered to

a time in the future when in that same market heathenism would be eradicated, and Christian men dealing in the merchandise of life eternal would have as conspicuous a place as any; when the Christian missionary, instead of being compelled to stand as a mere spectator, will be free to deliver his message, and when the principle upon which business will be conducted shall be, "What shall it profit a man if he gain the whole world and lose his own soul?"

After a call on the mayor next morning we continued our way south, having still a hundred miles between us and our destination. We found the country much more thickly populated than to the north. They seemed a busy, thriving people, with a disposition to gather together in a multitude of small cities rather than in large ones. We reached Fusan safely, a little fatigued with our long horseback ride, hard fare along the way, and hot weather, but otherwise in good condition, and having accomplished what had long been our wish, namely, to prospect the country between Seoul and Fusan.

Missions in All Lands.

It has been suggested that at the great exposition to be held in New York in 1892 there shall be a display of the work of Christian Missions throughout the world. We trust that this will be done, and have no doubt all of the leading missionary societies will co-operate in it.

A club-house or Christian home for the Chinese in New York has been opened in St. Mark's Place under the direction of the Protestant Episcopal Church.

All candidates for foreign missionary work are educated free of charge in the William Taylor College at Fort Wayne, Ind.

A missionary training-school has been opened at the Baptist Tabernacle, Boston, Mass., under the presidency of Rev. A. J. Gordon, D.D. The course of study is chiefly exegetical and practical. Rev. F. L. Chapell, of Flemington, N. J., is the resident instructor, and the services of eminent teachers and lecturers have been secured.

The North Star for August, published at Sitka, Alaska, says: "Honorable Lyman E. Knapp, of Vermont, Governor of Alaska, has, with his family, taken up his residence at Sitka. The advent of a Christian gentleman as the chief executive is hailed with great satisfaction by all classes."

An independent "Arabian Mission" was organized on Aug. 1. Its originators are members of the Reformed Church, and at the head of the movement is Professor John G. Lansing, D.D. It is proposed that the field shall be Arabia and the adjacent coast of Africa and that the Mission be undenominational. The work is to be "especially in behalf of Moslems and slaves."

Rev. Daniel Dorchester, Superintendent of Indian Schools, reports that there are about 240 Indian schools supported wholly or in part by the Government. Those in part are termed contract schools, where the Government pays from \$105 to \$175 each for the support and training of Indian children. There are eight large training-schools, where, in addition to the rudiments of education, various industries are taught. The Indian children excel in penmanship and in drawing. There are now 11,100 children in the Indian schools.

In the English Church Mission in British Guiana there are 3,000 Christians among the Accowobos.

Miss Addie C. Ramsay, missionary of the Presbyterian Church to Colombia, died of yellow fever on Aug. 19. She left New York on Aug. 1, and arrived at Barranquilla Aug. 13.

Rev. C. D. Daniel, missionary in Brazil of the Southern Baptist Convention, writes that Brazil is undergoing great religious and political revolutions, and that the people are almost universally disgusted with their corrupt and degraded priesthood, and are rapidly drifting into infidelity.

Rev. J. J. Ransom, Superintendent of the Southern Methodist Cuba Mission, reports that in the Mission are 1 local preacher, 3 teachers in day-schools, 4 preaching-places, 2 day-schools with over 100 pupils, 2 Sunday-schools with 90 pupils and 5 teachers, 43 church members and a large number of probationers.

The Reformed Church of France has sent out from its Mission house in Paris the past year 8 missionaries to the Congo.

In the village of Arrone, in Italy, Protestantism is in the ascendant. Here are the head-quarters of the Italian Catholic Church Reform movement. Evangelical ministers are honored, while the priests are disliked and are passed unsaluted in the streets.

A correspondent of the *New York Observer*, in writing on the work of Father Hyacinthe, calls it a failure, and gives the following reasons for that failure: "The reform he set on foot was too exclusively ecclesiastical, satisfying itself with lectures on Catholicism, Protestantism, Gallicanism, etc. He still claimed the title of Catholic when he had severed all connection between himself and official Catholicism; he has often railed at Protestants, who are his natural allies. After twenty years he has been able to establish only a puny Church without a future before it, and the very existence of which is precarious. A large proportion of his congregation is made up of foreigners on their way through Paris, who are unwilling to leave the capital without seeing and hearing a man who is one of the celebrities of the day."

Rev. R. T. Bryan, missionary in China, of the Southern Baptist Convention, writes from Chinkiang: "Brother L. N. Chapell and I have left our wives in Shanghai (we have no suitable house in Chinkiang), and we are living in a small house connected with our chapel. We have shaved our heads and put on the Chinese clothes.

We are also living largely on Chinese food and enjoy it very much. We think that this style of living makes the people feel closer to us; we know that it makes us feel closer to the people."

The Presbyterian Church of the United States has had in the Shantung China Mission 34 missionaries, of whom 16 are ordained, 3 are physicians, and the remainder are wives of missionaries and unmarried ladies. A re-enforcement has been sent on of 13 missionaries, making a total force of 47. The number of communicants last reported is 2,260.

Rev. Mr. Noyes, missionary at Canton, China, says that in China \$1,200,000 are spent annually on ancestral worship alone, and that the ratio of gifts to income ranges from one fifth to one third.

There has been a powerful and widespread revival at Aintab, Central Turkey, in the Mission of the American Board. The latest reports gave the converts as over three hundred, and there were a large number of inquirers.

Miss Theda Parker, appointed by the Woman's Foreign Missionary Society to Pueblo, Mex., sailed for that field per steamer *City of Washington* from New York Oct. 16.

Rev. Dr. Rudisill arrived in New York from India Oct. 5.

Rev. W. A. Mansell, son of Rev. H. Mansell, D.D., of North India Conference and Rev. L. A. Core, departed per steamer *Anchoria* for Glasgow, en-route for India, Oct. 12.

Miss Hattie E. Davis, under appointment as Matron for our college at Peking, left per steamer *Gladie* from San Francisco Oct. 17.

Miss Clara A. Swain, M.D., and Miss Emma L. Knowles sailed per steamer *City of Paris* Oct. 30 for their field in India.

Rev. J. Blackstock and family, and Rev. M. D. Nutter and wife, are to sail per steamer *Circassia* Nov. 2 for work in India.

Appointments of Missionaries in Japan Conference.

HAKODATE DISTRICT.—C. W. Green, Presiding Elder.

Woman's Foreign Missionary Society.—Caroline Wright Memorial School, Miss Augusta Dickerson, Principal.

NAGASAKI DISTRICT.—J. C. Davidson, Presiding Elder.

Cobleigh Seminary, D. S. Spencer, Principal English department; H. B. Johnson, Principal Theological Department; E. R. Fulkerson, Principal Industrial Department.

Woman's Foreign Missionary Society.—Nagasaki (Kuwasui Jo Gakko), Miss Belle J. Allen, Principal; Miss Anna L. Bing, Miss Maud E. Simons, and Miss Louisa Imhoff, assistants. Evangelistic work, Miss Jennie M. Gheer. Fukoka Jo Gakko, Miss Lida B. Smith, Principal; Miss Rebecca L. Watson, assistant.

NAGOYA DISTRICT.—C. S. Long, Presiding Elder.

Woman's Foreign Missionary Society.—Nagoya, Soiryo Jo Gakko, Miss Mary A. Danforth, Principal.

TOKYO DISTRICT.—Julius Soper, Presiding Elder.

Yonezawa educational work, J. G. Cleveland.

Tokyo Gospel Society, D. N. McInturff.

Professors in Ei-Wa Gakko, Philander Smith Biblical Institute: M. S. Vail, member of Yotsuya Quarterly Conference; J. F. Belknap, G. W. Norton.

College and Preparatory School, J. W. Wadman.

Other missionaries to Japan not members of the Conference were appointed as follows. J. O. Spencer, dean of the college and preparatory department of the Ei-Wa Gakko. Jennie S. Vail and Harriet S. Alling, instructors in the same.

Publishing agency, H. W. Swartz, member of Tsukiji Quarterly Conference.

Woman's Foreign Missionary Society.—Yonezawa evangelistic work, Miss M. Belle Griffiths; Jo Gakko, Miss Mary E. Atkinson; Tokyo evangelistic work, day-school and Sunday-school, Miss Anna P. Atkinson, Principal, Miss Mary A. Vance and Miss Lizzie R. Bender, assistants, in Ei-Wa Jo Gakko, Aoyama, Miss Mary E. V. Pardoe, Principal, Miss Frances E. Phelps, assistant, in Kaigan Jo Gakko, Tsukiji. Peersesses' school, evangelistic work, Miss Mary J. Holbrook.

YOKOHAMA DISTRICT.—G. F. Draper, Presiding Elder.

Yokohama Gospel Society, W. S. Worden, member of Kanagawa Quarterly Conference.

Missionary to Korea, F. Ohlinger. Absent in the United States, I. H. Correll and Charles Bishop.

Woman's Foreign Missionary Society.—Yokohama Bible training-school, Mrs. Caroline Van Petten.

AOMORI DISTRICT.—To-o Gakko (Hirosaki school), John Wier and M. N. Frantz.

Woman's Foreign Missionary Society.—Hirosaki day-school, Miss Mary S. Hampton, Principal.

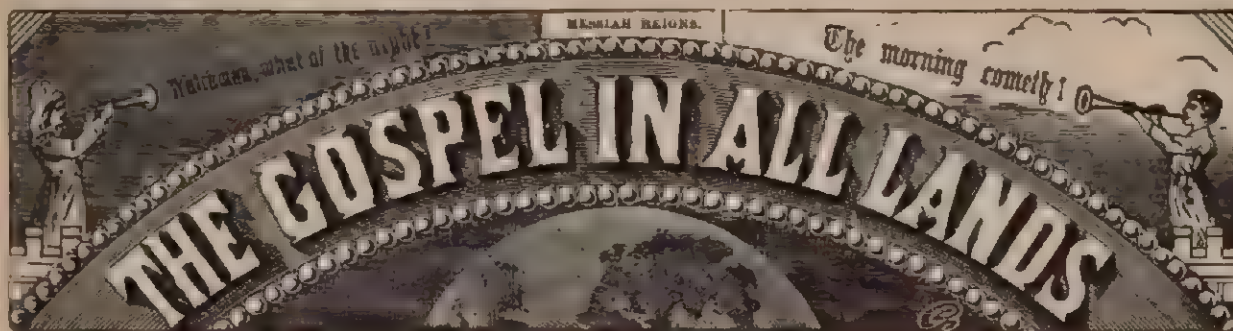
Representatives of the Board in the General Missionary Committee.

At the meeting of the Board of Managers of the Missionary Society, Oct. 15, the following were elected the representatives of the Board in the General Missionary Committee of the Methodist Episcopal Church that meets in Kansas City Nov. 14.

Clerical.—Drs. M. D'C Crawford, J. F. Goucher, J. M. Buckley, S. F. Upham, J. M. King, H. A. Butt, A. K. Sanford.

Lay.—J. H. Taft, Alden Speare, G. Oakley, C. B. Fisk, J. S. McLain, R. Grant, J. French.

Reserve.—Drs. G. G. Sake, J. B. Graw, J. R. Day, Messrs G. J. Ferry, J. Floy, O. H. P. Archer.



EUGENE R. SMITH, D.D.,
Editor

DECEMBER, 1889.

FIFTH AVE. & 20TH ST.,
New York City



BISHOPS OF THE METHODIST EPISCOPAL CHURCH.

THE faces of the Bishops are given not in the order of their ages, but in the order in which they were elected to the episcopal office. In the first line are the faces of Bishops Bowman, Foster, Merrill, and Andrews. In the second are Bishops Warren, Foss, Hurst, Ninde, and Walden. In the third are Bishops Mallalieu, Fowler, Taylor, and Vincent. In the fourth are Bishops FitzGerald, Joyce, Newman, Goodsell, and Thoburn. Bishop Taylor is Missionary Bishop of Africa, and Bishop Thoburn is Missionary Bishop of India and Malaysia.

Poetry and Song.

"What Shall I Give Unto the Lord?"

"Every man shall give as he is able, according to the blessing of the Lord thy God which he has given thee."—DEUT. 16:17

Hark! "Every man shall give," 'tis God's command.
No one has naught; for in each living hand
Is grasped some "good and perfect gift" of God,
To be re-spent for him, the living Lord.

"As he is able"—this the limit sole.
We may not give to him some scanty dole;
To him who gives us all we ought to give
Our gold, time, talents, and the life we live.

Such is the mandate of his Holy Word:
"According to the blessings of the Lord;"
As he hath blessed, as he has given to me,
Such shall my offering to my Saviour be.

Missionary Juvenile Instructor.

Is it I?

"Laborers wanted. The ripening grain
Waits to welcome the reaper's cry.
The Lord of the harvest calls again;
Who among us shall first reply,
Who is wanted, Lord? Is it I?"

"The Master calls, but the servants wait;
Fields gleam white 'neath a cloudless sky;
Will none seize sickle before too late,
Ere the winter's winds come sweeping by?
Who is delaying? Is it I?"

World, Work, Story.**The Chinese Question.**

BY REV. H. V. NOYES, OF CANTON, CHINA.

(A paper read before the International Missionary Union, Binghamton, N. Y.,
July, 1886.)

The course of events which has produced and still keeps before us the Chinese question cannot be better stated than in the following words, taken from the sermon preached by Rev. C. L. Thompson, D.D., to the Presbyterian General Assembly in New York city last May:

"Nearly four thousand years ago history parted into two streams on the plains of Asia. One of these, moving eastward, sank to a stolid level in China and stagnated there. From this stagnant life a narrow arm projected, probably across the Sea of Kamschatka, and peopled the American continent. The other stream moved westward across Asia, curved down the Mediterranean, then swept upward across Germany and the British Isles, representing all along the world's higher civilization, and when the new life from the Indian hills mingled with it expressing and moving on with the power of the religion of Christ. Finally this stream

crossed the Atlantic. On these shores are met those old-time races. The conflict between lower and higher, witnessed by Asia in the dim twilight of earliest times, has been renewed along our westward moving frontier. That conflict is nearly over. The American Indian, like his kindred in northern Asia, disappears from the world's theater, leaving scarce a foot-print behind. But another contest is at our door. American Christianity on our western coast faces the eastern front of Asia. Once more it is the grapple of Aryan and Turanian; this time not a struggle between Christian nationality and wandering tribes, but between two races, one having traveled the circuit of the globe and the other standing where it stood when they parted, intrenched in immovable idolatries, customs, and laws. This is our western front. The swing of a long history seems sending it on."

This western front is no longer an unbroken front, nor is the eastern front of Asia any more unbroken. The skirmish lines of the advancing hosts have already met and mingled. It remains to be seen whether this shall be followed by long and destructive conflicts, or whether, under flags of truce, friendly arrangements may not be continually made, by which the intercourse of these two races, represented by two powerful nations, shall be maintained with large advantage to both. Christianity speaks to us of peaceful triumphs, and tells us how God "hath made of one blood all nations of men for to dwell on all the face of the earth." Should not a Christian nation be ambitious of such peaceful triumphs?

So far from having received a final settlement the "Chinese question" in some form is sure to be before the American people for a long time to come. This is evident not only from what has already been said, but also from the constantly increasing facilities for travel and for trade. The first Pacific mail steamer which, early in 1867, plowed its way from San Francisco to Hong Kong opened an ocean highway of commerce, and of missions too, which has been growing broader ever since—three lines of steamers now instead of one, with an average mail of four times instead of once a month. A face-to-face acquaintance has begun between the oldest nation of the East and the youngest nation of the West, or, if you please to so put it, between one great nation which represents the Turanian race and another which represents the Aryan race.

What attitude shall this youngest nation of the West assume toward the oldest nation of the East and of the world? This is the real "Chinese question." The presence of eighty thousand Chinese, as at present, among our population of sixty millions, or the presence of five hundred thousand more who, at the average rate of immigration in the past, might be brought here in two hundred and fifty years, is a matter of small moment either to our Government or our people in comparison with facilitating the progress of Christianity or at least refusing to hinder that progress, in comparison with adopting just and honorable principles of national

intercourse and fair arrangements for trade with a people who number nearly one third of the human race. Especially so when the stagnant life of this old nation is just now being stirred to its lowest depth and giving promise of a new and higher development, and when both on the revelations of prophecy and the records of history we can plant a sure faith that the religion of Christ will do for China all that it has done for the nations of the West.

Either of two attitudes, namely, antagonistic or friendly, may be assumed. What is our present attitude as a nation? Antagonistic, decidedly. In September last Congress passed, and October 1st the then President of the United States signed, a bill by which it was enacted that no Chinese laborer hereafter be permitted to enter the United States. The exclusion is absolute. The act excludes a Chinese laborer coming for the first time, and equally it excludes one coming back from a visit to his native country, under a treaty pledge that he may land here on his return. The master of a vessel who knowingly lands a Chinese laborer is subject to a heavy fine and imprisonment. A like exclusion act has been adopted by the English in Australia.

Now, if this act is a righteous one, a benefit and an honor to our nation, it ought to remain and go on the pages of history to the credit of the nation. If, on the other hand, it is an unrighteous one, an injury and a disgrace to the nation, that disgrace ought, so far as this is still possible, to be removed. We have no right to pose before the heathen world as a Christian nation unless we maintain a Christian character.

The Government bases its antagonistic action upon two grounds. The excluded man must be first a Chinese, second a laborer. The Chinese question is thus divided into two—a question of race and a question of labor. Let it be noticed carefully that the Government does not make its action rest on grounds of contract labor, of ignorance, of pauperism, of disease, or of crime. On these grounds exclusion of certain classes, if applied to all nationalities alike, might be enforced, no doubt with advantage to the nation, and in a way that, whether from a moral or political point of view, would commend itself to the judgment of mankind.

The question is made first one of race—"All persons of the Chinese race, whether subjects of China or other foreign power." James A. Whitney, LL.D., of New York city, who has recently published a second edition of a book entitled *The Chinese and the Chinese Question*, urges exclusion on this ground of race. We shall in this paper now and then refer to his book for specimens of the arguments commonly used in favor of an exclusion policy. It is fair to do this because (1) the author professes that he speaks from "no immature judgment, and expresses no hastily formed opinions," and that his reasons are based "not upon unreflecting hostility to any race;" and (2) a leading religious newspaper of the country, though opposing the Exclusion Act of 1888, says of this book: "The author has evidently made a careful and thorough study of the Chinese problem in

all its phases, and his reasoning proceeds on logical and well-established grounds."

Let us inquire to what extent his grounds are "logical and well established." He concludes his book thus: "The two races have met, and one or the other must give way. The Chinese must recoil to his own land or we must recede from ours. . . . The Pacific Coast at an early day, and our entire country at a remoter time, must be the inheritance of the Caucasian or it must be the heritage of the Chinese. . . . Blind and futile indeed is the policy that wavers where confronted with such an alternative. The question before us is a question of the migration of races—of the transplanting of nations. It cannot be met too soon or too decisively, for every succeeding year of neglect renders the issue more doubtful. To express the truth in language plain and terse, if our Christian civilization, if our enlightenment, if our free forms of government, if our prosperity and power as a people are to be preserved and perpetuated for ourselves and our children, then the Chinese must be expelled from our borders at any hazard and at any cost." Again, he says: "The selection, if the term may be so used, of the incoming peoples who will aid in the settlement of our country, and ultimately by their fusion assist in producing the distinctive population, must be drawn from the dwellers of Europe, from the sources from which our civilization, our religious beliefs, our social system, and our political institutions have been to a greater or less extent derived." He thus claims the *right* and pleads the *necessity* of exclusion. We challenge both.

As to the moral right. When did the Almighty reveal to James A. Whitney, LL.D., counselor-at-law in the city of New York, or to any one else, that he had given to the Caucasian race an exclusive title to this goodly land with all its treasures? This is the way he states it: "And after the venturous ships of Icelandic voyages had crossed the sea, and the records of Iceland had told the tale to the Genoese, the way of the Caucasian was opened to the continent beyond. Then, not yet four centuries ago, our immediate ancestors, the descendants of the westward moving hosts, came and possessed the land and left it an inheritance to us their children." All this sounds wonderfully well, and smooths down nicely some of the ugly-looking facts of history. As though our ancestors found this land uninhabited, and it had ever since been held in peaceful possession.

What are the facts? When Christopher Columbus, led by Marco Polo's glowing accounts of Eastern wealth and treasures, steered his three small barks across the western sea, he was looking for a western route to the distant East. He was trying to find Cathay—that is, China—and he thought he found it. We know that he was mistaken, but we also know that though our ancestors did not find this newly discovered land inhabited by Chinese they did find it held in possession by another branch of the Turanian race, and that the work of robbing this branch of the race of its ancient possessions is not yet quite finished. We hold our inheritance on the

principle that "might makes right." By crafty if not faithless statesmanship, and by force of arms, we have dispossessed the original owners. Gradually in the face of their solemn protests and our sacred promises we have crowded them out. Not many decades have passed since the United States Government, in order to get them to consent to go west of the Mississippi River, pledged its faith to the Indian tribes that beyond the great Father of Waters they should hold secure possession "as long as grass shall grow or water run"—a promise made, like many others, to be soon disregarded. Our line of steady advance from the Atlantic to the Pacific is strewn with broken treaties, families ruined by rum, and the graves of buried Indian tribes. We established possession by the entire destruction of a race. If, instead of being adjudicated in the courts of the United States, our claims were adjudicated in the courts of Germany, possibly the Caucasian would not find an exclusive title to our vast inheritance quite so clear as it seems to be to Dr. James A. Whitney and those who think with him.

We did not seize the Pacific coast till just before the discovery of gold there in 1848. Surely at that time the Chinese branch of the Turanian race had just as good a right to search for treasure in that wide and wild wilderness as had the men of those other nationalities who gathered there to dig for themselves piles of gold from the mountains. But they did not assert that right. When a few of them, lured by reports of the golden treasure, came to California they were soon found to be patient and industrious laborers and were therefore welcomed. Evidently they could be used. A meeting of prominent citizens was held in San Francisco at which, through their leading representatives, the Chinese were cordially invited to come and assist in the development of the Pacific Coast. The Governor of the State sent them a special address of welcome. They came, but not to be placed on an equal footing with others. They came as hewers of wood and drawers of water, and to work in sands and mines which the Caucasian had left for richer diggings. So much for the original title by which the Aryan claims the right to exclude or expel the Turanian from these shores; or, if you make the statement in narrower lines, the Caucasian claims the right to exclude the Chinaman.

The American Continent is not the only place where the Caucasian nations claim the right of taking possession. They are taking possession of Africa now. They took possession of India and Australia a good while ago, and the only safeguard which the Chinese Empire has had against their aggressions for the past thirty years, and which the islands of the Pacific have now, is the jealousy with which the different nationalities of the race persistently watch each other. Candid men will hardly claim that the present superior intelligence and power of the Caucasian race *morally* justifies the representatives of the race in seizing the heritage of others against their will, or asserting a sort of preemption right to whatever portion of the earth seems convenient or nec-

essary for themselves and excluding other races from it at will.

We must also examine the history of Caucasian dealing with the Chinese in their own country, if we would with clear understanding answer the question what moral right the Caucasian has now to spurn the Chinese with contempt? Just six years after Columbus discovered America a Portuguese mariner, Vasco de Gama, sought and found a passage to the distant East by way of the Cape of Good Hope. This was followed by another expedition in 1510, which plundered Malacca, then tributary to the Chinese Government, carrying away an immense amount of treasure besides the ship's naval stores, artillery, and other property which they captured. In 1518 an embassy under Ferdinand Andrada was sent to China to ask permission to trade. This was granted without hesitation. The envoy who went to Peking was loaded with presents, and on his way back to Canton visited all the sea-port towns.

But about that time Andrada's brother Simon came with a piratical squadron, pillaging the inhabitants and seizing their women. No wonder that the Portuguese were then driven away. They afterward obtained a footing for trade in Ningpo, and were at length driven away for precisely the same reasons as before. They obtained a footing at Macao in 1537, which they have since held, paying rent to the Chinese Government until 1849, and thereafter refusing to do so. China never recognized the possession as rightful till it was formally ceded by the treaty of 1888.

Macao took its share in opium smuggling, and for twenty-five years after the Portuguese had entire control, carrying on a coolie emigration which in form was contract labor, but in fact little else than a slave-trade; for those whom Chinese crimps, employed by the Portuguese, enticed with false pretenses or forced into the barracoons at Macao came no more out until they went on shipboard, and after their ships sailed, with very rare exception, never saw the shores of China again. Nor did they always reach their destination. In October, 1865, the ship *Dea del Mare* left Macao bound to Callao; on touching at Tahiti she had only 162 emigrants alive out of 550. On the 8th of March, 1866, the Italian ship *Napoleon Canicvaro* left Macao for Callao with 663 emigrants. A revolt took place the next day, during which the ship took fire, and nearly all on board were destroyed. On the 4th of April, 1871, the ship *Don Juan* left Macao with 640 coolies on board. When fifty miles out the ship took fire, it is not certain whether by accident or whether by the act of the coolies in their desperation. The officers and crew escaped in the boats, but left the hatches nailed down and the more than 500 coolies packed in the hold to burn alive. Sixty or seventy who were on deck jumped into the water and were mostly picked up by Chinese fishing-boats.

This trade was stopped in 1875. Five hundred thousand men had been taken from the Canton province, causing an immense amount of bitter feeling. Macao has since been a nest of gamblers and rascals generally;

for, however prevalent gambling is on the main-land, it is prohibited by Chinese law, and so the gamblers flock to Macao, where it is a part of the official business to license gambling establishments, from which the Portuguese residents get no small share of their support and the Government a good revenue.

The history of Anglo-Saxon trade with China commenced with the East India Company. That company was formed in the first year of the seventeenth century, but its progress as a commercial organization was not at all hopeful until it commenced with China a trade in tea, in 1768. Speaking of the company at this period the *London Times* of April 8, 1873, says: "But the corner-stone of its rising greatness was tea. Indeed, for more than one hundred and fifty years later the China trade, in which tea was the principal item, was financially the main-stay of the company." Not only this, but the English Government derived a large revenue from it. And the whole Anglo-Saxon race has for two hundred years enjoyed that beverage "which cheers but not inebriates."

Over against this what has the Anglo-Saxon done for China? One hundred and sixteen years ago the East India Company commenced a trade, in which American merchants have also engaged, which from beginning to end has been "China's sorrow." The Yellow River, which so frequently bursts its banks and carries flood and famine and misery and death to millions of the people, bears no comparison, in its dreadful results, with that stream of corruption and death which has flowed steadily from India into China ever since this opium trade was commenced in 1773; for it works its way into every part of the land, slowly poisoning all the fountains of life, causing not only physical but also mental and spiritual decrepitude and death. The opium brought from India is now under two classes, namely, the Bengal opium, shipped from Calcutta, and the Malwa opium, shipped from Bombay. The former is raised under the direct superintendence of the British Government, and it gets a profit of 300 per cent. on the cost of production. The opium is sold at auction in Calcutta to merchants who take it to China. The Malwa opium is a native growth on which the British Government collects a transit duty of 600 rupees, or \$300, a chest at Bombay. The net revenue for twenty years ending 1884-5 was £135,857,583, or about \$679,287,915—a yearly average of £6,792,879, or \$33,964,395.

Now, by just as many dollars as the English Government has made, and as English and American merchants have made, by just so many dollars has China been damaged additional to the physical and mental and moral injury inflicted on her people. A much-respected American merchant who lived in Canton from 1833 to 1888 writes: "If a price could have been put upon what was priceless we might say that it had been better for China to pay into the revenue of India the yearly income from opium thrice over down to this time for the two safeguards against domestic insurrection and moral degradation, of peace with the foreigner and exemption from the opium scourge."

From 1773 to 1858 every ounce of opium brought into China by the East India Company or by English and American merchants came by *smuggling* or by *force*. Those who bought it did so deliberately, knowing that it was in violation of Chinese law. Patiently, earnestly, persistently, for eighty-five long years, China said in word, in spirit, and in action that while "unable to prevent the introduction of the flowing poison, nothing would induce her to derive a revenue from the vice and misery of her people." In spite of diplomatic pressure, in spite of threats, in spite of the destruction of her cities and the loss of life in battle of her people, she faithfully maintained her position until 1858. It was only when her capital was in possession of the armies of England and France that, under the guns of her Christian enemies, and under the shadow of the smoke of the emperor's burning palace, this heathen nation at last ratified the treaty which legalized the trade in opium; did it then, as that grand official, Li Hung Chang, still protesting in 1881, said, "not from choice, but from the adverse decision of arms."

Another effort to rid themselves of this fearful scourge was made in 1869. The Chinese Board of Foreign Affairs in a memorial to Sir R. Alcock, the British minister, speaks thus: "The writers hope that his excellency will memorialize his Government to give orders, in India and elsewhere, to substitute the cultivation of the cereals or cotton. Were both nations to rigorously prohibit the growth of the poppy, both the traffic in and the consumption of opium might alike be put an end to. To do away with so great an evil would be a great virtue on England's part; she would strengthen friendly relations and make herself illustrious. How delightful to have so great an act transmitted to after ages! This matter is injurious to commercial interests in no ordinary degree. Day and night, therefore, the writers give to this matter most earnest thought, and overpowering is the distress which it occasions them." This appeal was made to deaf ears. And so the poisoned stream of misery and death still flows on, and China has had to pay in all \$37,800,000 by way of direct indemnity for having it forced upon her.

Even if the trade were ended to-day it would leave behind it a horrid legacy. Since the failure of all efforts to stop the import of opium the Chinese Government, discouraged, has not made strenuous efforts to repress the native cultivation, which, as a consequence, has largely increased. The inspector-general of customs in China reports that there are now ten provinces in which the native article is largely in use.

I close this reference to the opium trade with a quotation from *The China Review*, an able periodical published in Hong Kong. Speaking of the time of the opium war it says: "Nobody could have handled those infamous times more delicately than Sir John Davis, who has said every good word for opium and left unsaid every bad one that he possibly could. But nevertheless it is clear as daylight, on his own showing alone, to take no

other authority, that a violent and nefarious traffic was then attracting to China about as great and choice a collection of scoundrels unchanged as can well be imagined. . . . There was an utter absence of a *fixedly honest intention*. Nobody cared to know or to inquire into the harm he was doing. 'Please don't tell us' was the cry virtually, if not actually. What the eye did not see the heart did not grieve for—the trade paid far too well to be asking questions about it."

The writer of the above admits that there were honorable exceptions to his sweeping charge, but even at the best we have the spectacle of one Caucasian and so called Christian Government with its citizens, and the citizens of another Caucasian and so-called Christian Government, with cool and cruel deliberation sacrificing the health, the business interests, and the lives of millions of Chinese citizens *for money*. They are doing the same thing over again with rum, or rather poisoned imitations of rum, in Africa.

On the strength of this history and more of the same character it is here asserted that the policy of the Chinese Government in closing her ports against Caucasian nations and holding them closed for two hundred years was not without reason. It was because the Portuguese who first arrived from Europe were a set of adventurers, freebooters, cut-throats, pillaging towns, murdering men, and kidnapping women, and the Anglo-Saxon traders who followed were utterly unscrupulous in their methods of dealing.

This seclusion, as we all know, was broken down and the ports of China opened by force. This brings us to notice some of the characteristics of treaty intercourse with China which have existed since 1842. Perhaps we shall find that Englishman not far wrong who defined the treaties of Western powers with China as "*our declarations of the terms on which we choose to hold intercourse with her.*" Although America did not join other nations in taking up arms against China, yet without protest she claimed, and obtained, and used, whatever advantages of trade or intercourse they obtained by force. Others labored and she entered into their labors.

The first treaty made, at Nanking, in 1842, had the following stipulations: (1) Five ports to be opened to British residence and trade; (2) the island of Hong Kong to be ceded to England; (3) \$6,000,000 to be paid for the opium delivered up by English merchants under compulsion and destroyed by the Chinese authorities; (4) \$3,000,000 to be paid for debts due British merchants; (5) \$12,000,000 to be paid for expenses incurred in obtaining "redress for the violent and unjust proceedings of the Chinese high authorities; (6) the entire amount, \$21,000,000, to be paid before Dec. 31, 1845; (7) all prisoners to be immediately released by the Chinese; (8) the emperor to grant full and entire amnesty to those of his subjects who had aided the British; (9) a regular and fair tariff of export and import customs and other dues to be established at the open ports, and a transit duty to be levied in addition which will give goods a free conveyance to all places in

China; (10) official correspondence to be conducted on terms of equality according to the standing of the parties; (11) Conditions for restoring the places held by British troops to be according to the payments of money.

It is perfectly evident that such conditions as these were neither proposed nor desired by the Chinese. Every one of them was laid down by Great Britain and acceded to by China on account of the "adverse decision of arms."

What sort of commercial honesty was there about the arrangements made under this treaty? The tariff agreed upon allowed the Chinese an import duty which, according to Dr. S. Wells Williams, seldom exceeded five per cent. on the cost. All kinds of bread-stuffs were free, just duty enough at the commission rates which merchants usually charge for doing business to pay the cost of collecting, while England charged what duty she pleased on goods imported from China—on tea 200 per cent., thus receiving on this one article an annual revenue of \$20,000,000. And to this day the whole revenue that China gets from all foreign trade is less than one half what the English Government gets on the article of opium alone.

That American merchant already quoted, who lived more than fifty years in Canton, writes: "It may be doubted if there was ever so one-sided a compact between great States before in the world's history. Putting aside opium as contraband and morally banned China was allowed to retain her system of salt monopoly and virtually nothing else; for, on the other hand, she consented to a tariff of import duties on a scale averaging but about seven per cent., while she burdened her own products with export duties to measurably enable her to meet the expenses of government at the open ports, the previous high tonnage and linguists' fees being abolished." Sir John Davis also writes thus: "Our existing duty on tea, amounting to an impost of at least 200 per cent. on the chief article of commerce of a country whose highest tax on our trade does not exceed five per cent., is not only an act of national injustice toward China, but a standing exception and contradiction to our doctrine of free trade."

Whatever advantage there was in this low scale of import duties on foreign goods accrued alike to all outside nations, for the viceroy at Canton, in proclaiming the tariff regulations agreed upon with England, added as a matter of fairness, and to avoid difficulties in the future, "they will take effect with reference to the commerce with China of all nations as well as of England;" and at his request there was also added to the treaty a statement that "all foreigners would be admitted to the five ports on the same terms as English subjects."

The governments of the United States and France early appointed ministers extraordinary to the court of Peking, who negotiated treaties, signed in 1844, which secured to their respective governments substantially the same political and commercial advantages which had been granted to England.

The next treaties were those of Tientsin, in 1858. They were forced upon the Chinese by England and France, with the moral support of the United States and Russia, who united with the allies in their demands. In fact, the American commodore, Tatnall, waived for the time the obligations of international law, and gave practical manifestation of his sympathy by towing boat-loads of British marines into action. As one British officer remarked: "Two powers had China by the throat, while the other two stood by to egg them on so that all could share the spoil." The American treaty was not ratified till August, 1859, and the English and French treaties till after they had taken Peking and destroyed the emperor's summer palace in 1860. The Russian treaty was ratified at the same time. The convention at this time made a few additions. The American treaty contains an article guaranteeing to her "any right, privilege, or favor" that shall at any time be granted to any other nation.

The following are some of the points gained from China by this treaty:

1. The legalization of the opium trade. The import duty on the article was fixed at 30 taels (about \$40) a chest. Notwithstanding repeated requests the British Government has steadily refused to allow the Chinese Government to increase this import duty, as though she had the right to dictate China's import tariff. A chest of opium is worth about \$650. The import duty is therefore a trifle above 6 per cent., while at the same time the British Government has been making 300 per cent. on the cost of production of the Bengal opium, and \$300 a chest, transit duty, charged on the Malwa opium at Bombay.
2. In addition to the five already opened, five new sea-ports to be open to foreign residence and trade.
3. The Yangtse River to be open for foreign trade to the city of Hankow (600 miles), with the establishment of three river ports.
4. Ministers of foreign nations to reside at Peking.
5. Freedom to travel to all parts of the interior for purposes of pleasure or trade.
6. All foreign citizens to be protected by the Chinese authorities from "all insult or injury of any sort."
7. Relief to be given to shipwrecked mariners.
8. Christianity to be tolerated.
9. The ex-territoriality principle to be adopted, by which the citizens of foreign powers, though traveling in the interior, would not be subject to Chinese jurisdiction. China's power would extend only to arresting transgressors and sending them in safety to their own consuls. Of this Dr. S. Wells Williams thus speaks: "Much against their will, they had been forced into political relations with Europe and America, and in a measure deprived of their independence under the guise of treaties which erected an *imperium in imperio* in their borders."
10. In the convention at Peking an article was inserted stating that the Emperor of China will by decree command the high authorities of every province to proclaim throughout their jurisdiction that Chinese choos-

ing to take service in British Colonies or other parts beyond the sea, are at perfect liberty to enter into engagements with British subjects for that purpose, and to ship themselves and their families on board any British vessels at the open ports of China.

11. Of course England and France must be paid for their trouble, which was done by the Chinese handing over an indemnity of 8,000,000 taels, about \$11,000,000.

12. Kowloon, a piece of territory opposite Hong Kong, to be ceded to England.

In regard to the tariff arrangements under this treaty Dr. Williams writes as follows: "In this part of the negotiations the controlling power was properly left in the hands of the British, for their trade was worth more than all others combined. They used this power most selfishly, and fastened on the weak and distracted empire a veritable remora which has gone on sucking its resources without compunction or cessation." The representatives of the Chinese Government signed this unwelcome treaty as they did the equally unwelcome treaty of Nanking in 1842, *at the mouth of the cannon and the point of the bayonet*.

The British secretary for foreign affairs wrote, in a congratulatory letter to Lord Elgin, who negotiated the treaty, thus: "The convention is entirely satisfactory to her majesty's government. . . . It affords an additional opening for British trade. It places on a recognized footing the emigration of Chinese coolies whose services are so important to her majesty's colonial possessions."

The American treaty did not contain this Chinese emigration clause, but the omission was supplied in 1868, when nine articles were added, among which was the following: "The United States of America and the Empire of China cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects respectively from the one country to the other, for the purpose of curiosity, trade, or as permanent residents."

The wall of Chinese seclusion was now broken down, and the country was open to foreign residence and foreign trade. Not only this, but China had at last accepted the situation, and on the demand of two European nations and the request of America had conceded the "inherent and inalienable right" of her citizens to emigrate when and where they please. That doctrine in our treaty came from America, not from China.

Hon. O. P. Morton, the chairman of the congressional committee, who went to California in 1876 to investigate the Chinese question, writes: "When this treaty was concluded with China it was regarded by the whole nation as a grand triumph of American diplomacy and principles; and Mr. Burlingame was regarded as a benefactor of his country by having secured to Americans the protection of the Chinese Government and the right to live there and trade, and for having secured from China a recognition of what may be called the great American doctrine of the inherent and inalienable right of man to change his home and allegiance."

One point still remained to be gained—that the em-

peror should grant personal audience to the ambassadors of Western powers. This was conceded in 1873, and thus was ended the "last struggle of Chinese exclusion against the incoming wave of Western power."

It has now been shown: 1. That China originally had valid excuse for her exclusion policy. 2. That it was broken down by Europe and America, and largely by force of arms. 3. That it was on their demand that the Chinese Government conceded to her own people the right to freely emigrate to other countries.

Could it have been supposed, before the fact, by China or by any one, that in the face of all this history, and in the face of their treaty declarations, the two so-called Christian nations of England and the United States, while still wishing to retain all the advantages they had obtained for themselves, would, in their own territory, have almost immediately singled out the Chinese, among all the people on the face of the earth, and commenced against them a policy of hostile legislation and of restriction, ending last year in exclusion both in Australia and this country? that the United States in particular, having persuaded China to admit that her people had the "inherent and inalienable right to change their home and allegiance" at will, should from the beginning refuse to allow them in this country to change that allegiance, and there persistently make the fact of their not settling here as residents a reason for their exclusion, and, stranger still, when in so doing she was reversing political doctrines held sacred for a hundred years?

And yet Dr. Whitney and those who think with him, while fully acknowledging the injustice done to China in the past, still tell us that present exclusion is right; in other words, that as we have treated the Indian so we may treat the Chinaman; that, without referring to the other party, we may drop a treaty, or any portion of a treaty, like a hot coal, whenever we think it is working to our own disadvantage. Is this good national morality? As lawyers say, we submit the question without remark.

Should it appear to any that much of the above relates to the action of the British Government, and therefore does not concern the United States, the reply is: 1. She gave her moral support to the action of England and shared in the gains. 2. The unreasonable opposition to the Chinese in this country is chiefly maintained by those who have come from British soil, and the American Government is following their lead.

Is exclusion necessary? This concerns the labor question; for those who urge it do so on the following grounds: 1. The Chinese are likely to come here in overwhelming numbers. 2. Their labor is cheap labor. 3. It is slave labor, or at least contract labor. 4. The proceeds of this labor go back to China.

1. In regard to numbers. Dr. Whitney's book furnishes us with this so-called argument. He maintains: (a) The population of China is 750,000,000. (b) The population has reached the maximum the country can support, and the only outlet for the surplus is Australasia and America. (c) The annual surplus of immigrants over emigrants being from 18,000 to 20,000 insures a constant increase of

the Chinese population. (d) The Chinese constitute one sixth of the people of California, where they number 160,000, and the total number on the Pacific Coast cannot be less than 200,000. In the city of San Francisco 60,000 of the Chinese are crowded into six or seven blocks of buildings. (e) They can easily get here because the rate of passage across the Pacific is so cheap. The truth appears to be that the actual rate of the steamship company is about \$30 from Hong Kong to San Francisco, and about \$10 on the return.

Finally he holds up before us this fearful vision: "And it is this nation—possessed at the present time of a population of upward of 700,000,000, increasing at the rate of one per cent. per annum, or 140,000,000 in twenty years—it is this nation, hemmed in on all sides save that of the sea, and with a soil that has already reached the limit of production for its people, with whose myriad swarms our own country is brought face to face."

Now, the fact that every one of the above statements is notoriously incorrect wrecks fearfully the conclusions to which Dr. Whitney arrives. Let us examine these statements.

(a) The population of China is 750,000,000.

An estimate based on a census of ten out of the eighteen provinces made in 1882, under the superintendence of Sir Robert Hart, inspector-general of customs in China, gives the population at about 383,000,000. A member of the American Legation at Peking reports to the American Oriental Society the results of a recent census which gave a population in fifteen provinces of 319,383,000, with the remainder estimated at 60,000,000, making the whole nearly 380,000,000.

If further authority were needed we might mention Dr. Martin, President of the Imperial College at Peking; Dr. Legge, long in China but now Professor of Chinese in Oxford University, England; Dr. S. Wells Williams, Dr. Hopper, and J. Hudson Taylor, all of whom have been over thirty years in China, and some over forty years, and none of whom give the population at over 400,000,000. Dr. Whitney tells us how he found out the population. He took the last census, that of 1812, namely, 361,221,000, assumed an annual increase of one per cent., and then ciphered it out. He says: "A simple arithmetical calculation shows that the Chinese number at the present time in the neighborhood of 750,000,000, or from two fifths to one half the population of the globe." This is certainly a very interesting way of determining the population of a country.

(b.) Maximum population.

The damaging mistake which Dr. Whitney makes in his first statement spoils his second, for he sets the maximum population China can support at 750,000,000. As not more than 400,000,000 are there, according to the best authority, it leaves room, according to his own estimate, for 350,000,000 more. No doubt there is room. Dr. Josiah Strong, in his book, *Our Country*, after making a careful estimate in regard to the population the United States could sustain, without including Alaska, estimating 2,970,000 square miles, and of arable land 1,500,000

square miles, says: "It need not, therefore, make a very severe draught on credulity to say that our agricultural resources, if fully developed, would sustain a thousand million souls."

Then China could certainly support as many, for while the smallest estimate of the extent of the eighteen provinces is 1,348,870 square miles, the whole empire has an area of 5,300,000. Those who live in China know that there are large tracts lying uncultivated. We may easily credit the statement of Marquis Tseng, one of the best-informed statesmen in the empire, in regard to his country:

"In her wide domains there is room and to spare for all her teeming populations. What China wants is not emigration, but a proper organization for the equable distribution of the population. . . . In China proper, particularly in those places which were the seats of the Taiping rebellion, much land has gone out of cultivation, while in Manchuria, Mongolia, and Chinese Turkestan there are immense tracts of country which have never felt the touch of the husbandman. Not only for economical but for military reasons, the colonization of those immense outlying territories has become indispensable. These considerations will explain the indifference with which the Chinese Government has received the advances which at different times and by various powers have been made to induce China to take an active part in promoting emigration and engagements for the supply of labor.

"But even had these reasons not existed the outrageous treatment which Chinese subjects have received, and in some countries continue to receive, would have made the Imperial Government chary of encouraging their people to resort to lands where legislation seems only to be made a scourge for their especial benefit, and where justice and international comity exist for every body, bond and free, except the men of Han."

(c) Annual surplus of immigrants from eighteen to twenty thousand.

The official records of the San Francisco custom-house show that from the beginning of 1852 to the end of 1875 the total arrivals were 209,161 and the departures 89,464, leaving a surplus in twenty-four years of 119,697. By far the largest surplus was in 1852, when it amounted to 18,258. The next largest surplus was in 1875, amounting to 11,716. During each of six years the number of departures was greater than that of arrivals. The bitter opposition to the Chinese since 1876 and the restriction acts have caused the number in this country to decrease since that time.

By the census of 1880 there were 105,247 in the country. General Spalding, sent by the United States Treasury Department to investigate the workings of the restriction acts, reports excess of departures over arrivals from Aug. 1, 1882, to Aug. 1, 1885, at 21,245. The data given to the United States Grand Jury by the Chinese Consul, taken from the books of the consulate, wherein a complete record is kept of the arrivals of all Chinese to and from the Pacific Coast, was as follows:

Total arrivals from Aug. 1, 1882, to Oct. 20, 1885, 17,656; departures, same period, 42,085; excess of departures over arrivals, 24,429. To this should be added the number of deaths. Rev. A. W. Loomis, D.D., a missionary to the Chinese in San Francisco for the past thirty years, than whom there is no better authority in regard to Chinese matters on the Pacific Coast, in a recent letter says: "The decrease in the number of the Chinese since the restriction acts has been very decided, great, and apparent." From the above we are justified in subtracting from the census of 1880 at least 25,000, leaving in round numbers 80,000 as an ample estimate of the number of Chinese now in this country, or an average annual surplus of 2,000 for the forty years of Chinese immigration to this country. In view of such facts, easily obtainable, what confidence can we have in the statements of those who, for their own purposes, will say that the annual surplus is from 18,000 to 20,000?

(d) So far from the Chinese being "one sixth of the population of the State of California" they are less than one twelfth.

The population of the State in 1880 was 864,694 and certainly cannot now be less than a million. So far from "numbering 200,000 on the Pacific Coast" there are not to exceed 80,000 in the country. So far from being 60,000 in San Francisco there is the best authority for saying that there were never over 30,000 there, and are not now to exceed 25,000, and instead of being in "six or seven blocks" they are in twelve blocks, and also scattered through the city in shops, factories, laundries, gardens, and as servants in families.

(e) Rate of steam-ship passage.

Dr. Whitney says, "The truth appears to be" that steam-ship passage is \$35 coming and \$10 returning. It is well he writes "*appears to be*." The truth is as follows: Dr. Loomis, who has been constantly conversant with the facts, writes: "After steamers were put on all Chinese came by them because of greater certainty and shortness of the voyage, and \$50 per fare is the lowest rate, generally \$54. For sick and indigent old and worn-out Chinamen the *return* ticket has been made \$35 by *special favor*." The writer of this paper knows that the Chinese passage-rate from Hong Kong to San Francisco has been \$50 and upward.

And what shall be said about that frightful picture of Chinese invasion which Dr. Whitney and others of his stamp hold up before us? On our Eastern coast we have had, by official report, since the beginning of 1880 an average annual immigration from Europe of more than 500,000, being an average of more than 1,400 a day for the whole of the nine years. For every Chinaman in the United States we have more than three Indians, we have 100 Africans, 100 foreign-born immigrants from Europe, or, if we count their children, 250, and we have one Chinaman to every 750 of our whole population. Must we then stand in such mortal terror of this peaceful, industrious Chinaman, who has never lifted a finger to interfere with our social, political, or religious institutions, and with Dr. Whitney tremble "for our Christian

civilization, our enlightenment, and our free forms of government, if we do not expel him from our borders at any hazard and at any cost?"

In presence of actual facts does it not border very closely on the ridiculous for one to soberly write this heading to one of the chapters of a book: "Measures Requisite to Meet and Suppress the Invasion of the Chinese?" The danger to our "Christian civilization and free forms of government" is from those immigrants who land on our Atlantic coast; from those who come from Europe, not those who come from China.

2. Cheap labor. The substance of this objection Dr. Whitney states as follows: "The woman who in California, without friends or money, seeks to earn a livelihood by any of the occupations commonly open to her class, in even the most crowded cities of Europe or of the Eastern States, is met at every turn by Chinese who will work for less than is necessary to support life and health in a person of Caucasian descent and training. There is for her the simple alternative of shame or starvation. The man who is dependent upon his handiwork for daily bread finds his children dwarfed for need of mere physical nutrition, because his income, beaten down by Chinese competition, is inadequate to their support, and beggary and crime are the natural results."

The question is one of facts. Are the laboring men and women in California in this wretched condition, and if so did the Chinese cause it? Is it true that the woman who seeks to earn a livelihood there by the work of her hands "has before her the simple alternative of shame or starvation?"

Let the following, from Commissioner Carroll Wright's report on the wages of working-women in the United States, be the answer. The investigation on which the report is based covered twenty-two of the largest cities in the country, excluded professional and semi-professional callings, such as teaching, stenography, typewriting, and telegraphy, and included three hundred and forty-two distinct industries. "The average weekly earnings for the cities as a whole are \$5 24; the lowest average, \$3 93, is found in Richmond, Va., and the highest, \$6 91, in San Francisco." Thus it appears that the average weekly earnings of working-women in San Francisco is \$2 98 more than in Richmond, Va., and \$1 67 more than the average throughout the country, while the price of living there is less than in the Eastern States. Let this fact be explained before any one asks us to believe that working-women in California are shut up to a life of starvation or of shame.

As compared with other portions of the country there is not now and never has been cheap labor, Chinese or any other kind, in California. The writer went to California in 1877, under the impression that the constant cry about Chinese cheap labor had some measure of truth. A residence of fifteen months there effectually dispelled that illusion. At that time farm laborers in eastern New York were getting from \$15 to \$20 a month and board. The wages of house servants in Eastern cities varied from \$3 to \$6 a week, and in

country places from \$1 50 to \$3 a week. In California Chinese domestic servants were getting from \$15 to \$40 a month and board, and as laborers on railroads and as farm hands from \$25 to \$30.

At the present time in San Francisco Chinese are paid, as house servants, from \$20 to \$40 a month and board, and in the country, as farm hands, from \$25 to \$30 a month and board. "Those who have been long on the farm," writes Dr. Loomis, "can get almost any thing they ask, they are so valuable." If the Chinese displace other laborers it is not by their low scale of wages, but by their character as laborers, their faithful and patient industry.

It is true that the extravagantly high rates paid in earlier times in California, as \$75 a month and board for a housemaid, and other labor in proportion, have come down. They must have done so as soon as easy communication was established between the eastern and western coast, if not a Chinaman had come to the country. But the demand for white labor, at paying prices, still remains. In the autumn of 1877, a time when the number of Chinese in this country was greatest and the excitement against them at its highest pitch, a leading citizen of California, who had been there since 1849, in an address delivered at the Agricultural State Fair and in the capitol building, said: "There is not a spot on the face of the earth where the labor of white men is as well paid as in the State of California, and fifty thousand more such laborers could readily find employment here to-day *if honestly willing to do faithful work.*"

Nor must we forget that English and American steamers, by getting possession largely of the coast-trade of China and that of the Yang-tse River for 600 miles, have thrown hundreds of junks and thousands of people out of employment, and that our trade in kerosene is, in southern China, seriously damaging a large industry concerned with the preparation and sale of peanut-oil. In opening up and carrying on intercourse between different nations some things must generally be given up on both sides, in order to secure on the whole greater advantages.

3. Slave labor or a system of contract labor. This charge is so entirely a creation of the imagination that it requires patience to seriously discuss it. Yet it is repeated so often by those who are either ignorant or careless of the truth that many come to believe it. Having for the past eighteen years traveled through and through and over and over again the region of country whence these immigrants come, having visited their native villages and talked with their people, the writer knows whereof he affirms when saying that there is not one syllable of truth in the charge that these immigrants are, in any sense of the word, slaves. The immigration is as free as any that comes from Europe.

Those who, with Dr. Whitney, claim that the Chinese immigrants are brought here by a "process of sale" are—under wrong impressions it may be—saying that

which certainly is not true. To claim that, because the Portuguese system of kidnapping and sending coolies from Macao to Cuba and Peru was virtually a slave-trade therefore the free immigrants who under an entirely different system have come from the British colony of Hong Kong to this country are also slaves, is as if a man, prior to our civil war, should have claimed that all the free colored laborers at the North were slaves because their unfortunate brethren of the same race at the South were.

An investigating committee of the California Legislature, in 1862, thus reported: "They [the Chinese] pursue whatever calling they choose, and are as free as any persons in the State. Upon this head your Committee examined them at great length and in the most minute and careful manner, and your Committee is satisfied that there is no system of slavery or coolieism among the Chinese in this State."

The question was again investigated in 1876 by the joint congressional committee, of which the Hon. O. P. Morton was chairman, who, after an exhaustive inquiry, thus reported: "The evidence established the fact that Chinese labor in California is as free as any other. They all come as free men, and are their own masters absolutely."

Other evidence of individuals, whose names are a guarantee of their knowledge and trustworthiness both, could be added were it necessary. Moreover, if contract labor could have been proved against the Chinese an exclusion bill would hardly have been necessary when we had already a law so stringent that a clergyman coming to take charge of a congregation in New York or Brooklyn, or Catholic priests coming to be professors in a university at Washington, must pay a fine of \$1,000 if they make the engagement before they come.

4. The Chinese send or take a considerable portion of what they earn to their native land. True, but true of others also; true of Americans doing business in China. It is to their praise rather than their blame that what they do not use for their own support they send home to their parents or families—enough better than to spend it at street-corner saloons, as so many other immigrants do. If they have given a fair equivalent in labor for their wages, then they have "an inherent and inalienable right" to do what they please with their money, and, in the exercise of that right, are wronging no one.

They do not drain the country of gold, as some say. Silver, not gold, is the medium of exchange in China—either Mexican dollars or bullion. A large portion of what is sent back is paid into wealthy Chinese firms in San Francisco, who buy produce with it, which they export to China and, from its sale there, reimburse, by payment to their families, those who have paid coin here. Others send by drafts on the Hong Kong banks. What is not sent in these ways is usually sent in Mexican dollars or bullion. Without professing any special knowledge of finance one may judge by the teaching of common sense that when not only our mountains, but also our treasury vaults at Washington, are full of unused silver,

and when silver, as compared with gold, is depreciating every year, a market for that silver somewhere is no great disadvantage.

And now the question sure to be asked is this: If the representations of this paper are true how is it that the Chinese question has ever attained its present magnitude? How has it worked its way from the hoodlums on the streets of San Francisco to such an important place in the houses of Congress? Fair questions, certainly. Is there not a reason sufficiently evident? The Chinaman has not missed his mark when he spots his enemy as the Irishman. We trace the hostility on to the Irish Catholic, and from the Irish Catholic to the Jesuit. It is a significant fact that one of the prominent leaders in stirring up antagonism to the Chinese in 1873 was Father Burchard, a Jesuit priest. A second significant fact is that the wide-spread anti-Chinese excitement of 1876 and 1877, breaking out in mob violence at different places, and culminating at last in the great anti-Chinese riot in San Francisco, on the evenings of July 23, 24, 25, 1877, were fomented and engineered by secret societies of which the membership was largely Irish Catholic.

It is worthy of notice, too, that, contemporaneous with this state of excitement in California, great railroad riots took place in the East, and notably at Pittsburg. Put with these facts the following, for which Father Chiniquy is the authority. He says that when he formed a colony of French Canadians, in 1852, on the fertile plains of Illinois, D'Arcy McGee, then editor of the *Freeman's Journal*, was anxious to do the same thing for Irish Roman Catholics. Through his influence a large assembly (to which Father Chiniquy was invited), principally composed of Irish priests, of whom the greater part were sent by the bishops of New York, Albany, Boston, and other large cities, met in Buffalo in the spring of 1853. To his astonishment they almost unanimously opposed his scheme. Speaking for their bishops they said: "We are determined, like you, to take possession of the United States and rule them; but we cannot do that except by acting secretly and by using the utmost wisdom. If our plans were known they would certainly be defeated. The plan must not be to establish farming communities, but silently and patiently we must mass our Irish Roman Catholics in the great cities, and, having obtained these cities, the farming country will be ours without raising a finger. What will the sons and daughters of the Pilgrim Fathers say when not a single judge, not a single school-teacher, not even a single policeman, will be elected if he be not a devoted Irish Catholic?"

Have they not been carrying out these plans? "They are already the masters of New York, Baltimore, Chicago, St. Paul, Milwaukee, St. Louis, New Orleans, Cincinnati, San Francisco," and I know not how many more large cities? "Yes, San Francisco, the great, the beautiful Queen of the West—San Francisco is in the hands of the Jesuits. From the very first days of the discovery of the gold mines of California they conceived the hope of becoming the masters of these inexhaustible treasures, and they laid their plans with the most admirable wis-

dom. . . . It became at first evident that very few of the multitudes which the thirst of gold had attracted from every corner of the United States and Canada and Europe to California would settle in a country where, from a thousand causes, it would be very difficult, if not impossible, for a number of years, to find room for an honest woman and raise a Christian family.

"The shrewd Jesuits did not take long to see that if they could persuade the Irish Roman Catholics to choose San Francisco for their homes they would soon be masters and the only rulers of that golden city whose future was so bright and so great; and that scheme, worked night and day, with the utmost perseverance and ability, has been crowned with complete success.

"All the street railroads in the city belong to the Irish Roman Catholics. The principal offices of the city are filled with Irish Roman Catholics. Almost all the policemen are Irish Roman Catholics. Almost all the voluntary military associations are Roman Catholic. A large portion of the millionaires are Roman Catholic. The compact unity of the Irish Roman Catholics, with their enormous wealth, makes them almost supreme masters of the mines of California and Nevada."

One step further. "In order to more easily drill the Irish Catholics and prepare them for the impending conflict, the Jesuits have organized them into a great number of secret societies, the principal of which are: 1. Ancient Order of Hibernians; 2. Irish American Society; 3. Knights of St. Patrick; 4. St. Patrick's Cadets; 5. Apostles of Liberty; 6. Benevolent Sons of the Emerald Isle; 7. Knights of St. Peter; 8. Knights of the Red Branch; 9. Knights of Collumkill. Almost all these secret associations are military ones. They have their headquarters in San Francisco, but their rank and file are scattered all over the United States, from the Pacific to the Atlantic Ocean. They number 700,000 soldiers."

Keeping these facts in sight, perhaps you will not find it very difficult to explain how the hoodlum shout on the sand-lots of San Francisco comes to be echoed in the halls of the United States Congress. The hoodlum comes to the surface, but, out of sight, what a tremendous power there is beneath him! Is it very likely that those who maintain that power will patiently see a class of capable, faithful, and industrious laborers, from whose earnings not one dollar goes into the treasury of the Roman Catholic Church, coming to compete with those other laborers, whom they, in accordance with their schemes, wish to see settled as domestic servants and laborers generally in San Francisco, in California, in all the large cities of the United States, and from whose earnings millions of dollars will go into the coffers of Rome? Not the hoodlum, but the Jesuit, dominates San Francisco and then the State. And when the Chinese question comes to be a determining element in the California vote it is perfectly evident how it is sure to come to the front at every presidential election.

To an intelligent public, who will make their own answer, the following questions are submitted: Is not the Chinese question in this country only a part of a much

larger question, and that is, How to deal with that power that is leaving no stone unturned to get the Bible out of our schools, to get control of our public funds and our educational institutions and our city governments, to carry our elections and determine who shall fill our civil and military offices, as well as who shall do our work? Is there not at least great reason to fear that every time we vote the Chinese out we are voting the Jesuit in, and that we have reached the bottom of the Chinese question only when we have laid it down deep in our hearts, that the hand which turns at will the grinding-wheel of torture on the Chinese is none other than the hand of Rome? Shall we yield to this domineering hand, or shall we lift up a standard against it?

We have almost swept one race of men from the earth. For many years we set a heavy iron heel upon another, and then paid the penalty with rivers of blood. Shall we try an experiment of injustice upon a third race and risk the retribution? In the government of God there is always mercy for repenting nations and individuals, but there is a "Nemesis" as inexorable as fate for those who persist in wickedness.

We have had a wonderful history as a nation; have now unusual elements of greatness, a grand opportunity, and in many respects an enviable renown. Let it be our just pride to be true to our history, develop in the best manner our elements of greatness, rise to the measure of our grand opportunity, and by honorable dealings with individuals and with nations establish a name of enduring renown, ever remembering that "righteousness exalteth a nation, but sin is a reproach to any people."

The Deaconess and Her Work.*

BY BISHOP J. M. THOBURN, D.D.

TEXT.—Help those women who labored with me in the gospel. Phil. 4. 3.

In the simple words of this text we find an important recognition of the value of woman's work at Philippi. It was at that town that Christianity first made its entrance into Europe, and it is worthy of mention that it was a woman who received the first evangelists and thus opened a door by which they found access to the great continent lying before them. The fragmentary history of that period gives us no particulars of the work which followed, but as Paul in his letter to the Church, written some years afterward, makes grateful mention of two women and but one man we may infer that throughout his stay in the place women did at least an equal share of the work performed. Every reader of the New Testament is familiar with the fact that women were always recognized as special workers. A band of them followed our Saviour during the years of his ministry in Galilee. As has been beautifully said, "Woman was the last at the cross and the first at the sepulcher." Women were among those who received the pentecostal effusion of the Spirit; it was a woman who opened

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her doors to the apostles during their first stay in Jerusalem, and as Christianity extended itself throughout the Roman Empire woman still maintained the same place she had assumed at the beginning of our Saviour's ministry. She is ever present, doing that peculiar part of the work best adapted to her, and faithfully and courageously meeting whatever obligations devolve upon her.

We do not discover any particular period at which these female workers were recognized in an official capacity. No mention is made of any occurrence such as the appointment of deacons by the early Church which would serve as proof that any official position was ever formally given to the class of women called deaconesses; but we must remember that the history of the entire period which is found in the book of Acts is very fragmentary, and that many things, even of the utmost importance, must be assumed without any direct evidence, from the manifest indications afforded in the general history. For instance, the reorganization of the Church after the death of Stephen, the promotion of James to the episcopacy, the dispersion of the disciples to various parts of the East, are events which are well known; but no detailed report of them has been placed on record. With regard to the deaconesses, suffice it to say that we do find indications of female workers being recognized as such and bearing certain responsibilities, more or less clearly indicated. Prophecy is distinctly spoken of as one of their gifts, and Phœbe, deaconess, or, literally, deacon, of the church of Cenchrea, is mentioned incidentally as if there were nothing peculiar in such a title being applied to her. It is very true that many scholars affirm that the term meant nothing, and possibly if no other mention of woman and her work had been made in the New Testament this statement might be accepted; but when we know that at a very early period the deaconess was recognized every-where as holding an official position in the Church; when we find only about seventy years after pentecost the younger Pliny writing to the Emperor Trajan that he had put to torture two Christian maids who were called ministers, we cannot reasonably doubt that the custom of appointing such workers must have been instituted in the time of the apostles, if not by the apostles themselves, nor can we reasonably doubt that to Phœbe is due the distinction of being the first deaconess recognized as such in the New Testament.

In any case, within two centuries after Pentecost the order of deaconesses was every-where recognized. References to them are of such a character as to clearly indicate that every person understood what was meant by the term, and they are few now who will try to maintain that the order does not date back to apostolic times. Very unfortunately, however, as the lapse of time brought many degenerate ideas and customs into the Church, and the great apostasy of the Church herself became more pronounced, the character of this once noble order of workers sadly deteriorated. The blight of asceticism prepared the way for the unhappy change which followed.

It began to be regarded as a mark of supreme merit for persons of both sexes to subject themselves to all manner of deprivations, and that which at first had been assumed merely as a means of greater usefulness began to be looked upon as meritorious in itself, and the life of the deaconess gradually became more austere and less simple, more exclusive and less devoted; more rigidly bound and less practically useful. The change thus inaugurated reached the consummation when the apostate Church set up the doctrine of priestly celibacy, and celibate orders of both sexes began to take the places formerly occupied by the simple ministers of the primitive Church. And thus it came to pass that the exemplary and useful deaconess of the early days was transformed into the unnatural and not always exemplary nun of the Dark Ages.

It is now generally felt by all who may have studied this subject that the greatest mistake by the reformers of the sixteenth century was in not recognizing distinctly a sphere of labor for Christian women. We can easily understand how they were led into this mistake. The abuses of the convent system had become so shameless that Luther and his associates were driven to the opposite extreme, and instead of reforming, or attempting to reform, a system which had become notoriously corrupt, or instead of trying to create something new to take its place, they simply made war upon the whole system, and thus missed a grand opportunity for strengthening their position and providing an invaluable ally in the great struggle upon which the Protestant Churches then entered. The mistake was not made without some misgivings and some efforts to correct it. In the Netherlands for a time it seemed as if the right step would be taken, and even the Puritans in England made an effort to grapple with the question and actually adopted rules for the appointment of deacons of both sexes; but for some reason this movement did not succeed. It thus happened that for nearly two centuries the Protestant Churches were deprived of what might have been a right arm of power in the great work which God in his providence had set before them. It must not be assumed, however, that all of these Churches failed in duty so far as to withhold from women any sphere of labor whatever. We must remember that many of the Protestant Churches have from the first not only recognized the value of woman's work, but in an informal way have given free scope to such women as wished to engage in Christian work. Nevertheless, the omission to provide an organized form of labor for workers of such inestimable value proved a source of great loss to the whole Protestant world.

The modern development of what might be called deaconess work dates back only a little more than fifty years. To Germany belongs the credit of formally appointing the first deaconesses and recognizing the value of their work, and Pastor Fliedner, of Kaiserswerth, deserves the credit of having first shown the world what could be done in the development of this kind of work. He founded his first Home in 1835, and within forty

years had nearly five hundred ladies enlisted and at work, connected with one hundred and thirty-nine different stations. Other movements more or less similar have followed in Germany, Great Britain, and America, until at present it may be said that the deaconess movement has gained a position throughout the Protestant world which is universally recognized, although the movement itself is but in its infancy.

We ought to note, however, that this is but a part of the general movement which has been going on for the past half century. When the history of the nineteenth century is written it will be recorded that one of the most surprising features of its religious development was the new prominence given to the work of Christian women. This development has been spontaneous. It cannot be traced to any natural cause. It is manifestly the result of the workings of the Holy Spirit upon the hearts of faithful women every-where. In the temperance work a great host of women have been raised up and are tireless in their efforts, and in the foreign mission field the presence of bands of Christian women during recent years has strengthened the hands of the workers and practically doubled the missionary agencies of the Protestant world. In the great work of evangelization a less strictly organized and yet no less efficient work has been done by women in recent years. They have been every-where; some of them very prominent, but most of them working quietly, but yet most efficiently. In the hospital, in the sick-room, in the abode of poverty, and even in the haunts of vice, the Christian woman is found as she never was in former years. In the midst of a general movement of this kind the demand for an organization of woman's work more or less after the manner proposed for the order of deaconesses, so far from being any thing novel or doubtful, is about what we might reasonably have expected.

The Church acts wisely when she recognizes existing facts. God sets before her these Christian women and then opens before her wide doors of usefulness, and she would be blind to her own interests, and more than blind to her duty, if she did not intelligently attempt in some way to meet the obligations thus thrust upon her. It becomes her plain duty to train the workers, to support them and to direct them in their work. She might do this in many ways, more or less formally, but she cannot neglect the demand altogether without being untrue to the duty which God sets before her and untrue to the obligations he has laid upon her. Hence the attempt to select, train, support, and direct an order of Christian workers, called deaconesses, is worthy of the sympathy and prayers of all intelligent Christians, and it becomes at once a question of primary importance as to how this great obligation is to be met. I am thus brought to notice directly the questions which are so frequently asked about the deaconess and her work, such as, What is a deaconess? How does she differ from other workers? What kind of work is assigned to her? How is she to be supported? Under whose orders shall she work, to whom is she responsible?

Who shall appoint her, and in what respect will she differ from a Roman Catholic nun or a celibate sister of some sacerdotal Church?

In the first place the Church selects a woman wholly consecrated to special work. All true Christians are consecrated persons, but not every woman can be consecrated to special work. Many of them have obligations which they cannot set aside. The wife and mother, in the nature of the case, is thus restrained from such an obligation as this implies. Then many excellent women who are neither mothers nor wives are providentially placed under obligations to relatives or even to those who are not relatives, and so hampered or restrained thereby that they could not give themselves unreservedly to any work which the Church might assign them. But there are women in the Church who are capable of Christian work and perfectly free to give their whole time and strength to it. Many of these would gladly give themselves to a life of usefulness, but they do not know how this is to be done. They do not know how to find a field of labor adapted to their capacity, nor have they means to support themselves in the work when they find it. They perhaps lack the training needed for useful labor, and yet they are more than willing to give themselves up to any form of work for their Master to which they may be found adapted, if the possibility of doing so is placed before them. A deaconess is a woman who, having thus been set free from other entanglements, is able to give herself wholly to such work as the Church may find for her, and who solemnly consecrates herself, without hope of earthly emolument, to the Church and its work. This consecration does not involve any irrevocable vow. This reservation is always insisted upon, and every deaconess is informed when she gives herself up to the work that she will be at liberty to retire from it at any time that she feels it her duty, or whenever God opens before her any other path of duty.

In the next place it should be always understood that the deaconess is not set apart for any one special form of work, but rather for any work which the Church can find for her. The varieties of work which need to be done are almost endless. I notice a persistent inclination on the part of the public generally to regard the work of the deaconess as simply and solely the duty of visiting the poor and nursing the sick; but this is limiting her sphere in the most arbitrary way. Many who give themselves up to the Church as deaconesses do, it is very true, adopt this kind of work, and we cannot be sufficiently thankful that they do so; but this is but a small part of the work which is to be done. A deaconess may be set aside for any form of work to which she is adapted. She may be placed in charge of a school, or a school may be organized under the control of deaconesses, the whole of the teaching staff being composed of such persons. She may be a physician; she may be an evangelist; she may be a Bible-woman; she may be what in India we call a zenana worker; she may be a church visitor; she may be given up to Sunday-school

work exclusively; she may be a pastor's assistant, or she may be a general worker, ready for any call that may be made upon her. We sometimes meet such people, good Christian workers, whose great value consists in their willingness to do *any thing*. The devil understands too well how to cripple many men and women for life by persistently inducing them to attempt what they are not fitted for. A redistribution of labor would add much to the success of the work, and any woman who is willing to do *any thing by which she may be made useful and helpful to others* will always be appreciated and generally be found invaluable in the Church to which she belongs. I am particularly anxious that it should be understood in India that the deaconess is more than a visitor to the poor or a nurse to the sick. I have been for some time profoundly impressed that ordinary missionary work in India might be powerfully re-enforced by the introduction of this form of labor, and that the deaconess home might be planted in many cities with missionary labor as its chief object; and I still hope and pray that in this great mission field of India the deaconess may find a sphere of labor in which she will achieve perhaps more conspicuous success than in any other field in which she has as yet been tried.

Many questions are asked about the support of these workers. An impression prevails to some extent that they are to subsist on charity, or at best upon the uncertain contributions of such persons as may chance to feel an interest in their peculiar work. This, however, is by no means true. In some places homes for deaconesses are supported by public contributions sent to them, somewhat after the manner of the donations given to George Müller's Orphanages, but there is no reason in the world why organized measures should not be adopted for the support of this form of labor, as well as in the case of other forms of Christian work. If a deaconess is set apart by a church she will be supported by the church thus giving her work to do, and will have as legitimate a claim upon it as the pastor who occupies the pulpit. If a nurse is sent out, or a physician, fees will, in many cases, be given. If missionary work is undertaken there is no reason why it should not be paid for from missionary funds as in the case of other missionary workers. It is very true that the terms upon which they enter upon their work imply that they are to receive no emolument beyond a comfortable subsistence. They are expected to adopt a simple mode of living which will call for less expenditure than in the case of ordinary workers, but it is never to be understood that they are not to be comfortable. Every worker who is a worker in very deed should eat at a generous table and be provided with a comfortable home; but needless expenditure is to be avoided. In most cases it is found advisable, both as a protection among rude people and for economy, to wear a simple uniform, although this is by no means universally done, but the question of support is much simplified by the inexpensive style of living adopted.

One feature of what might be called deaconess work

calls for a special word of explanation. I refer to the deaconess home. While separate workers are employed by churches, or conferences, or societies, or even by individuals, the organization of what is popularly called a home is unique, and may yet become an institution of the Church almost separate and apart from the general agency which bears the common name of deaconess work. A deaconess home is simply an organization of deaconesses by which a number of them are enabled to live together with a reduction of expense and an enhancement of comfort and a very great increase of efficiency in the prosecution of their work. A number of ladies, possibly two or three, or possibly a dozen or twenty, unite together in organizing a common home. They establish a kind of family basis of living. As in the family there is a common purse, so in this deaconess family there is but one purse. The common wants of the family are paid out of this slender treasury. A small sum is assigned to each worker for pocket-money, but ordinary expenses are paid out of the family funds. As every family must have a head, so a lady superintendent is appointed in every home, and as in every family there must be an ultimate authority, so it has been found by experience that the lady in charge of one of these homes must, while she retains her charge, have full authority to direct the workers and supervise all the affairs, great and small, of the home itself. She may, and in nearly every case no doubt will, distribute her responsibilities among the members of the little sisterhood in such a way as to lighten her own burdens and to add to the efficiency of the workers themselves; but in every case of appeal she constitutes the ultimate authority, and her decisions are final. A dozen workers bound together in this way, living as one family, adopting a simple and inexpensive style, and entering such doors as providence sets before them, will not only be able to accomplish a great deal more than they would if working separately and for the most part at random, but they will be able to do so at a very much reduced expense. Many of them would not be able to engage in such work at all were it not that the home opens its doors to them and gives them the shelter they need, and at the same time the facilities they need for engaging in the work to which their hearts lead them.

A home of this kind cannot but become a fountain of blessing to the neighborhood in which it is placed. It gives a powerful impulse to every form of Christian labor around it. It is valuable not only for the work done by its inmates, but for the good agencies set in motion and directed by them, and it becomes in an important sense a training home for other workers. From time to time the most experienced of its inmates will be drafted out for service elsewhere, while others will be constantly joining it, and if found efficient will, in time, in like manner be prepared for responsible service in other fields. I once preached in Brighton in a public hall where a dozen of these ladies maintained a public service on Sunday evenings, they themselves rarely if ever speaking in public meetings, but providing some one to do so. I learned to my astonishment that these

excellent ladies had a list of five hundred persons converted at the meetings and personally known to them, eighty of whom had become steady workers, giving more or less of their time to some form of Christian work. Think what that would mean in a city like Calcutta! Think of eighty trained young men and women every one of whom throughout the week was doing some work for Christ, not incidentally, but I mean some regularly assigned work, so that it in no case would be neglected and that none of the eighty would be idle. When I saw how great a work was thus set in motion, quietly and by the use of simple means, by a few Christian women, I felt at once an intense desire to see this kind of work planted in India. I had thought of it before, had seen in outline the organization of deaconesses taking place among us, but not until then did something like a prophetic glow in my heart assure me that God was beckoning us forward in a movement which would prove a blessing to many, many thousands in this needy empire.

Questions are also frequently asked about the control of the deaconess. To whom is she responsible, and who shall direct her work? Especially in those cases where she is not an inmate of an organized home, but occupies a position more or less independent in connection with some Christian church, is this question asked. No answer can be given to this question which will meet all possible cases. Different churches may adopt different rules in harmony with their peculiar form of organization or their peculiar usages, or, I might add, their peculiar prejudices. In most cases the question will naturally settle itself. The party authorizing the service and naming the worker, and at the same time providing for her support, will naturally expect to direct and control her to some extent at least. In other cases a great deal of latitude will no doubt be allowed to separate workers, especially in the case of those of years and experience, women who have proved their ability to manage their own work and to conserve its fruits. In other cases, no doubt, as time passes, rules will be adopted when found necessary. Wise legislation is that which grows out of necessities as they arise, and it would not be very wise in the promoters of this movement to be too hasty in laying down rules for its future control. In brief, I may say that the workers will be held amenable to some proper authority suited to their peculiar sphere of labor, or to the character of the Church to which they belong, or to the characters of the ladies themselves.

Thus far I have been speaking on the general subject of the deaconess and her work. I may now speak more particularly about the movement as it affects our own Church, and the provision which has been made thus far for its development and trial.

I need hardly say that since the days of John Wesley a great deal of freedom has been allowed to Christian women in all branches of the Methodist Church. The prophetess has been recognized, to some extent, from the beginning. Woman's voice in prayer has always

been heard in Methodist assemblies to some extent, at least; if not in the larger congregations of Sabbath, in the more private assemblies. She has also been recognized as a teacher in the modern sense of that word. She has been formally engaged in work in every sphere of labor occupied by Christian women. Her culture has been provided for, and I mention it as an historical fact, and not by way of boasting, that it was our own Methodist Episcopal Church which established the first woman's college ever formally known and recognized by that name. The fact that so much liberty has always been accorded to women in our Church will, perhaps, go far to explain our omission to provide for such an organized form of labor as that which we are now considering; but in common with other Churches our people have been brought to feel that something must be done for the further organization of the form of woman's work which promises such results as that of the deaconess. Accordingly, a measure was introduced into our last General Conference providing for a formal recognition of deaconesses by the Church and their organization as workers. The measure, when proposed, met with unexpected favor, and through the length and breadth of the Church a most cordial approval was given to the proposal. Indeed, up to the present time hardly a whisper has been heard in opposition to the movement, and we may say that the deaconess has taken a prominent and permanent position in our Church. A measure was enacted by the General Conference providing for a board of supervision in each Annual Conference, and this board has power to issue certificates to duly qualified persons, recognizing them as belonging to the order of deaconesses, and authorizing them to perform such duties as may be assigned to them in connection with the Church. A deaconess thus becomes a person occupying a certain position of honor and trust in the Church hardly inferior, in some respects, to an ordained minister. She can only attain to such a position after two years of probation, and she holds it by the authority of the Annual Conference, and in this respect falls little short of being a member of the Annual Conference itself. It is sometimes supposed that a deaconess is an inferior kind of worker, but such is by no means the case. Her position is one of great honor and responsibility, and as the years go by it will no doubt be more and more highly esteemed. This position is by no means easily attained. A candidate cannot be fully recognized as a deaconess until she is twenty-five years of age, although she may enter upon her probation at an earlier period. In time a course of study will no doubt be laid down which she must diligently pursue, and upon which she must pass an examination. The work assigned her, whatever its peculiar character may be, will always be work, and never play, and none need ever think of aspiring to such a position who is not, in the best sense of the word, a worker. Then it must be borne in mind that the position is held from year to year by continued fidelity to the life-purpose which first prompted the Christian woman to devote her services to

this form of labor. As every minister of our Church has to have his character publicly and formally passed upon once a year, so every deaconess will publicly have to receive an official indorsement with each returning year. If the dignity of her position is great its responsibility is still greater, and this service is one upon which no woman should ever lightly think of entering.

It is only one year since our Church took this formal action of recognizing deaconesses, but already we have three deaconess homes in India, and plans are now under discussion for the organization of two or three more. As the deaconess in India will make missionary work the most prominent part of her duty, no doubt these homes will be to a great extent dependent upon missionary funds; but the opportunities which they will afford to Christian women in India will be very great, and I trust will be fully appreciated. Thirty years ago, when I first came to India, there were comparatively few unmarried women who were fitted for any form of Christian labor and who could have availed themselves of such a provision as this if it had been offered to them. But now the situation is changed. In every part of the empire numbers of excellent young women may be found, more or less without employment, and many of them extremely anxious to find an opportunity for Christian usefulness. As the years go by the number of such unemployed people in India will increase rather than diminish, and I trust that many of them will find in these homes which we are trying to establish the very opportunities which their best desires and noblest ambition crave. The great cities are the best adapted for the development of this form of work, but in smaller inland towns it may be found possible to extend the new institution very widely. Indeed, some of the leaders of our Hindustani Christians of North India think they see in this a possible solution of a question which has given them much trouble. The widows of whom we read in the New Testament Churches find their counterpart in some of our Indian Churches. The widow in the native church is often a character which gives much concern to the little community. They are not all of them prudent and praiseworthy in all they do, but many of them are excellent Christian women, and yet without the means of a comfortable support, while, perhaps, at the same time being capable of useful labor. When the deaconess home is established in a large city a very beautiful and yet very simple copy of it may be reproduced in the smaller town or village among the native Christians. A suitable superintendent, provided with a very moderate income, might be able to organize a very efficient staff of workers on this basis, and thus accomplish a double good: that of providing for the needy and at the same time organizing an efficient form of work. In all cases of this kind we may safely assume that when God leads us out in a new direction the path will prove a longer one than we at first anticipated. The new development of to-day is but an earnest of the wider and richer development of to-morrow. I indulge the hope and cherish the conviction that the appearance of Christian

deaconesses in India is the earnest of a brighter day for Indian womanhood. I cherish the conviction that this little one shall yet become a thousand in very deed; that these noblest and best of all Christian workers will increase and multiply from year to year, and that they will powerfully contribute to that change which all hope for and long for—the emancipation of women in India from the wrongs of long ages of darkness, and her elevation to the plane of Christian womanhood.

"I Cannot Afford It."

"Indeed, I can't afford it," was the frequent reply of a merchant, when asked for a contribution to religious or missionary objects. He was doing an extensive and apparently lucrative business, and professed to be warm in his devotion to Christ. Yet his givings were very meager, when he gave at all; and generally his ready excuse was at hand, "I can't afford it," as his apology for refusing even a trifle.

A well-known gentleman, who lived in the same city, and sometimes acted as an unpaid collector for a very important missionary society, called one day at the merchant's dwelling-house to solicit a contribution. Often had he been denied at the office with the words, "I can't afford it;" and in the grand residence, as his eyes rested on the magnificence which several open doors unveiled, he began to discern that there was some truth in the apology after all.

The owner of the house shortly appeared. His visitor explained the reason of his call, but immediately added, "I see, sir, that you really cannot afford it, and I cannot think of presenting any claim upon you. Such a scale of expenditure as I see indicated by every thing around me can indeed leave you little, if any thing, for the cause of Christ. I must look elsewhere for support to our operations. Good-morning, sir."

The well-meant reproof did its intended work. The merchant ere long sought an interview with its faithful monitor and thanked him warmly for his straightforward but brotherly remarks. Handing him a check for £200, as a donation to the missionary society for which he was collecting, he said that henceforth he meant to act as a steward of God, and that never again would his style of living prove a hindrance to the exercise of ardent piety and practical love.

There are too many Christians, among both the richer and the poorer classes of society, who, like the merchant, cannot afford to give for the advancement of the Gospel simply because they spend so much upon themselves and their families. We were not created, we are not upholden and prospered from day to day merely that we may eat and drink and dress and glorify ourselves by dazzling the eyes of our neighbors. The proper object and the true enjoyment of existence are to be found, not in self-display, but in self-sacrifice, under the constraining love of Jesus, living for the glory of God and the temporal and eternal welfare of our fellow-creatures.—*Messenger*.

The Origin of the Bulgarians.

BY REV. S. THOMOFF.

Learned Slavists in Russia and Bulgaria have of late been seriously discussing the question of the origin of the Bulgarians. The principal theory is the so-called *Volga theory*, whose advocates maintain that inasmuch as the original tribe bearing the name of Bulgarians and living by the banks of the river Volga in Russia was not of Slavic, but of Tchudish or Finnish origin, the modern Bulgarians, though allied by language and manners to the Slavs, cannot, strictly speaking, be considered as Slavs. The commonly-received view is that the Bulgarians originally living on the banks of the Volga were Slavs, and not Tchuds or Finns, and that when, in 679, under the leadership of Asparuch, they crossed the Danube and established an independent kingdom, they simply imposed their name on the Slavs they found in the country, which from that time has borne the name of Bulgaria.

Dr. A. L. Long, in his lecture on "The Slavs and Bulgarians," rather inclines to the above view. Of the Bulgarian historians Mr. Drissoff has written the ablest discussion on the subject in his work, *The Origin of the Bulgarians and the Beginning of Bulgarian History*. His view is briefly given here. Originally the Bulgarians were allied to the Tchuds or Finns. In the first half of the seventh century this people formed a formidable horde wandering between the rivers Don and Volga. About 660 the powerful Bulgarian chief, *Kubrat*, died, and the horde was divided among his five sons into five small hordes, of which only two remain to wander in the regions of the Volga. Of the three remaining hordes one migrated into Pannonia (Hungary), the other entered Italy and settled in the district of Benevento, and the third took the road to the delta of the Danube, where it halted for a short time.

The chief of this horde was Asparuch, the third son of Kubrat. Becoming acquainted with the state of affairs in the Balkan peninsula he thought the moment very favorable for an invasion, and in 679 he crossed the Danube. In a short time he conquered the traditional seven tribes of Slavs living between the Balkans, the Danube, and the Black Sea. In subjugating these Slavic tribes Asparuch welded them together in one political body and laid the foundation for the union of all Slavic tribes inhabiting the Balkan peninsula.

The history of the union of these tribes cannot here be given. Suffice it to say that most of these tribes were in the eighth century governed by *one man, one will*, and formed a powerful nation, a mighty State. This State received the name of Asparuch's conquering horde, and was called the *Bulgarian Kingdom*. From that time the tribal appellations of the Slavic tribes gradually disappeared. As citizens of one State, as parts of one body politic, they forego their tribal peculiarities, were merged in one nation, calling themselves *Bulgarians*.

The original Bulgarians, that horde which introduced political union among the divided Slavic tribes, were in

a short time so completely swallowed up by these numerous tribes as not to leave any trace of their foreign nationality. It is estimated that this tribe did not number more than 60,000 men. "Thus," says Mr. Drissoff, "was formed the Bulgarian nation. Though it received its name from a small Tchudish horde it does not in the least derive its origin from it, but descends directly from those numerous Slavs who had in the sixth and seventh centuries settled in the Balkan peninsula."

The French and Russian nations offer similar analogy with reference to their origin. The French are really the descendants of the old Gallo-Romans, and only bear the name of the German Franks who conquered Gaul in the latter part of the fifth century; likewise the Russians, though descendants of the Slavs, took the name of Ruric's warriors belonging to the Scandinavian tribe *Russ* (hence Russians).

It is well known, however, that in France the language of the German Franks was spoken over four hundred years after the Frankish conquest, and the German words in the French language are supposed to have been incorporated at the time, or soon after that conquest; but in Bulgaria the conquering horde does not seem to have even left a trace of its language. Greek, Turkish, Roumanian and possibly a few Albanian words are found in the Bulgarian language; but no Tchudish or Finnish words. The construction and the grammatical rules of the language are all Slavic; the mythology, manners, and customs of the people are unquestionably Slavic.

Dr. Long says that "when Asparuch crossed over into Mysia and laid the foundation of the Slavo-Bulgarian Kingdom he did not add but an insignificant part to that kingdom, but infused a warlike spirit, great courage, and gave to the people the name of Bulgarians." "Even should it be found," he continues, "that the original Bulgarian language differed from the Slavic, it must soon have lost and merged itself in the Slavic without leaving any trace." The Bulgarians, then, are pure Slavs, closely allied to the great Slavic family.

Bulgaria and the Bulgarians.

BY REV. J. D. MISHOFF, D.D.

By Bulgaria we mean not the creature of the European powers, but the country peopled by Bulgarians, which is bounded on the north by the Danube, from the delta of the river to Servia; on the east by the Black Sea; on the south by the Sea of Marmora, the *Ægean* Sea and Greece; and on the west by Servia and Albania.

The country is situated in that charming circle where civilization had its early home for centuries. Every spot has its story of war or its legend of enterprise, of love or of valor. Its strategic position is seen from the fact that Russia has tried vainly for more than a century to take possession of the country, and that the remaining European powers have for the same length of time kept her from occupying the Balkan peninsula. The

land is very productive. In some places the earth to a depth of fifteen feet is alluvial soil, and although the farmer uses plows as ancient in construction as those pictured by Egyptian hieroglyphics the soil yields three times the amount of products consumed in the country. The region inhabited by the Bulgarians contains one hundred thousand square miles. Some have said that this extent of land, if properly cultivated, would feed one-half of the population of Europe. The climate is so varied that there are found the extreme hot, extreme cold, and temperate climates any day of the year—due to the elevations and depressions of the country.

THE PEOPLE

are descendants of a great nation. Their ancestors figured in the front ranks of all important battles during the Middle Ages. Many a time the ancient Bulgarians compelled the emperors at Constantinople to come out of the citadel and beg, on bended knees, that the Bulgarians take all they want and leave the city. The modern Bulgarian is European in all respects. You find there all complexions: the light, the dark, the medium; there is the blue eye, the gray, the hazel, the black, though the dark complexion predominates.

Five hundred years ago, when Bulgaria was conquered by the Turks, the people lost most of their literature, all of their educated men, and their property. They were given but one alternative—to become Mussulmans or to die. They preferred to perish at the hand of the enemy, with the hope of living forever with Christ. The Turks killed until all were tired out and disgusted with the slaughter, when some one suggested that instead of destroying the uncircumcised dogs they be kept to till the ground. So the Bulgarians were left, without land and property, to be as slaves to the Turks. But these sons of the liberty-loving Slavs rose up from servants to masters. Their patriotism was well illustrated in the Servo-Bulgarian war, when the farmers gave their grain, the millers ground it, the teamsters hauled it, without charge to the Government.

An Englishman, traveling through the country during this war, met a caravan loaded with provisions for the army. Addressing one near him he said, jeeringly: "What do they pay you for this?" Receiving no reply he again asked the question; the man gazed at him steadily for a few moments, then answered, "Sir, we do this for our soldiers." He did not deign to inform the Englishman that he gave his cart, his buffalo, and his time gratis to the Government; for the very idea of asking pay from your own was preposterous.

When war was declared men left their business at the first call. Those who had the means provided themselves and others with uniforms. The women accompanied the soldiers, bade them "Good-bye," and assured them that they would soon return victorious; not a tear was shed at the parting.

Their characteristics are well depicted by Sir Frank La Salle, when, speaking with one of the Bulgarian representatives, he said: "I expect more of you, the Bul-

garians, than any people I know, because you are calmer and have more common sense than any nation I know. Seven years ago I had grave doubts about Bulgaria, for I did not believe in liberty being given a nation which had not won it, thinking they would not prize it. But you have changed my opinion on the subject. Bulgaria is now passing through the most critical period of her history. But I know she will weather the storm." And he has not been disappointed; for when the whole of Europe was armed to the very teeth, and every body expected war to be declared on account of Bulgaria, the Bulgarian National Assembly met and transacted their business with such calmness and composure as though Bulgaria was the most disinterested party, as though she was not the occasion of this excitement, and as though she was not passing through the most dangerous straits in her history. When they completed their task the lawyer returned to practice law, the physician to heal the sick, the merchant to his trade, and the farmer, as the ancient Roman patriarch, to his plow. One rash act of these men might have precipitated the pending war. But their prudent, deliberate action prevented it. Their idea of liberty was well illustrated when Russia used both gold and threats to force them either to give or sell their independence. There were not enough Bulgarians found who would sell themselves as tools of Russia. When, however, Russia changed her policy and used threats, then the people rose like one man and said: "If Russia wants to take possession of Bulgaria she must carry her threats into execution, and even then she must take it from beneath our dead bodies." The results show their determination.

RELIGION.

Christianity was introduced into Bulgaria in the ninth century by the two Bulgarian brothers, Cyril and Methodius. Bulgaria had an independent Church from the ninth to the eighteenth century, which, though similar to the Greek Church, was unlike it in that it encouraged popular education. The Church became corrupted early; for in the eleventh century there was a need of, and a party was formed which advocated, reformation. So Bulgaria had a Protestant Reformation in the eleventh century which went by the name "Bogomilites" (the beloved of God), which lasted to the time when the country was invaded by the Turks in the fourteenth century.

One hundred years ago the patriarch of the Greek Church told the sultan that if he would retain the Bulgarians as subjects he must subjugate the Bulgarian to the Greek Church. "For," said he, "do you not see how these Bulgarians have risen from servitude to being the owners of the land and possessors of wealth?" The sultan issued an *Eradic* and did away with the Bulgarian patriarchate. Then followed the most heart-rending scene. All books in the vernacular were burned, all educated men were killed, the schools were closed, and for the spoken language they substituted in church services the Greek which was unknown and repulsive to the people.

The present religion may be denominated baptized

heathenism. They have gods and goddesses for every phenomenon of nature; but instead of giving them the names used by their pagan forefathers they have substituted Bible names. To illustrate: Eljah is the god of thunder, who produces the thunder by riding through the skies in his chariot of fire with which he ascended into heaven. Fiery Mary has control of the lightning, etc.

The people are very superstitious. They will not tread upon crumbs, throw water on fire, step on salt, etc.

MISSIONARY WORK.

When the missionaries came to Bulgaria some thirty years ago they found the people under two yokes—the

were ready to become bishops and priests if they had enough money to pay for a bishopric or a parish. Immediately after their ordination they set about regaining the money paid for the office.

As the result of the missionary work we may say, in a word, that whatever Bulgaria is to-day she has become through the labors of the missionaries.

(1) In detail: They have freed the Church from the Greek patriarchate. They represented the people before the European powers, they sat in council with young Bulgaria when she was unruly, moderated her and prevented her from bringing the indignation of the European powers upon the nation.



SOFIA, BULGARIA.

Turkish misrule and Greek inhuman church domination. What the Turks did not take the Greeks carried away. So between the two oppressors the Bulgarian was kept poor and ignorant. The Greek priesthood was so ignorant and depraved that some were unable to write their own names. Most of them were drunkards, and were so debased as to wink at the crime for a share in the prize; so that the saying, "He is as drunk as a priest," became proverbial among the people when wishing to say that a man was a habitual drunkard; also, "He is as bad as a priest," meaning to express that he was beyond recovery.

In the whole country the missionaries found about three hundred schools, in which the children were taught a few prayers in the Greek language, after which they

(2) They have freed a part of Bulgaria from Turkey.

(3) Instead of three hundred we now find schools wherever may be collected a half dozen children, and these new schools are modeled after those in the United States.

Instead of going into detail as to how the work was accomplished let us give authorities which bear testimony to the work of the missionaries.

(1) Prince Alexander, while Prince of Bulgaria, awarded three decorations to foreigners. One of the medals was given to Dr. A. A. Long, a missionary for many years to Bulgaria and now a professor at Robert College, Constantinople. When he presented the doctor with the medal the prince said, in substance: "Dr. Long, I do not give you this to flatter you, but to ex-

press to you, and through you to your co-laborers, my gratitude for what you gentlemen have done for my people. Had it not been for you, the missionaries from the United States, there would have been no Bulgaria, and, therefore, no Prince of Bulgaria. I owe my crown to you and your co-laborers."

(2) The Czar of Russia wrote a letter to the Exarch, the head man of the Bulgarian Church, asking him why the Bulgarians were opposed to Russian influence in Bulgaria, saying: "Is it due to nihilism, radicalism, or skepticism?" To which the Exarch replied: "There is a greater evil than nihilism, skepticism, or radicalism—

Bulgarians so strongly oppose Russian influence in Bulgaria." In other words, if Russia expects to gain a foothold in the Balkan Peninsula she must begin by driving the missionaries away from Bulgaria and closing Robert College at Constantinople.

(3) Rev. Mr. Jenny made a tour through Bulgaria a year ago last summer, and in the letters he wrote at that time he said: "Every-where we went the people received us gladly and made speeches of welcome, saying, 'Had it not been for the missionaries of the United States we would still be listening to a dead language (meaning the Greek); we would still be under the Turkish yoke and



RUSTCHUK, BULGARIA.

an evil which though growing slowly, silently, and almost imperceptibly, yet surely, is sapping the very vital forces of the nation. Is it not a shame that the Protestants and the Catholics send missionaries to us as to a barbarous nation? The Protestants are more dangerous than the Catholics. They have a large following among the people, many of whom are among our educated young men who occupy places of importance in the Government and who use their power and influence for the growth of Protestantism in Bulgaria. Robert College is another evil. In its sixteen years of existence it has graduated more than six hundred young men who are now in Bulgaria and are using their influence to further the Protestant cause. This it is which makes the

our children would be without an education. We owe a debt of gratitude to the people of the United States which we can never repay."

So then the head of the Government, the head of the Church, and the people themselves confess that the freedom of the Church and State and the multiplication of schools is the direct result of the missionary work in Bulgaria.

In regard to Christian work, there have not been more than a thousand souls who have dared put their names on the church rolls. But that omits four classes of Christians.

(1) The patriotic Christians, men and women, who would not join the Church lest they lose their influence

with the people. If these Christians were to choose between their souls' salvation and the independence of Bulgaria they would save their country and lose their souls.

(2) There are a large number of men and women who are Christians, but who have not come out and joined the Church because of the great cost. Persecution, calumny, and destitution await every Christian. They say it costs too much, and so remain out of the Church.

(3) Another class believes like other Protestants, but tries to reform the Church from within. This class says: "Why not? Did not the Exarch by one stroke of the pen expunge fifty holidays from the Church calendar? Instead of the priesthood being the most degraded are there not some priests who are true Christians and preach the Gospel with Christian earnestness?" These men remain in the Church, pray for it and work through it to elevate the people to a true knowledge of the plan of salvation. Yet that class of Christians receives its quickening through the missionaries.

(4) This last class of Christian men and women love the people and would do every thing to save the people; yet their names also do not appear on the church rolls. The reason is well stated by Mr. Jenny as follows: "Every where we went we found that men and women who could read possessed themselves of the word of God. We found men and women who had been Christians for two or three years. On examining them we found that by reading the Scriptures they had acquired an adequate knowledge of the plan of redemption, yet these men were not enrolled on the books of the Church because no opportunity had been given."

While this describes a class of Christians it also tells the story that the field is not occupied.

THE NEED

which Bulgaria most feels is the lack of high schools, colleges, and universities. Most of the teachers in the public schools are graduates of European universities. These men are skeptics or open infidels. They say to their pupils, "The Bible is a fable, invented to serve as a scarecrow for old women and little children; but men and women should know better than to believe it." If Bulgaria had several universities like those in this country, conducted by Christian men, the Bulgarian teachers, lawyers, doctors, and merchants would get their education in those schools; and they would leave the schools, if not open Christians, at least friends of Christianity, as are most of the graduates of Robert College.

Another need is more men and more money to carry on the missionary work proper—the preaching of the Gospel and preparing young men for the same. This year the two boards expend \$45,000 on the two Missions—Methodist and Congregationalist—in Bulgaria.

What would be the efficiency, do you think, if for every 8,000,000 of people in the United States there were but \$45,000 expended for collegiate and theological seminary education, and also including pastors' salaries, with traveling expenses? If the work in the United States would be carried on but very deficiently with this

amount, where there are earnest and well-educated men to fill the places of elders, deacons, and trustees of the Church, and zealous Christian men and women to fill the places of teachers and officers in the Sabbath-schools, what can \$45,000 accomplish in a country where the missionaries have to fill all those places by men who are incompetent and inexperienced?

CLAIMS.

It is believed by men like Drs. Schaffler, Riggs, Goodell, and others, that if Protestantism ever gains a foothold among the Slavs in Austria and Russia it will have to be introduced through and by the Bulgarians. Christianity has been introduced even in its corrupt state in those countries by Bulgarian missionaries; and when Bulgaria was visited by the Bogomilite Reformation she sent missionaries to her Slavic brethren in Austria, who founded many churches.

Russia knows that if Bulgaria becomes a Protestant country she (Russia) cannot escape. On that account she tried to "nip it in the bud;" for, when the first missionaries came to Turkey in Europe, the Russian representative at Constantinople waited upon Rev. Dr. Schaffler and requested that he and his co-laborers leave Turkey. "For," said he, "the Czar of all the Russias, my master, will not allow you to propagate Protestantism in Turkey." Bowing respectfully to the Russian representative Dr. Schaffler said: "My Master, Jesus Christ, the Ruler of all the Universe, when wishing to establish his Church in any nation, does not ask leave of the Czar of Russia." That same Russian lived to see the words of the doctor verified and the Church founded.

Bulgaria also claims attention for saving European Christianity from Mohammedanism. As Mr. Gladstone puts it, "Bulgaria is to Europe what the sand is to the sea; the sand is pulverized by the beating of the waves, yet it says to the waves, 'Thus far shalt thou go, and no farther;' so Bulgaria was crushed by the Turkish influence, yet she said to the Turkish invaders, 'Thou shalt go no farther.'"

We believe that God has a great work and a glorious future for Bulgaria. Can any one doubt this, knowing how she has withstood the Turkish influence more than five centuries and come out better and stronger than when she was first conquered?—*New York Observer*.

The American Board Mission in Bulgaria.

BY REV. J. K. GREENE, D.D., OF CONSTANTINOPLE.

1. The Bulgarian Mission, begun in 1859, was planted in the very nick of time. Through the translation and extensive circulation of the Bulgarian Bible, the establishment of the Collegiate and Theological Institute, and the Girls' Boarding-School in Samokov, and a wide proclamation of evangelical truth, a good beginning was made before the late war (1877-78). The influence of Russia, dominant in Bulgaria for some years

after the war, is so opposed to the propagation of the Gospel; the ignorant and superstitious peasants had such a fear of the name Protestant; the national sentiment so largely dominates the religious sentiment among the Bulgarians, as among other Oriental Christians, and some of the educated and leading men have been brought so much under the influence of French and German infidelity, that, as in Servia to-day, I fear an evangelical Mission could hardly have been established in Bulgaria after the war. Now, however, the evangelical Bulgarians, by reason of their patriotism, labors, and sufferings in the war and since, have secured the good will and recognition of the Government; the name Protestant has largely lost its terrors; the Bulgarian clergy dare not meet the Protestant preachers in discussion; nearly all the strategical points are occupied either by missionaries or native preachers, and the work in general has got a happy start.

2. The evangelical work has already developed able native leaders. Such men as Mr. Tsanoff, teacher in the Collegiate and Theological Institute in Samokov; Mr. Tonjoroff, pastor at Philippopolis; Mr. Boyajieff, pastor at Sofia; Mr. Sichanoff, pastor at Bansko, are an honor to the Protestant name and commend themselves to both missionaries and natives as able and eloquent preachers, as wise counselors, and as trustworthy Christian men. These men received their education principally in our own schools, and, to say nothing of Christian character, will compare favorably in intellectual capacity and culture with Bulgarians who have pursued full courses of study in America or Europe. While they are not a whit behind their fellows in certain important respects they are much better fitted to do good to their countrymen than the men educated abroad. The men above mentioned have been tried for years, and are now in the prime of life, and, thank God, there are other and younger men who give promise of being worthy followers.

3. The Bulgarian Evangelical Society, which is both a home missionary society and a conference of Christian brethren, presents an interesting and hopeful feature of the work. This society is entirely under native management, and by a trial of several years has earned a good report. Receiving aid from the Board and from the Bible Society to the amount of nearly one third of its total expenditure, it provides for preaching at Sofia, sustains a bookstore in the city and a colporteur for the district of Sofia, and publishes a monthly periodical called *The Family Friend*. Its annual meetings are held from place to place, with an attendance, now for two years, of from four to five hundred, the friends who come from abroad being largely entertained by the people of the place where the society meets. The meetings are for the transaction of business, for devotion, and for the discussion of topics pertinent to the churches and the evangelical work. The programme of the recent meeting included addresses by pastors and missionaries on the Moral Education of Children, Science and the Bible, and the Use of Intoxicating Drinks. The proceedings

of that meeting were reported for the daily press and attracted not a little attention. The church of Sofia, which is aided by the society, has a very faithful pastor and an average Sabbath congregation of some two hundred.

4. The success of the Bulgarian Mission has fully justified the expenditure of the Board. The first fifteen years were spent in acquiring the language, translating and publishing the Bulgarian Bible and many other religious and educational books and tracts, establishing the Collegiate and Theological Institute and Girls' Boarding-School at Samokov, and by means of tours, books, schools, and preaching, scattering the gospel seed wherever opportunity offered. Then followed the Herzegovina rebellion of 1875, the Bulgarian rebellion and massacres of 1876, and the Russian war of 1877-78. The success of the Mission may, therefore, fairly be judged by the growth of the work in the ten years from 1877 to 1887.

At both the beginning and end of this period the missionary stations were *four*, including Constantinople for literary work, and during the ten years the male missionaries increased from 9 to 10. The places occupied by native preachers alone increased from 12 to 29, and the total places of public worship, from 13 to 34; churches, from 3 to 8 (now 9); native pastors, from 3 to 6; preachers, from 4 to 11; Bible-women, from 0 to 10; average Sabbath attendance, from 525 to 1,607; average Sabbath-school attendance, from 402 to 1,251; church members, from 147 to 650, of whom 113 were added in 1887; day-schools, from 0 to 8; pupils in the same, from 0 to 434; girls' boarding-schools, from 1 to 2; pupils in the same, from 27 to 76; pupils in the Collegiate and Theological Institute, from 27 to 53 (now 73); school-teachers, from 10 to 20; contributions of evangelical Bulgarians for preaching, education, and general benevolence, from \$352 to \$3,508. This averages about five and a half dollars for every church member and two and a quarter dollars for every Protestant—man, woman, and child. The above sum does *not* include the gifts to the Bulgarian Evangelical Society nor the larger part of the money given by Protestant Bulgarians for the erection of sixteen houses of worship. These figures clearly indicate a healthy growth, and prove that work for the Bulgarians pays.

5. Bulgaria has made good use of its liberty. Its peasants are still generally poor, ignorant, and superstitious; its priests are, for the most part, uneducated, and many of them are both morally and spiritually unfit to lead the people; differences and antagonisms exist among the Bulgarian leaders, and the whole country is menaced by the selfish designs of its emancipator, Russia. In spite of all this, however, the progress of the past ten years has been remarkable. The union of the principality of Bulgaria and the province of Eastern Roumelia was accomplished without bloodshed and without the favor of a single foreign power, and the Bulgarians now hold both sides of the Balkans.

Since they were providentially delivered from the incubus of Russian influence the Bulgarians themselves have established a stable government. Railroads and wagon-roads have been constructed without serious burden to the people. Kindergartens, common schools, and high schools have been opened. The finances have been well administered, and an army of thirty thousand men has been admirably disciplined and equipped. Sofia, the capital, with thirty-six thousand inhabitants, has become a handsome new city, with parliament house, palace, public garden, gymnasium, and very substantial and extensive barracks, and other cities and towns have greatly improved. For the Bulgarians, emerging from a thralldom of five hundred years, to have accomplished so much in self-government and civilization in ten years

sexes have been well sustained and give promise of most valuable service as evangelical agencies.

Looking back over a period of fifteen years, no one can fail to realize that the Gospel has obtained a substantial foothold among the Bulgarians. The churches have increased from 3 to 9, the Sabbath attendance from 500 to 1,600, church members from 147 to 650, and the schools in still larger proportion. Contributions for preaching, education, and church building have increased fully tenfold; able native preachers have been put into the field, and a home missionary society has rendered most valuable aid to the Mission. Bulgaria has made good use of the liberty achieved a few years since. The material progress of the last ten years has been remarkable. The chief danger here now lies in the prevalence of irreligion and infidelity among the leading classes. These facts emphasize the importance of the work this Board is carrying on in that interesting country.



PHILIPPOLIS, BULGARIA.

is worthy of great praise. The chief danger that threatens Bulgaria arises from the fact that irreligion and infidelity are increasing among the leading classes. To us Americans is providentially given the opportunity to supply moral and spiritual instruction to not a few of the people, and to raise up religious leaders. God grant that the dear old Board may be able to supply godly and able men and the means to accomplish this work!—*Missionary Herald*.

The American Board, at its Annual Meeting in New York city in October last, made the following report:

Enlargement by healthful growth has been the order of the day in the Bulgarian Mission. The Christian character of believers has been confirmed by sacrifice and self-denial to support their own religious institutions. The truth meets a generous response at many points. The high schools for both

Methodist Episcopal Bulgaria Mission.

The Bulgaria Mission of the Methodist Episcopal Church, commenced in 1857, and afterward abandoned and then rehabilitated, has struggled under many difficulties and has only about one hundred and fifty members and probationers, but seems to be gradually establishing itself in the confidence of the people. Its greatest opposition is from the priests of the Greek Church.

The Mission held its last annual session at Loftcha, Bulgaria, April 24, 1889, Bishop Fowler presiding. The appointments made were as follows:

LOFTCHA DISTRICT.—D. C. Challis, P. E. Loftcha, D. C. Challis, Bunteho Todoroff. Orchania, Ivan Dimitroff. Plevna, Yordaky Tswettkoff. Selvi, Gabriel Elieff, Christo Pavloff. Troyan, Stephen Getchoff.

RUSTCHUK DISTRICT.—E. F. Lounsbury, P. E. Bula, to be supplied. Endjektun, Peter Tickchoff. Hotanza, Z. Dimitroff. Rasgrad, K. G. Palamidoft. Rustchuk, E. F. Lounsbury. Silistria, to be supplied.

SISTOF DISTRICT.—S. Thomoff, P. E. Sistof, S. Thomoff. Tirnova, Peter Vasileff. Widin, to be supplied. Yaidja and Ivantche, to be supplied.

VARNA DISTRICT.—T. Constantine, P. E. Dobritch, to be supplied. Shumla, Ivan Todoroff. Varna, T. Constantine.

J. S. Ladd, Publishing Agent and Acting Principal, and J. I. Economoff, M. G. Vultcheff, George V. Popoff, and Ch. Tsekoff, teachers in Theological and Scientific Institute.

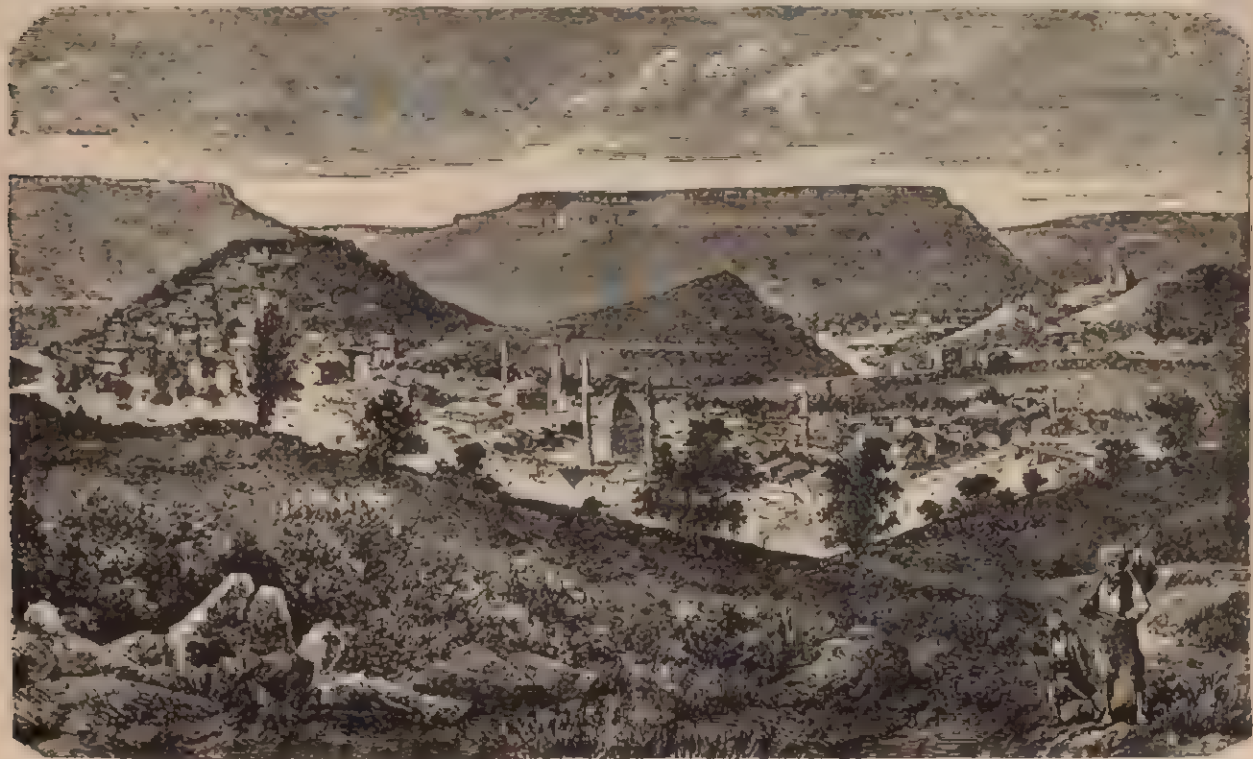
The missionaries from America are, Rev. D. C. Challis and wife, Rev. E. F. Lounsbury and wife, Rev. J. S. Ladd and wife, Rev. T. Constantine and wife. There are also four who are called Americo-Bulgarian preachers, Rev. S. Thomoff,

Persecution in Bulgaria.

BY REV. S. THOMOFF.

The Constitution of Bulgaria accords full religious liberty. The higher clergy have never forgiven the *Constituante*, which in 1879 framed the organic statute of the country for opening Bulgaria to the preaching of God's word, and have ever since striven to weaken the force of these articles in the Constitution by narrowing them down and interpreting them to mean liberty to embrace and openly follow any religious convictions, but not to propagate them.

So the exarch and the Bishops say: "Religious liberty means that the missionary can freely and unmolestedly minister to the spiritual needs of the Protest-



TIRNOVA, BULGARIA.

Rev. J. I. Economoff, Rev. M. D. Vultcheff, Rev. Ivan Mishoff. The Woman's Foreign Missionary Society has two missionaries from the United States, Miss Linna A. Schenk and Miss Ella B. Fincham.

Rev. D. C. Challis reported as follows in September last:

"Tirnova and Shumla are both important cities, are under the care of our own graduates of 1887, and are developing finely. Both need buildings. Shumla has now four full members. Troyan had a congregation of twenty last winter, but on account of governmental opposition we have been obliged to suspend services, but we keep a man there quietly at work. The people are generally friendly and despise the monks of the neighboring monastery, who are the cause of all the opposition by the civil authorities."

ants, gather them in church or in his house, and preach God's truth to them; these are his duties, in accordance with the fundamental laws of the country; farther than that he (the missionary) has no right to go; publicly in the coffee-house, in the saloon, or the street, or the *hora* (village dancing-place), he has no right to preach; this he is forbidden to do by the law of the country, which affords him kind hospitality."*

Of late the present Bulgarian Government has manifested a desire to please the exarch and reconcile the higher clergy, who are all opposed to them. The exarch some months ago issued a circular against the use of the Bulgarian Bible, and the minister of justice was easily prevailed upon to issue a circular prohibiting the use of the Bible in prisons.

* Bulgaria, considered from the Ecclesiastical Point of View. By A. Shapoff, secretary to the Bulgarian exarch.

The exarch was severely taken to task for his retrogressive and senseless measure. The Bulgarian paper, *Philippopolis*, went even so far as to suggest that His Beatitude might perhaps consent to allow the orthodox Bulgarians to use the Koran, as he has proscribed the Bible.

Mr. O'Connor, the English consul in Sofia, protested to the prime minister against the prohibition of the Bible, and was told that the Bible with Protestant annotations was only prohibited, but on supplying himself with a copy of the Bible circulated by the British and American Bible Society, which only has references, he renewed his protest, saying there was no such Bible with annotations. He was then answered that the prohibition was annulled, which is not true, as the Bible is still kept out of all government institutions.

The following is the most flagrant case of persecution. At our last annual meeting Brother Ivan Dimitroff was removed from Troyan to Orhanieh, and soon after he got to his appointment he was told by the sub-prefect that he (the sub-prefect) had received an order from the minister of worship to tell Brother Ivan to leave Orhanieh at once. Brother Ivan begged to be allowed sufficient time to inform Brother Challis, the Superintendent of the Mission, of the minister's order; but soon another peremptory order was sent by the minister that Brother Ivan Dimitroff be sent under guard beyond the confines of Orhanieh, which order was, of course, promptly executed.

Brother Ivan Dimitroff then went to Sofia. The brethren from Orhanieh sent a petition to the minister begging that their pastor be allowed to return and minister to them. Finally Brother Ivan Dimitroff himself presented in person a petition to the minister of worship, who called Brother Dimitroff in his room, and the following conversation, as reported by our brother, took place between them:

Minister—"Where are you from?"

Brother Dimitroff—"From Macedonia."

Minister—"How many Protestants are there in Orhanieh?"

Brother Dimitroff—"About seven families, and there are about thirty attendants to our religious meetings."

Minister—"That is not true. How dare you tell me such a falsehood? There are no more than two Protestants in Orhanieh. Besides, what business is it of yours to preach? Let American missionaries preach. You are a Bulgarian, and must look to some other occupation. You are no preacher but an idler. Come to-morrow and you will hear the resolution to your petition."

On going the next day the minister's secretary read the following resolution to Brother Dimitroff: "Ivan Dimitroff is allowed to return to Orhanieh in order to find some honest occupation and no longer lead an idler's life." Accordingly Brother Dimitroff returned immediately to Orhanieh, and the next day (Sunday) he preached, as there was nothing said about preaching in the minister's resolution to his petition. In a few days, however, a ministerial order came again to the sub-prefect forbidding Brother Dimitroff to preach.

The brethren of Orhanieh then sent a petition to the prince, and, nothing coming of it, Brother Challis decided to lay the matter before the English consul in Sofia, Mr. O'Connor, who kindly acts for Americans. I was in Sofia when Brother Challis's letter was received through Pastor Boyadjeff, with the inclosures for the consul, and had the opportunity of seeing him (the consul) and explaining the matter to him. Mr. O'Connor promised to give the matter his best attention, speak with the minister, and write to Brother Challis.

The American Board, south of the Balkans, have had a similar difficulty in Ichtiman, where the Bulgarian preacher was forbidden to preach, and the Protestants in the place were not allowed to put up a chapel. All this shows the cynically bitter feelings of the minister of worship, who some years ago said to the pastor of Philippopolis: "*I am opposed to the work of the Protestants in Bulgaria.*" Fortunately, however bitter against the Protestants the minister of worship may be, he cannot set aside the Constitution, and we have no doubt but that the rights of our preacher in Orhanieh will soon be recognized and he be allowed to resume his work in that place. Surely, God can make even "the wrath of men to praise him."

The Greek Church.

BY REV. GEORGE CONSTANTINE, D.D., OF SMYRNA.

The Greek Church, of which I was born a member, embraces various nationalities and races, namely, Russia, Bulgaria, Servia, Greece, etc., nearly the whole Slavic race, and the whole Greek race; in all about 84,000,000 souls. Of these 8,000,000 are Greeks, of whom 2,000,000 constitute the kingdom of Greece, while the remaining 6,000,000 are scattered all through European and Asiatic Turkey and the islands of the Aegean Sea.

In order to present the matter intelligently it will be necessary to speak of the Greek Church as *ancient* and *modern*, the former reaching as far as the year A.D. 786, when the Seventh General Council was held, and the latter from that council to the present time.

The Greek Church in its constitution is as evangelical as the Gospel, being based upon the Nicene Creed, without the addition of the "filioque," which had been the apparent cause of the separation of the Latin and Greek Churches, the latter assuming the title of the "orthodox." The seventh canon of the third ecumenical council decrees that any priest or layman who shall demand any thing more or less from either Jew or Gentile than what is contained in that creed shall be anathema. Unfortunately the Seventh General Council opened the gates for much that is demoralizing and much that is against both the creed and the word of God.

The *ancient* Church accepted the word of God as the rule of both faith and worship. She accepted all the canonical books of the Bible, and these only, and

demanding from her members that they should study and follow them. She taught salvation through faith without the works of the law, and accepted works as the fruit of faith and the evidence of the Spirit's presence. The "Power of the Keys" she accepted as the authority committed to the Church to reprove or exclude from its communion the unworthy participant, and to restore the same when penitent and repentant, while her worship was real and spiritual.

The *modern* Greek Church accepts the seven ecumenical councils and teaches that the sacraments of the New Testament are seven (the Jewish symbol for completeness or perfection;) namely, baptism, the Lord's Supper, chrism, confession, ordination, marriage, and the anointing of the sick; but of these the first two are superior in importance, and the last three are not binding on all Christians. She accepts baptismal regeneration. Every child by baptism becomes a member in good and regular standing, and is admitted to communion from infancy. She accepts transubstantiation, and gives to tradition equal authority with the Bible, while many of her unscriptural customs are maintained by passages in the apocryphal books. She rejects images, but she adores pictures, honors the saints and the Virgin, attributes miraculous power to both pictures and saints. She may theoretically deny the doctrine of purgatory, yet she offers prayers for the dead; she uses candles and incense in worship, and prides herself on the *exclusive* apostolic succession of her priesthood, namely, that, by laying on of the hands, the Holy Spirit descends and abides upon its ordained clergy, except in the case of simony (when the clergyman receives ordination by means of bribes).

By this teaching the priesthood, irrespective of moral character, piety, or knowledge of the Bible, makes itself indispensable to the salvation of man. The child, for instance, cannot be saved unless regenerated, but cannot be regenerated unless the water and the oil are blessed and sanctified by the prayers of the ordained priest. The elements in the Lord's Supper cannot be transubstantiated except by the same influence; the dead cannot be absolved from sin but through the power of his prayer; therefore the most ignorant priest, yes, even an immoral one, by the repetition of the written prayers can lead sinful men from their birth to the grave, and thence to the kingdom of God. Such practices and inconsistencies have created many contradictory practices and many anti-gospel customs that have disgusted the educated and have flooded the Church with rationalists, agnostics, materialists, and infidels, whose only interest in this Church springs from the mistaken idea that she is the national bond that is to unite ultimately the whole, while the uneducated and the simple remain steeped in superstition and in ignorance.

With but few exceptions the Church is Christian in form and in name rather than in character and knowledge. Many a one, while denying the divinity of Christ, rejecting the inspiration of the Scriptures, ig-

noring the immortality of the soul, doubting the very existence of God, demands, on national grounds, to be, and is recognized as, a regular member of the Church.

Here is an illustration of the inconsistency practiced at present. One prayer says, "Almighty Lord, abide with us, for beside thee we have no other helper," while another says, "My entire hope on thee I place, O mother of God." The Bible is recognized as the rule of faith and worship, yet tradition is appealed to for practices that are opposed to it. God is set forth as the supreme object of worship, yet prayers are offered to saints. Repentance is accepted as the condition for the believer's forgiveness, yet fasts and penances, alms, and pilgrimages, are generally substituted for it. Confession to God and restitution to man for evils done give place to confession to a priest and absolution by him. Portions of the epistles and the gospels are read in the churches every Sunday, yet preaching is seldom heard except during Lent. The children are never catechised by the clergy, and whatever they may know of religion is learned at the day-school, while the uneducated remain untaught and neglected.

The differences between the Greek and the Latin Churches are not less marked than are their points of resemblance. The former denounces the pope, rejects his supremacy, and denies his infallibility, yet she believes in the infallibility of the Church itself; she practices threefold immersion in baptism, instead of ablution or sprinkling—and intends that the candidate should be immersed naked, be he young or old—and she ignores confirmation; she uses leavened instead of unleavened bread at the Lord's Supper, and administers both the elements to its members; she rejects extreme unction; she allows her priests to marry before ordination, but never after, yet she reserves all her high honors for the exclusive benefit of the celibates; she indulges in fasts, feasts, and festivals, also in pilgrimages, monastic life for both sexes, and even in a system of indulgences. Notwithstanding errors of expression and of practice her doctrinal perversions have never become a part of a deliberately-formed system or made authoritative by a general council, as has been the case in the Latin Church, but are simply *customs*, introduced either by ambitious persons eager for authority or by the ignorance of over-religious devotees in the monasteries.

The Greek Church of to-day is governed according to the spirit of the various nationalities where she prevails. In Russia, Greece, and Bulgaria, for instance, the control is by a national synod over whom the Metropolitan presides, while a representative of the Government is always present in their deliberations. In the Ottoman Empire the authority is invested in a synod under the different patriarchs, namely, those of Alexandria, Jerusalem, Antioch, and Constantinople. The last of these, as he lives at the capital, is highest in honor and influence.—*Missionary Herald*.

The Field and Work of Christianity.

BY REV. W. S. WINANS.

(Extracts from an address before the New York Conference Missionary Society, April 7, 1889.)

Christianity is a *missionary religion*, and as such it proposes to capture the world for Christ. Max Muller has said that "Missionary religions are alive, while non-missionary religions are dying or dead." If this is so the battle for the supremacy of the race lies between the missionary religions.

Now, there are but three missionary religions—Buddhism, Islam, and Christianity. Between these three, therefore, the final battle is to be fought. Savagery and fetichism give way to civilization and enlightenment. Idolatry falls before a loftier and more spiritual worship. The doom of Brahmanism is sealed. Muller says, "It belongs to a stratum of thought long buried beneath our feet, and the air of free thought and civilized life will extinguish it."

Sherring, in his *Hindu Tribes and Castes*, remarks of the Brahmanical caste at the present day that while the Brahman occupies the highest Hindu rank because of his assumed sanctity, his intellectual superiority, and his educational advantages, yet "He has lived his day. His prestige is rapidly on the decline, and is maintained at its ancient pitch only in remote villages and in the fastnesses of superstition in great cities. Here, as of old, it envelopes him like a glory, but the farther he moves from such places the more dim becomes the glory until it fades away altogether."

With Brahmanism thus eliminated from the contest the final struggle comes to be a triangular one, between Buddhism, Islam, and Christianity. These three religions resemble each other in many particulars, and differ in others as widely as error from truth. Professor C. P. Tiele, treating religion from a scientific, and not a religious point of view, reaches this conclusion: "Neither Islam nor Buddhism has adaptability to universal man. The former represents the absolute sovereignty of God; the latter makes man his own saviour from the miseries of existence. One is the iron hand of fate; the other, the awful blank of atheism. Islam represents dependence; Buddhism, liberty; while Christianity does full justice to both. It has fused dependence and liberty, the divine and the human, religion and ethics, into an indivisible unity."

He further says: "Islam has its holy language, its unvarying rites, its central sanctuary, around which its pilgrims from every part of the Mohammedan world assemble every year. Not so with Buddhism and Christianity. Their pilgrims may desire to look upon the places where their faiths were cradled, but this is not an integral part of their worship—which is not necessarily bound to time and place. But while Buddhism comes thus nearer Christianity it is Christianity alone which preaches a worship in spirit and in truth. In its variety, its changeableness, its power of adapting itself to the religious wants of various generations, peoples and individuals—in a word, in its elasticity, which is the natural

result of its purely spiritual character, Christianity ranks incommensurably above both its rivals."

The superiority of Christianity over other religions lies in its heavenly origin. They are of the earth, "earthy, sensual, devilish." Christianity was born in the thought of God, expressed by the incarnation of his only begotten Son, finished by the sacrifice on Calvary, established by the baptism of fire on the day of Pentecost, and preached by divine command unto the uttermost parts of the earth. It was designed to grapple with false religions and, by its inherent truth and divine power, not only to be scientifically and practically their superior, but to overthrow them and banish them from the face of the earth.

There is, therefore, no uncertainty in the final issues of this the great "conflict of the ages." Christianity overthrew the polytheism of cultured Greece and stately Rome. That Roman was right who objected to the statue of Christ being placed in the Pantheon, on the ground that he would usurp the place of all the gods. The savage gods of the barbarian hordes who swept over the Roman Empire bowed to the cross of Calvary, the weird and bloody worship of the "Druids of eld" gave place to the Gospel of love. Woden and Thor, and all the hero gods of Valhalla to whom our forefathers offered their sacrifices and made their prayers, have fled before the conquering Christ, and in this century savage tribes in Africa and in the islands of the seas have turned away from their abominable rites to become worshipers of Jesus.

So vast is the work yet to be accomplished that it challenges the Church to exercise her utmost liberality, her most undaunted courage, her loftiest faith. The field lies at our own door and stretches away over oceans and continents from pole to pole; for "the field is the world."

Four hundred thousand of the Old World's oppressed and ignorant and poverty-stricken people touch Castle Garden every year; and the great majority of this multitude have no appreciation of American institutions and no correct knowledge of Jesus Christ. With scores of these thousands "liberty means license."

Twenty thousand of them in the single city of Chicago teach their children seven days in every week that anarchy is to be their government and atheism their religion. While on the one hand we may hold them in check by the stern power of the law, on the other we must overcome them with the gospel of peace.

There is also the political and religious problem thrust upon us by eight million citizens in black—a problem that partisan unstatesmanship will never solve. But the Church cannot hesitate. By her educational, her Church extension and missionary societies, she must Christianize these darkened souls. These problems are upon the nation, and the nation long has staggered beneath them. But the Church is in the nation, and when she has planted the Gospel in the hearts of the needy and "starving poor at home" these problems will find their own solution.

Then go through Mexico, and Central and South

America, and behold the blind guides who lead the blinder nations. And the Church must tell these deluded, priest-ridden, enslaved nations that Jesus Christ can make them free.

Cross the sea and penetrate the spiritual darkness which enshrouds Africa. The blood of countless millions of her unhappy sons and daughters, who, at the hands of cruel slave-hunters, have perished in her own deserts and jungles, on her plains and mountains, by her lakes and rivers, as well as on every continent and ocean, cries aloud for vengeance. Her dark-skinned tribes were victims of tyranny long before they builded the temples and pyramids of Egypt. They have "sat in the region and shadow of death" from immemorial time. And the Church must heal the wounds of Africa and dispel her spiritual darkness by the Gospel of the Son of God.

Behold the teeming millions of Asia enveloped in gross superstition, educated for millennia in fallacious learning, ruled by the precepts of a withering philosophy, crushed by the burdens of effete civilizations, and cursed by systems of diabolical religions. Her minarets and pagodas, her mosques and temples, her shrines and altars, her sacred rivers and holy mountains witness scenes of intensest religious devotion, but in them all the true God is utterly unknown. Her systems of caste have brought man to the level of the brute. Her religious teachers have given stones for bread, and for fish have they dealt out serpents. They have taken from woman every aspiration, have bound her in chains of slavery, have burdened her life with indescribable sadness, have denied her soul and made her the degraded victim of lust. From the deserts of Arabia to the islands of Malaysia, from the Ganges to the Lena, from Behring's Strait to the Caspian Sea, from the Himalayas to the Urals, from Constantinople to Peking there is heard but one wail of anguish, which "thunders like the voice of many waters," as men lift up their eyes to heaven but "see not the bright light which is in the clouds," and as the womanhood of Asia cries out to the skies: "How long, O God, how long?" And the Church must tell these dying millions that Jesus Christ can save.

Then there is that strange people, the Jews—a nation without a government, citizens without a country, natives without a fatherland; a people who know no geographical boundaries; who are as much at home in the palace of a Rothschild as in the squalid hut of a Siberian village; as much at home in the rushing business of a great city as when the solitary wanderer, bearing his pack upon his back, searches out the remotest mountain dwelling. The stamp of Jehovah is upon this people, and yet they are Christless. How are they to be saved? For saved they must be. Not by coming into contact with Christian civilization; for they are often the leaders of thought and centers of power in Christian governments, but by bringing a personal Christ into a *personal contact* with them; and that is the missionary work of the Church of Christ.

Such is the world-wide field of Christian missions, such the vast work before the Church. Into this field and upon this work the Methodist Episcopal Church has long since entered, and has already brought results to pass which make the angels shout for joy.

Our fathers were imbued with the missionary spirit, and when they builded they therefore builded a church whose mission was world-wide. They crossed the Atlantic not simply to become citizens of a new and rising empire, not to amass wealth and become known to fame, but to "endure hardships," to face perils that they might bring those who were "scattered abroad as sheep having no shepherd" into the fold of Christ. From a John Street sail-loft to Boston Common, and on to the forests of Maine, from Lovely Lane to the everglades of Florida, from the wilds of Canada to the bayous of Louisiana, from New York bay to the Father of Waters, and out along that vast western frontier, over the Rockies and the Sierras, and on from the Golden Gate to Puget Sound our missionary heroes have gone.

The Church has poured forth her treasure not, as some would have us think, grudgingly, sparingly, but cheerfully, lovingly, prayerfully, liberally. In her long struggle for existence she did not forget the spiritual wants of the remotest settlement at home nor of the famished millions abroad. Dr. Abel Stevens tells us how, seventy years ago, a galaxy of Methodist fathers founded the Missionary Society of the Methodist Episcopal Church and held its first convention in Old Forsyth Street Church.

Thus in the days of poverty the Church founded her Missionary Society and began to lay her consecrated offerings on God's altar; and as her scanty substance increased those offerings increased until in seventy years, in addition to the hundreds of millions spent in maintaining herself at home, she has given more than twenty-one millions of dollars (\$21,162,020 25) to carry the Gospel to the ends of the earth. Beginning seventy years ago in her poverty with the meager pittance of \$823, she has steadily climbed the ladder until to-day a round "million for missions" goes on the altar every year. A Church with such a record is *not an illiberal Church*.

The missionary spirit of "the fathers" is in the Church to-day. Her loyal sons and daughters have heard the Macedonian cry coming up from all continents and the islands of the sea, and by the hundred have said: "Here am I, send me."

Her heroes are to-day tramping toward the heart of Africa, and that sublime man who leads them on seems like another Paul called of God to lay a new continent at the feet of Jesus; for that march has in it the tramp of destiny. In Mexico and South America they grapple with the superstitions of a baptized paganism; in India, with the benumbing influences of caste; in Malaysia, with the fierce demons of barbarism.

In Japan they meet an awakened nation. "The mikados of that empire present the longest continued line

of descent among existing nations. From the year 660 B. C. down to the present time one hundred and twenty-three generations of mikados in unbroken succession have sat upon the imperial throne. But the present ruler, although he can boast such an unparalleled royal ancestry, is an enlightened sovereign, a man of broad and liberal views, and has not exercised despotic authority for personal ends." Under his instruction and by his consent the imperial form of government has just been modified; western constitutional legislation has been adopted; a Japanese Parliament, with its hereditary House of Peers and its House of Representatives chosen by the people, has been established and absolute freedom of religion guaranteed. The nation has arisen from the slumber of centuries to a new life, a new civilization, a new religion. In the new era that has dawned upon that island empire the old religions have lost their power with the people. Shintoism is effete; Buddhism is dying. Japan must have a new religion. Shall it be atheism or the religion of Christ?

And in China these heroes, facing the concentrated heathenism of fifty centuries, are striving to release from bondage four hundred million souls, and their work begins to tell on that vast empire. A forcible writer in a recent issue of the *Tribune* said: "China is awakening. Schools and colleges are being established, and in them the Confucian theorizing of the mandarins gives place to the teaching of modern sciences and their application to human industry. These institutions are constantly overcrowded with young men ambitious to learn the arts of the stranger. As though to welcome visitors from abroad the Chinese coast has been provided with probably the best light-house service in the world. Thousands of miles of telegraph wires are being put up every year. Work is being begun on vast railroad systems, and the unmatched net-work of internal water routes is to be improved and enlarged. More than all this, imperial legislation is assuming a liberal and progressive spirit, encouraging to the industrial and social development of the whole people. The Chinese nation, raised to the American and European standard of civilization, will one of these days, perhaps, be a potent factor in shaping the destiny of mankind."

If China is adopting these external and material parts of our civilization shall not the Church at home sustain our heroic brothers there, who are revealing to her unnumbered millions the internal and immaterial secret of America's greatness, the religion of Christ?

The historian Green says that "A young deacon noted the white bodies, the fair faces, and the golden hair of some youths who stood chained in the Roman slave-market. He asked whence they came. 'They are English—Angles,' replied the slave-dealer. '*Non Angles, sed angeli*—not English but angels, with faces so angel-like,' said the young man. 'And from what country?' he asked. 'They come from Deira,' was the reply. '*De ira!*' he exclaimed; 'aye, plucked from God's ire and called to Christ's mercy. And who is their king?' 'Aella,' they told him, and, seizing the

word as of good omen, 'Alle-luia shall be sung there,' he cried and passed on. When the young deacon had become Gregory the Great he sent Augustine with a band of monks to preach the Gospel to the English people, and when they entered Canterbury they sang the cry which Gregory had wrested in prophetic earnestness from the name of the Yorkshire king in the Roman slave-market—'Alleluia.'"

Thus did Gregory Christianize, civilize, and enlighten our fair-skinned ancestry, and in so doing opened the gateway to that marvelous career of Christian civilization which our century has beheld and which is destined to overthrow the time-worn and erroneous civilizations of the earth.

So we, in carrying the same Gospel to China's hordes, have, under God, opened a gateway to that wonderful people through which they shall enter upon a career so high, so noble, so heavenly, that among the nations of the earth they shall well deserve the name Celestials.

Let the voice of God thunder through the Church, "Speak unto the children of Israel that they go forward." Let the battle be pressed until the victory shall be won; until the delusion and superstition of popery shall be swept away and the nations so long in bondage shall be "free indeed;" until the singing Memnon and the voiceless Sphinx, sitting on the banks of the Nile like "eternal specters" amid the changing generations and dynasties of men, and, gazing for ages into the far-off eastern sky, shall catch the first gray streaks of the dawning light, and, when the meridian day has come, shall look for ages yet untold upon generations and dynasties of men illumined by the Sun of righteousness; until the cross which the immortal Livingstone made by his journeys through the Dark Continent shall be the signal that Africa is saved; until Benares and Mecca and ten thousand other Augean and unholy shrines, so long exhaling the pestilence of bigotry, fanaticism, and lust, shall be purged by the "river of the water of life;" until the snow-crowned Himalayas, gilded by the rising sun, shall be the glad harbinger to Asia's millions that the morning has come; until the multitudinous tongues of earth shall learn the dialect of heaven; until Jesus shall reign in every human heart.

The Friends of the American Indians in Council.

The Mohonk Indian Councils held from year to year have been very helpful to the Indians. The account we here give of the last meeting is taken chiefly from that of the correspondent of the *Chicago Advance*:

"Mohonk" is Indian for "The Great Sky-Top." Mohonk Lake is a lake situated near the top of Shawangunk Mountain, half-way between the Highlands of the Hudson and the Peekskill range, with the beautiful valley of the Wallkill river on one side and that of the Rondout on the other. The Mohonk House is the

famous place of summer resort kept by Dr. Albert K. Smiley, a typical Quaker of the noblest order.

As to the origin and purpose of this Mohonk Indian Council, Mr. Smiley, who had for some years been a member of the Indian Commission, himself in former years a practical educator, had been impressed with the need of some conference of representative men, known to be interested in this great problem of the education and civilization of the Indian. He determined to invite such a council to meet at his Mountain House and be his guests during their stay. This is the seventh annual gathering. Each meeting has been full of keen enjoyment and profound interest. The hospitalities of the occasion have been most thoughtful and generous. During the three days' consultations in the assemblies, and in more private ways, interest in the condition of the Indians and in the ways and means by which they can be rescued from the miseries of paganism has burned more and more. The fuller information gained has led to wiser plans.

Among those at this conference have been ex-President R. B. Hayes, General O. O. Howard, General C. B. Fisk, General T. J. Morgan, Commissioner of Indian Affairs, General S. C. Armstrong, of Hampton; Captain Pratt, of Carlisle; Secretary Strieby, Secretary Kendall, of the Presbyterian Home Missionary Society; Secretary Ellinwood, of the Presbyterian Foreign Missionary Society; Hon. A. C. Barstow, Mr. Herbert Welch, Dr. W. W. Patton, Professor Painter, Dr. Herrick, of Boston; ex-Justice Strong, of the United States Supreme Court; Drs. Ward, of the *Independent*; Buckley, of the *Christian Advocate*; Abbott, of the *Christian Union*; Barrows, of the *Christian Register*; Wayland, of the *National Baptist*, and others equally well known. Moreover, there was an equally brilliant and interested array of women, who, though they did not speak in public so often, manifested the same intensity of interest in this cause over which both the Christian philanthropy of the Churches and the national Government have lingered hesitant, and only half-hearted, so long. But clearly a new day has come.

At just ten o'clock Wednesday morning the large parlor was thronged. Mr. Smiley read a psalm. The hymn "Coronation" was sung, and prayer was offered by Rev. Mr. Cooledge, a young Indian Episcopal clergyman. General C. B. Fisk being chosen to preside—as he has done at each of the previous conferences—expressed his gratification at being unanimously elected president, especially as a little while ago he had failed of this by about five million votes! His allusions to President Hayes and his pure and wise administration, and to General Howard, with his "empty sleeve, full head, and warm heart," were warmly responded to by the company. Ex-President Hayes, being called upon, spoke briefly. No nation, he said, is so great that it can afford to do the least injustice to its feeblest subject. But the wrongs of the Indian are beginning to be righted. Of the value and power of this Mohonk Council he spoke in strong terms.

General Whittlesey, of Washington, read a paper re-

viewing the points of progress in national legislation, during the year, relating to the Indians. Mr. Houghton, of Houghton, Mifflin & Co., Boston, read a genial and bright paper forecasting the best methods for promoting the civilization of the Indians in the near future. The nation must educate, the Church must Christianize; the two together must civilize. Dr. Abbott spoke of the legitimate functions of this council. Every man has his hobby, but here was not the place for it. Hobbies should be "stabled" at home. Here was the place to settle upon great general principles on which all might agree. This conference casts no vote, represents no organized body, but does seek to represent the conscience of the American people on the Indian problem. So far as it does this it is a power in the land.

A letter was read from Miss Alice Fletcher, special Indian Agent for allotting lands-in-severalty to the Nez Perces Indians. Few realize how great changes have already taken place; but there is still need of patience. The Indian must at once be put in training for citizen's duties. The Nez Perces are a religious people. They already have four churches of their own, the result of the work and influence of Miss Macbeth, daughter of General Sibley, who had herself gathered these churches and educated their four native pastors.

The paper by Indian Commissioner Morgan, explaining his views and outlining his policy, naturally elicited great interest. General Morgan has had a wide experience in educational work. He was for seven years a professor in the Baptist Theological Seminary in Chicago, and has had charge of other institutions, and of late has been State Superintendent of Education in Rhode Island. At his appointment to his present exceedingly important office President Harrison's only charge to him was, that he "wished him to administer the department in a way to satisfy the Christian and philanthropic sentiment of the country," and Secretary Noble charged him to "administer it on the highest business principles."

The evening session, Wednesday, was given to a frank, earnest discussion of the points raised by Commissioner Morgan's paper, in which General S. C. Armstrong, Mr. Herbert Welch, of Philadelphia; Mr. J. W. Davis, of Boston; President John Eaton, Drs. Strieby and Gilbert, Captain Pratt, and Rev. C. W. Shelton, and Dr. Abbott and others participated. There was no difference of opinion as to the duty of the Government to go on and multiply its schools and systematize its entire educational work. Only about 12,000 Indian children now are in any school, leaving 35,000 others of school age for whom nothing is being done. All felt that the strong hand of the Government cannot make too much haste in building up, among all the Indian settlements, a thorough, comprehensive system of common schools. There was at first somewhat less unanimity as to how the distinctively missionary agencies of the Churches can best co-operate with the Government.

General Morgan, who is an expert in educational

affairs, has very high ideas of what should be done. His enthusiasm and hopefulness are abundant. He is in full sympathy with the work of the Churches and feels deeply the need of their sympathy and support in his work. He would make ample provision for the entire mass of Indian children; he would have attendance made compulsory; would place special emphasis on industrial instruction and training; would have only English spoken in the schools; regarding the reservation system as an anachronism, he would have great pains taken to cultivate a spirit of intelligent American patriotism; would have the children educated, not as Indians, but as Americans; he regards the higher education of some fully as necessary as the common schools; would have the girls educated with the boys as the only way to raise the Indian woman to a position of equality with the man, and admits that all this would fail without the home, the Church and the Sunday-school.

General Fisk expressed the belief that President Harrison is in "fullest sympathy with our view of the matter."

General Armstrong strongly commended most of the points made by Commissioner Morgan; said Indians should be compelled to get an education; should have the right to choose their abode anywhere in the United States; the children should be made to learn the English language; but, he insisted, in the schools for the Indian there must be the element of permanence; but with politics as they are this permanence cannot be expected in the government day-school as it can be in the—so called—contract school. The day-school is not enough. There must be something which the day-school will not give. The Indian child has no advantage of parentage, of home, of environment. He has no home. Somehow this must be made up to him. The Christian faith is the first thing—not denominational, not sectarian, but Christian. Nothing could be clearer than the right of the Government, in order to the civilization of the Indian, to use the religious agencies and influences. As it is, the Indian is an American, but an American without a chance. As his guardian the nation ought to put him in the way of getting what he lacks. Land-in-severalty is good, so far as it goes; it will prove to him good for nothing unless with that is given him, in place of his paganism, the religion of the Gospel of Christ.

General Howard gave instances of work among the Nez Percés, particularly under Miss Macbeth, showing that after all it is Christianity, gotten into the heart and life of the Indian, that has the power to transform and lift him up.

Dr. Buckley spoke of the duty of the Government to give the Indian what now he lacks but must have—occupation, favorable environment, education, and religion. To this end he favored, for a long time to come, the contract system. There is great hope for the Indian if we will be true to him.

Dr. Ward spoke of the ideal school for the Indian. Whether a day-school or a government boarding-school

like that at Carlisle, it must be a religious school. The case of the Indian school is different from that of the public school. The aim of the Commissioner to make, so far as he can, all Indian schools religious was warmly commended. Ex-Commissioner Eaton reasoned to the same effect, dwelling especially on the Indian's want of the home.

Captain Pratt, of the Carlisle Indian School, was disposed to make less account of heredity. The idea that Indians are a thousand years behind us he declared to be untrue. They are born among us and are here with us. The Master looked after individuals; we look after tribes. What we want to do is to do away with race schools. At the earliest possible moment we should take them into the common school. Then the idea that you can't change an old Indian isn't true; it is harder to do it—that's all.

Mr. Herbert Welch warmly indorsed Captain Pratt's view, declaring that the Indian is not born cruel, treacherous. The peculiar difficulties and uncertainties in the way of the Indian Commission, however admirable its policy, on account of partisan politics with its spoils system, were pointedly shown. For this reason the contract school, with its definite religious convictions and its greater permanence of management, is a necessity. The highest and purest morality and religious sanctions and incentives is what the Indian has a right to. The best work has been done when God has been brought into the life of the Indian. Let the Government do its best, let the churches do their best, let this Mohonk Council encourage the Churches to renewed work.

Dr. Abbott said the question was not whether the contract schools should be abolished, nor whether religion should be taken out of the government school, but rather, what can be done for these 35,000 Indian children growing up in barbarism.

Dr. Strieby spoke weighty words of the necessity of the religious education and of the wisdom of the policy hitherto found to work so well, by which the Government and the missionary societies have co-operated in the contract schools. Miss Robertson, of the Mission in the Creek Nation, and others, spoke to the same effect. It was half past ten before the evening session closed.

Second day. Mr. Smiley having read the opening Scripture lesson the council was led in prayer by Dr. J. M. Buckley. Of the continued discussions and addresses Thursday morning and evening it is not possible here to speak in detail. The topic of special interest in the morning related to the condition, morally and socially, of the Indians in the seven reservations in the State of New York. The Indians are certainly not in so utterly bad condition as some have represented, but, on the other hand, it is bad enough to startle the sense of honor on the part of the State which has so long left them in such degradation. Judge Draper, State Superintendent of Public Instruction, had painted the picture with the darkest colors, which Rev. Dr. Hubbell, of Buffalo, earnestly, and not without considerable success,

strove to brighten. It is little to the credit of the almost numberless Churches in this State that even to-day the controlling influence in nearly all of these Indian reservations is thoroughly heathenish. Dr. Ellinwood read an exceedingly interesting paper on the history of Indian Missions in the State, presenting some facts illustrative of the far-reaching influence of certain of the earlier Missions.

Thursday evening Mr. Painter read an able paper on Indian property; an exceedingly fruitful topic for the student of Indian history, as well as for those who are now anxious not only to secure to the Indian his rights and his incentives as to property, but to save the Indian himself.

Judge Strong raised some questions of the highest importance as to the relation of the action of the national Government in the matter of land-in-severalty to the jurisdiction of the State.

Friday morning was given chiefly to the discussion upon the platform of principles and suggestions presented by the Committee on Resolutions, which aimed to formulate and voice the resultant of all the previous discussions. They were finally adopted unanimously.

PLATFORM.

1. We, the members of the Lake Mohonk Conference, in this our seventh annual meeting, reiterate the principles laid down in our former platforms concerning justice, equal rights, and education, both by Government and by religious societies, for the Indian races on this continent; we maintain that the nation ought to treat the Indian as a man, amenable to all the obligations and entitled to all the rights of manhood under a free republican Government; we congratulate the country on the progress made in the opening of reservations to civilization, on the allotment of land-in-severalty, and on the assent of Indians in increasing numbers freely given to this policy; we emphasize the importance of the Christian and missionary work of the Churches as fundamental to the education and civilization of the Indians, and the necessity for the vigorous and unimpaired prosecution of such work; we welcome heartily the presence of the Commissioner of Indian Affairs at this session, and indorse heartily the general principles embodied in the paper presented by him outlining a proposed policy for the organization of a comprehensive system of Indian education by the federal Government; we urge upon the administration the organization of such a plan, and upon Congress the necessary appropriations for its execution; and the chairman of this Conference is hereby authorized and instructed to appoint a committee of seven, of whom he shall be one, to render to the Commissioner of Indian Affairs such co-operation as he may desire in preparing such a system as shall best promote the universal and compulsory education of all Indian children, in harmony with the principles of our Government and with the concurrent work of the Churches, missionary boards and societies and philanthropic organizations, and to urge upon Congress such

increased appropriations as may be necessary to carry this into effect.

2. As the efficiency of every plan for the care and education of the Indians depends upon the intellectual and moral character of the agents, superintendents, teachers, matrons, and, in a greater or less degree, of all the employes of the Indian Bureau, and upon the cumulative influence dependent on continuance of service and resultant experience, the Conference emphasizes its conviction of the fitness and necessity of separating absolutely the appointments to office from the mutations of parties. To remove agents and teachers who are faithful and efficient, merely because of a change in the party in power, is not only a direct assault upon the work and the *morale* of the workers, but intrinsically capricious and absurd. And to make such positions a reward for party services, the incumbents to be named by those whom they have served, is to make it improbable, if not impossible, that either the interests of the Indians or of the national Government will be adequately cared for. When it is considered that there are between eight and nine hundred Indian agents and other employes in the field, and that their functions are chiefly either military, judicial, or educational, it is apparent that removals on other ground than that of demerit, or the filling of vacancies independent of merit, cannot but constitute an almost insuperable obstacle to effective work.

3. While we hail with satisfaction the progress that has already been made in the execution of the act for the allotment of Indian lands-in-severalty we recognize that the operations of this act are met by difficulties which make further legislation necessary, and we call upon Congress to take such steps, before the Indians to whom allotments are made shall become citizens of any State, as will secure to their children the sure inheritance of those lands upon the death of their parents, without the risk of disinheritance because of their not being legal heirs under the laws of such States; to provide for the expenditure of the income of the funds for education derived from the sale of surplus lands, under such restrictions as will compel its use for the purposes intended, and in such a manner in reference to State taxation as will be alike just to the Indians and to their fellow-citizens in their respective States and Territories; and to enact such other measures, while the Indians are still the wards of the nation, as will secure to them the fullest benefits of their allotted lands, and will encourage to the utmost habits of thrift, enterprise, and progressive industry. And in order to correct these, and other difficulties which may be discovered, the chairman of this Conference is hereby authorized and instructed to appoint a committee of three to examine the scope of existing legislation on this subject, and to suggest to Congress such amendments as shall be found necessary to accomplish the beneficent purposes of the act.

4. The condition of affairs in the Indian Territory demonstrates the futility of all efforts to secure ade-

quately the civilization and development of the Indians under those tribal relations against which we have so earnestly protested. The complex questions arising from the relations of Indian, negro, and white man, the fact that non-citizen whites already outnumber the Indian population in the proportion of two to one, and that this large white population is without schools and to a large extent uncontrolled by law, render the question of the Indian Territory one of the gravest importance. The wonderful progress of the five civilized tribes, in the face of many difficulties and under the most unfavorable conditions, demonstrates the capacity of the Indians for a larger life and a better civilization; and the time has come when they are ready for the duties, responsibilities, and privileges of American citizenship. The Conference rejoices that there is a growing sentiment among these people in this direction. As the beginning of better things the establishment of a United States court, with partial jurisdiction, has had a beneficent influence; and it is urgently recommended that the same jurisdiction be given to this court as is possessed by any United States District court.

5. This Conference is deeply impressed with a sense of the injuries done to the Mission Indians of California by the repeated delays in settling their lawful claims, and urge upon Congress the passage of a bill at the next session which shall settle their claims justly and give the Indians a legal right to their lands.

6. The condition of the Indian reservations in the State of New York, with some notable exceptions, continues to be not only unsatisfactory but positively bad; degrading to the Indians themselves, demoralizing to their neighbors, and humiliating to those who have brought so imperfectly to them the appliances of Christianity and civilization. While there are many among them who have accepted, so far as their circumstances allow, our Christian and English civilization, yet the controlling influence on many of the reservations is still that of a pagan superstition which fosters ignorance and vice and degrades or denies the family life. We owe gratitude to those who have called attention to their condition and have tried to correct it, and especially do we rejoice that the Legislature of the State has been considering the subject, and we trust that such legislation will be perfected as shall supply these Indians with facilities for higher education similar to those provided for other tribes by the general Government, and shall, in a way just and right, substitute the full operation of the laws of the State for the present laws of their tribal organizations, and thus secure all the rights and all the duties of citizenship.

7. The Conference renews its earnest request that Congress will consider the bill proposed by the Law Committee, still pending in the United States Senate, intended to provide needed facilities for the administration of law on the reservations.

The Villages of India for Christ.

BY REV. T. E. F. MORTON.

In our fourth tour we traveled in a westerly direction and visited thirteen villages. Five workers, together with the Sadhw I baptized lately, accompanied me on this occasion. In our previous tours we traveled south and east. On the morning of the 16th inst. we started for Siloda, going by way of Nowgalong, a village visited in our first tour. The Siloda folks heard us joyfully; there were 54 men, 6 women, and 46 children present.

After a long ride we reached Dholar. While breakfast was preparing several men and lads came in from the village to our camp and heard the precious Gospel.

We had here a congregation of 53 men, 11 women, and 34 children. The children studied cheerfully and clapped hands with no little merriment. At this village there is a liquor-shop. The liquor is manufactured from the "Mhowa" fruit, which abounds in this province. On our way here we came across a painted idol, before which lay scattered a mass of cocoanut-shells. A Banya broke a cocoanut before an idol, but pocketed the kernel. "Why do the heathen rage and the people imagine a vain thing?"

From Dholar, while the moon was rising, we reached Songhir and were soon pleasantly encamped by the river-side, which, I regret to say, was not free from the attacks of that pest, the mosquito. According to promise we met the Songhiris at their dharmsala after supper. Patel Niyal, a Rajput, seemed very kind and hospitable. There was a wedding in the village; this of course brought in a number of guests from other villages, so that we had a pretty fair congregation that night. At the commencement of the meeting the bridegroom, clad in crimson garments, was present, but soon was carried away in his palanquin with jarring village music to the bride's home. There was a congregation of 95 men, 22 women, and 12 children present.

Wednesday morning, the 17th inst., we pushed on to Poshnar, the village we promised Sigdar (the young Rajput we met at Deplong) we would visit, which was reached in half an hour. We met Sigdar's brother on the way and asked him to call him. Soon a veranda of a building was made ready for us. The congregation, although not large, was very attentive. Sigdar, his father and brother, listened to the singing and preaching with rapt attention. An old man said to me that Sigdar has told us about your visit to Deplong and the books he had received from you. Our interest in the children gave the adults great pleasure. Several tracts and illustrated religious papers were distributed here.

From Roshwar we had a long ride through the sun to Siltia, a small village, the Patel and the few inhabitants of which heard us gladly. A short ride thence brought us into Pandana, a very large village, larger than Jeshwari, which we visited in our second tour, containing a population of over 2,000, I should think. Here there is a police-station, a hospital, and a government school of 125 boys, taught by three Brahman masters. There are

two dharmshalas, in the larger of which we had our great gathering at 4 P. M. on the 17th inst.

On entering our camp we came across a rather queer-looking object under a prodigious mango-tree in the grove; he was covered all over with rough trinkets and rags, a frightful object for children to look at. At our request he came to the camp, but our men could not, with all their plain talking, do any thing with the man. When asked to name his caste he answered, "Main brikehkh Karaja hum main brikehkh ki zat hum"—that is, "I am king of the trees, I am of their caste." I took him by the arm and then sounded his chest, saying to him, "You are a strong man; why don't you work?" He talked foolishly, and at the end of his sentences put in the word "Kyun."

The kotwal spread the news of our arrival. A crowd of 300 men, 2 women, and 150 children heard our singing and preaching. I have in most of the villages visited read in Hindi our Saviour's admirable intercourse with Nicodemus. What a rush for tracts at the close! What nice-looking boys and girls did we meet with in this great village, and how quickly did they master the first lesson in the catechism and join in singing "Yesuh Masih mera prana bachaiya!" There were Brahmans, Rajputs, Bhils, Mohammedans, and Ballahis in the congregation.

As the sun was setting we entered Gobria, and the Bhils received us joyfully and very cheerfully listened to the blessed Gospel of Jesus. The patel of this village, who was away, is a takur. The Rajputs, Ballahis, and Bhils are good listeners to the gospel story. May God speedily save these tribes!

That same day we pushed on to Sangwara. It was at this village, about nine years ago, a famous dacoit, Bijalta by name, was caught, the paten of the village receiving a handsome reward from Government for arresting him. The following morning we entered the place and had a splendid time with the people. But I must say I was not pleased with the conduct of the liquor-seller. He seemed to distract the attention of some of the lower classes in the audience. I squarely looked him in the face and asked him to keep still. The Sangwara folks were immensely pleased with our visit and followed us after the preaching to our camp. These people never before have heard the Gospel preached. How they listened to us as we sang, read, preached, and prayed!

That same morning we rode through the fields and reached Jasoor Beriya, Bajajee. Patel showed us great attention. This village is full of Rajputs; you can find them out by their big eyes and broad cast of features. They are good hearers of the Gospel. Two young men, as soon as they saw me enter the village, bolted for very fright; but they soon overcame their fears and found their way to the dharmshala. A number of women heard the Gospel at this village. How shall I describe the work? How my heart ached at the sight of so many nice children in darkness! We talked most faithfully to these people and begged of them to turn to Christ.

I said to them, "I am not a Jungle Janivar (animal) that would destroy you, and so when you see me again don't run from me." They loved us.

In the blazing sun we arrived at Chamati and encamped in a beautiful mango-grove; but after making ourselves comfortable our troubles began in the shape of some flying insects, usually found on the trunk and branches of mango-trees, visiting us. The smoke from the hearth which was preparing our khana made it very uncomfortable for them, and so they thought it would be nice to seek comfort and rest in my temporary home—the cart. Bapu, a Kumbhi, visited our camp and listened most attentively to the Gospel. I talked to him from my cart, and so did one of my workers later on. He took from me a gospel and a large number of religious tracts. Two lads said to me, "It is your work to read, but it is ours to work in the field." I said to them, "Stick to your work, but read as opportunity offers."

Quite a good turnout at this village. The Ballahis came in force. The preaching was with power. God was present. Kisni, an old Ballahi woman, earnestly heard the Gospel and confessed faith in Christ. We talked to her after the service, and she seemed so earnest! She promised to call and see us at our home with her two grown-up sons, who were present in the gathering. We personally talked to many, and gave away a large supply of tracts. Women, even, came up for tracts. The children, with joy-lighted faces, studied the first lesson in the catechism, and clapped hands joyfully as we sang: "Yesuh Masih mera prana bachaiya."

At sunset, on our way to Abua, a man, a Kacha (a cultivator of saffron by trade), lodged a complaint against the Chamati patel's oppression and avarice. I advised him to petition the Deputy Commissioner, Nimar, and told him that I was a padri. I had the opportunity of preaching Christ to him. The patel of Abua, Hital by name, is 65 years of age. His mother, Gunga, is 90 years old. She has the reputation of being religious and versed in her own theology. The old patel received us joyfully and manifested great interest throughout the service in his village. He sang with us: "Kyun mana bhula hai, yih Sansaru."

There was a marriage at Sanghvi, but a funeral here. A child seven months old had died. The father and the funeral-party had just returned from the burning ghat. I said to the patel, "Send for the father and we will speak comfortably to him. We are going to preach God's word." Soon the sorrow-stricken man took his seat in the audience. As we proceeded with the service thirteen women in single file, clad in plain garments, entered the funeral-house, and then a cry. How dark is the house of a heathen in the time of affliction and death, without the Gospel and Christ. O Lord, hasten the salvation of the dying heathen! The patel said that he would make every possible arrangement for our comfort if we would but stay in his village for the night. We said we would avail ourselves of his hospitality another time. After prayer and the distribu-

tion of religious literature we started at nightfall for Gowr, the patel and a number of the villagers following us a short distance, seeming very grateful for our visit.

On the night of Thursday we arrived here. Information of our intended visit had already been forwarded. On arrival, the maccadam and patel came up, after a bow, and led us through the dark street to the place of encampment. The patel sat by my side and heard the Gospel cheerfully, taking a gospel and some tracts. "Now," said he, "if I give my soul to Parmeshwar (God) am I to reject my wife?" "No," said I; "it is a great sin to do so. Get right and your wife will follow, seeing your good conduct." "I have lost two children and am at present childless, and there is no prospect of any more." "Pray to God," said I, "and if it be his will he will give you a child. When you were at Nowgalong we received news of your visit there at Siloda."

He was going early next morning to Siloda, but on learning that we intended preaching in Gowr he put off going to a later hour, and was present in the audience the next morning, earnestly listening to the Gospel. Unfortunately, while the service was going on, he quietly slipped the gospel and tracts I gave him the previous night on to my seat and left the congregation. After further listening to the Gospel the maccadam, who was a little stiff in his bearing the previous night, greatly toned down, and became quite friendly and talked freely on the subject of mukti (salvation). The people on the whole seemed timid. The carpenter of Digaris, one of the villages we visited in our first tour, heard us again with great pleasure at this village.

The illness of one of our party urged us homeward. On our way we called at Rojdi. Some children on our approach fled and hid themselves. Women peeped over walls. After a little time the kotwal and patel managed to get the inhabitants out, and O what a blessed time we had! Timid boys and girls were full of confidence in us, and crowded around, joyfully studying the first lesson in Mudge's Catechism and heartily clapping their hands as we sang: "Yesuh Masih mera prana bachaiya."

In this tour we ministered to 798 men, 136 women, and 464 children; total, 1,398.

Methodist Episcopal Hindustani Mission at Hyderabad.

BY REV. JAMES LYON.

Hyderabad, or the city of Hyder, has a population of 400,000. One fourth are Mohammedan and the remainder Hindus of all castes. Seven languages are spoken; namely, Hindustani, Telegu, Mahratti, Canarese, Banjari, Marwadi, and Arabic. The leading language is Hindustani, next is Telegu and Mahratti, but the great majority understand and speak Hindustani, and this is

also the language of the Nizam's court and of the nobles and princes. We have here a beautiful English church and parsonage, situated in the popular suburb of Chaderghat, which has been valued at 30,000 rupees, or \$10,000. The members and friends, though very few in number, recently made a noble effort and subscribed enough to pay a long-standing debt of 2,000 rupees.

Here our zenana workers of our W. F. M. S., under the able leadership of Miss L. Blackmar, are just breaking ground. The field, though hard, is rich, and there is much to encourage. Hyderabad is fully half a century behind the rest of India, and the consecrated toilers may have to work and watch and pray many years before any thing like the results we are seeing in our North India Conference are witnessed here; but God is faithful, and there is not the shadow of a doubt about the results coming.

Three years and a half ago our South India Conference opened a Hindustani Mission in Hyderabad. Last year God gave us two converts, who were duly baptized by the writer; this year God has given us eight, comprising two Mohammedan families, who received baptism at the hands of our beloved Bishop four days ago. We expect God to raise up from this little band some noble workers. We have already indications of it.

One of the converts, named Sadulla—the meaning of which is servant of God—is crying for the baptism of the Holy Spirit, that he may thus be fitted to carry the Gospel to his countrymen. Let your readers pray for him. When India's sons and daughters get anointed and sent forth as God's messengers bearing the precious Gospel then the regeneration of India is at hand. May God hasten the day!

The conversion of Sadulla was so interesting it is well worth a passing notice. One year and a half ago he came to the writer as a munshi, or teacher of the Hindustani language, and was engaged. I took for my textbook the New Testament and daily read and explained it, contrasting its teachings more or less with the teachings of the Koran. After each day's lesson we knelt together in prayer, and the result was he soon became convinced of his sins and of the truth of God's word, and at the end of six months desired baptism. For his benefit, however, I judged it good to put him through a rather severe test by suspending the monthly allowance I was paying him as munshi. He did not take kindly to this, the native mind in general being as brittle as glass, and deferred being baptized. We followed him with our prayers, and God in mercy kept drawing him with the result as stated above.

In addition to evangelistic work carried on in the bazars and streets, the Hindustani Mission has two prosperous day-schools, almost self-supporting, with 160 Hindu and Mohammedan boys and young men daily receiving instruction, and the Bible is being taught in both schools, one of which now forms the basis for a rising Sunday-school.

Monthly Missionary Concert.

Responsive Readings.

(Eph. 3, 14-17, 20, 21.)

I bow my knees unto the Father of our Lord Jesus Christ,

Of whom the whole family in heaven and earth is named,

That he would grant you, according to the riches of his glory,

To be strengthened with might by his Spirit in the inner man,

That Christ may dwell in your hearts by faith,

Now unto him that is able to do exceeding abundantly above all that we ask or think,

According to the power that worketh in us,

Unto him be glory in the Church by Christ Jesus

Throughout all ages,

World without end. Amen.

Joy.

There is joy above the skies
If a sinner, only one,
Lifts to thee, O Lord, his eyes,
And thy holy will is done.
Earth and heaven will happy be
When all nations worship Thee!

If we live to see those days,
Lave to hear the holy songs,
How will better hymns of praise
Pass in music from our tongues!
Happier children we shall be
When Thy glory we shall see.

Now like waters gushing up,
Are the thankful thoughts we think,
For the good and pleasant cup
We have every day to drink.
Happy Christian children, we
Every day thy mercy see!

But the glory will be bright,
Brighter than our words can show,
When all kingdoms see the light,
When all lands Thy goodness know.
Earth and heaven will happy be
When the heathen worship Thee!

Catechism on Bulgaria.

Where is Bulgaria? In eastern Europe, bordering on the Black Sea.

Of what origin are the Bulgarians? Of Finnish origin. They came from the banks of the Volga.

When did they settle in Bulgaria? In the seventh century.

When were they conquered by the Turks? In 1392.

When were they granted a partial independence? By the Treaty of Berlin, on July 13, 1878.

What was Bulgaria called by that treaty? "An autonomous and tributary

principality under the suzerainty of his imperial majesty the sultan."

What did the treaty say of the Ruler? "The prince of Bulgaria shall be freely elected by the population and confirmed by the Sublime Porte, with the consent of the Powers."

What is meant by autonomous? Having the right of self-government.

What is meant by the Sublime Porte? The Government of Turkey.

What is meant by the Powers? The six principal governments of Europe.

What is the area of Bulgaria? 24,360 square miles.

What is the population? In 1881 the census gave a population of 2,007,710.

How divided according to language? About two thirds are Bulgarians, one



PRINCE FERDINAND OF BULGARIA.

fourth Turks, and the balance are Wallachians, Greeks, Jews, etc. (Eastern Roumelia, with a population of about one million, is now connected in its government with Bulgaria, the Prince of Bulgaria being the governor of Eastern Roumelia.)

What is the capital of Bulgaria? Sofia, with a population of 25,500.

What are the other principal towns? Varna, Shumla, Rustchuk, Razgrad, Sistof, Plevna, Tirnova, and Vidin.

How do the great majority of the people live? By the cultivation of the soil and produce of their flocks and herds.

Who is the present ruler? Prince Ferdinand, of Saxe-Coburg, who was elected by the General Assembly and went to Bulgaria in August, 1887.

What is the religion of the Bulgarians? The Greek religion.

Have the Protestants any missionaries among them? The Methodist Episcopal Church has several missionaries in Bulgaria and the American Board several missionaries in Eastern Roumelia.

When was the Bulgarian Mission of the Methodist Episcopal Church commenced? In 1857.

What are now the principal stations where we have missionaries? Rustchuk, Varna, Sistof, Lofcha, Tirnova, and Shumla. There is a literary and theological institute at Sistof, and a girls' high school at Lofcha.

Responsive Bible Reading.

Thy word is a light to my path. (Psa. 119. 105.)

The Lord shall be unto thee an everlasting light. (Isa. 60. 19.)

This is the condemnation that light is come into the world and men loved darkness rather than light because their deeds were evil. (John 3. 19.)

The Lord is my light and my salvation. (Psa. 27. 1.)

Ye are the children of the light. (1 Thess. 5. 5.)

Walk as children of the light. (Eph. 5. 8.)

The Gentiles shall come to thy light. (Isa. 60. 3.)

The nations of them which are saved shall walk in the light. (Rev. 21. 24.)

The Shining Light.

A figure placed within a hall
Held in her hand a light for all,
As if she said, "I bring to you
This light so dear, so bright, so true.

"When darkness settles o'er the land,
I hold my light with outstretched hand—

A beacon to light up your home
And show the way to those who roam."

Methought then of a land afar,
Without the light, the guiding star!
The homes—how dark! the lives—how drear!
Of those who live in slavish fear.

Then stretch your hand, hold forth the Light,

Not in your strength, but in his might;
Send forth the light in Jesus' name,
Till distant lands his praise proclaim.

MENCIVS, the Chinese philosopher, says, "Where a man's heart is evil his eye betrays him."

IN one of the great temples in Japan the devotion of the worshipers consists in running around the sacred building one hundred times and dropping a piece of wood into a box at each round.

Notes and Comments.

Subjects for Missionary Concerts, 1890.

The following are suggested as the topics for the Monthly Missionary Meetings for 1890. We shall give notes on these subjects each month.

January, "The World."
February, "China."
March, "Mexico."
April, "India and Burma."
May, "Malaysia."
June, "Africa."
July, "Germany and Switzerland."
August, "Italy and Bulgaria."
September, "Japan and Korea."
October, "Scandinavia."
November, "South America."
December, "The United States."

The Presbyterian churches have the same subjects for February, March, April, June, September, and November, and in August have Papal Europe where we have Italy and Bulgaria.

Study the people of all lands. We cannot become much interested in those of whom we know but little.

Keep the subject of missions before the Church by praying publicly for the missionaries and their work in every public service, and by frequent reference to the subject in sermons.

One public service a month in behalf of missions is not too much. The great mission of the Church is to the whole world. The Church that struggles to grasp the thought of its great responsibility will grow in the effort.

Missionary sermons are sometimes dull, not because they do not contain interesting matter, but because the matter is not presented in an interesting manner. The facts should thrill and move if the preacher has carefully prepared himself and is interested in his subject.

The pastor can create a taste for missionary literature by his conversations, prayers, and sermons. The more that missionary magazines and papers are circulated and read among his people the easier the preacher will find it to preach an interesting sermon on missions, and "lift" a liberal missionary collection.

The proceedings of the General Missionary Committee will appear in the January number of this magazine. It has been our custom to give the proceedings in the December number, but the Committee meets at such a distance and so late (Kansas City, Mo., Nov. 14-21) that we will not delay this number, but mail it earlier than usual.

The receipts of the Missionary Society for the year closing October 31, 1889, have been over \$1,110,000—an increase of \$110,000. The exact amount is not known at this writing, and may be increased \$20,000 from annuities, but will be ready for reporting to the Missionary Committee, and we shall give the treasurer's report in full next month. We are profoundly thankful for the substantial advance.

The last month of the year has come, and the question is asked, What success has attended the work of our Missions? Will figures answer the question? We are often impatient for results that can be seen and counted. But missionary work cannot be estimated simply by the number of converts. A leavening process is going on. Seed is being sown. The harvest is coming. A nation born in a day may require a score or more of years of preparation. Working, as we are, under God, and for God, we can afford to be patient.

In October the missionary students in about forty seminaries were represented by 700 delegates at their annual meeting, which was held this year in the First Methodist Episcopal Church of Chicago. The topics discussed were "Neglected Fields," "Denominational Comity in the Home Field," "The Call for Lay Workers in the Foreign Field," "The Work and Worth of the Medical Missionary Society," "The Reflex Influence of Missions," and "The Relation of Faith to Missionary Success," etc. There were interesting discussions and great enthusiasm. These meetings are well calculated to increase the number of our missionary workers.

"The Place Occupied in Missionary Work by Prayer" was the subject of a paper prepared by Rev. Dr. E. K. Alden and presented at the Annual Meeting of the American Board, October 16. It gave the testimony of many missionaries as to the great benefits they had derived from prayer, both in spiritual uplifting and in evident direction in planning and in working. Many have found that the more they prayed the more they accomplished by their work. The missionary work is a God-appointed work to accomplish God's great plan, and he who comes the closest in sympathy with God in this work must secure thereby the greatest aid and the grandest results. "Our sufficiency is of God." It pays to pray.

A "Christian Giving Union" has been formed in England with the following conditions of membership: 1. To set apart a definite proportion of income for religious and charitable purposes; 2. To try to induce others to do the same. No

one is asked to pledge himself to any particular amount, it being left to his own conscience to determine what he shall give. Order and method are urged. Why not form such a union in every Sunday-school and church? Is it not true that in the majority of cases giving to Christ's cause is left to chance, impulse, or pressure? Such a plan would be of spiritual benefit to the contributor and enlarge the contributions. Do not wait to see it adopted in your Sunday-school or church, but commence it at once in your own family.

Ram Chandra Bose, of Lucknow, who says of himself that age has made him dyspeptic and circumstances somewhat cynical, writes that he looks upon the baptisms that are in some parts of the mission field the order of the day as indications of failure, not success; that they are brought about often by questionable means; that the missionaries who are encouraging these baptisms are demoralizing their native agencies, and that they are stumbling-blocks in the way of Christian progress. Speaking of Bishop Thoburn, he says: "The hopeful view he presents of the baptisms he hears of in almost every station is simply an expression of the perennial sunshine in his heart." We are very willing to trust Bishop Thoburn. He has demonstrated his ability as a leader in mission work, and we believe that under his direction there will be all possible care used in the reception of the professed native converts. Some of those received soon prove their unworthiness; but this is the case in the home-land. God multiply the converts! God give wisdom to the missionaries!

Canada Methodist Board of Missions.

The Canada Methodist Board of Missions reported in October that its receipts for the previous year had been \$215,675.41, a decrease of \$3,804.59 arising from a decrease of \$10,000.

The following table was given to show how each dollar of the income was expended:

	Cts.	Mills.
Domestic Missions.....	40	8
Indian Missions.....	22	6
French Missions.....	4	0
Chinese Missions.....	1	5
Japan Missions.....	10	9
Mission Premises.....	2	0
Supply.....	0	6
Superannuated Missionaries..	2	2
Circuit Expenses.....	1	8
District Chairmen's Expenses.	0	5
Annuities, in Consideration of		
Donations.....	0	4

	Cts.	Mills.
Interest, Discounts, etc.	1	7
Publishing Charges (Annual Reports, Reward Books for Juvenile Collectors), etc.	2	1
Traveling Expenses.	1	9
Conference Committees' and Treasurers' Expenses.	0	4
Superintendent of North-west Missions.	0	8
Cost of Management.	3	7
Surplus.	2	1
	100	0

Our Missionaries and Missions.

Rev. Dr. Rudsill, of India, is at York, Pa., improving in health.

Rev. Dr. T. J. Scott, of Bareilly, is the secretary of the Indian Sunday-school Union.

Rev. A. W. Greenman, returned missionary from Mexico, is stationed at New Carlisle, Ind.

Rev. Dr. Johnson, of Lucknow, has been unanimously elected a member of the Lucknow Municipal Committee.

Miss Emma L. Knowles has been appointed by Bishop Thoburn to the superintendency of the Calcutta Girls' High School.

The Goucher Central School at Moradabad is reported as one of the most interesting and promising mission schools in India.

Mrs. Hopkins, wife of Rev. G. F. Hopkins, of Cawnpore, India, died on September 8. She went to India two years ago.

Rev. W. E. McLennon, of Indiana, has been transferred to Mexico City, Mexico, to take charge of the English-speaking church there.

There are eight students in the Theological School of the Methodist Episcopal Church at Florence, Italy. They are said to be earnest Christian men.

The Rev. Ross Taylor, son of Bishop Taylor, has been appointed by the Bishop to represent him at large throughout the United States as his accredited agent. His address is South Evanston, Ill.

The Central Conference in India has recommended that, of all new foreign missionaries sent to India, the single men shall receive a salary of 130 rupees a month (about \$45), and married men 180 rupees a month (about \$60) for the first three years of service.

There are now twenty-five charges in the Indian Mission Conference supplied with pastors, of which thirteen are in "Oklahoma Country." The membership has been more than doubled since the

year began, and fifteen sites for churches and parsonages have been secured. Rev. B. C. Swartz is the superintendent.

The New Mexico English Mission Board closed its annual meeting October 14. Rev. T. L. Wiltse is continued as superintendent. During the year he traveled more than twenty thousand miles. The Navajo Indians were visited. They number twenty-five thousand, and are without any Christianizing influences; neither Catholics nor Protestants are laboring among them.

Bishop Thoburn, speaking of the press, says: "I cannot resist the conviction that at this peculiar time, a time which seems to me little short of a great crisis, God would have us utilize the press as no missionaries in India have ever done before. As compared with school work this form of labor is vastly cheaper, and can hardly fail to be vastly more effective. As compared with preaching, while it may not be a better work in itself, it is certainly a much cheaper work, and can be prosecuted on a scale so much wider that one might almost be pardoned for saying that, so far as the multitude is concerned, it is not only the easiest, but the best method of preaching the word."

The Rev. Dr. E. W. Parker reports as follows of the Methodist Episcopal mission work in the Rohilkund province of India: "In this province there are 26 separate circuits, which include 160 centers of work, in which a preacher or teacher resides, or a school is taught by a Christian evangelist, and about 600 villages in which persons have been baptized, and in which they now reside. There are in the province 1 high school, 8 middle-grade Anglo-vernacular schools, 11 upper primary Anglo-vernacular schools, 153 vernacular schools, and over 5,000 pupils in attendance in all the grades. This work is carried on by a force consisting of 7 American missionaries, 75 regularly licensed native preachers, and 226 native teachers and evangelists in the regular work. This calculation does not include the work of schools of the Woman's Society nor the pastors supported by the churches. The expense of this work to the Missionary Society and to the friends who personally support schools is \$27,000 per year."

Annual Meeting of the American Board.

The Annual Meeting of the American Board of Commissioners for Foreign Missions, held in this city in October last, was one of deep interest and was calculated to deepen and widen the missionary spirit. Indeed, the Annual Meeting is chiefly for that purpose, as it is in no sense a busi-

ness meeting. The men are appointed at the meeting who during the year make the appropriations and control the affairs of the Board, and the time during the three days' session is chiefly devoted to giving information as to what has been accomplished, what the responsibilities are in the present, and what the outlook is for the future.

The Congregational churches have a membership of 475,608, and the donations from the churches were \$395,044 90. The receipts from other sources were: legacies, \$153,653 72; legacy of Asa Otis, \$43,664 98; legacy of S. W. Swett, \$82,110 90; interest on General Permanent Fund, \$10,636 83. The entire receipts for the year were \$685,111 33.

The expenditures were \$635,133 42 for the foreign missions; \$17,476 38 agencies; \$26,134 31 administration, \$6,408 87 publications, after deducting receipts from *Missionary Herald* and sales of books; a total of \$685,152 98 expended for the year closing Aug. 31, 1889.

In Mexico one new station, four new out-stations, and three new churches have been established. In Spain the school at San Sebastian has achieved a great success. In Austria the one missionary reports ninety-five additions to the churches under his care.

In Bulgaria enlargement by healthful growth has been the order of the day, and there are 9 churches and 650 members.

In India, in the Marathi and Madras Missions, are 5,500 communicants, and in Ceylon are 1,442 communicants.

In Japan during the year 8 new churches were organized, 2,100 new members received, and 43 of the 49 churches are self-supporting. A special gift of \$100,000 has been received toward the establishment of a Christian university at Kyoto.

The four Missions of the Board in China are well planted, and report a substantial advance.

The three great Missions embraced within the limits of the Turkish Empire in Asia are still confined mainly to Armenians and Greeks, the barriers against such labor among the Moslem population being as firm and insuperable as ever. Over 17,000 pupils are being taught in the schools. The progress seems small, but it is steady.

The Board has three Missions in South Africa—the West African, the East African, and the Zulu Missions. Religious interest has been manifested, and there is urgent need for re-enforcements.

In Hawaii the mission work has been enlarged, and in Micronesia some new churches have been organized.

The summary of all the Missions shows 22 Missions, 93 stations, 1,023 out-stations, 358 churches, 33,099 members. There are 177 ordained missionaries (11 being physicians), 11 male physicians not ordained, 6 male assistants, 314 women, of whom 176 are wives, 138 are unmarried, being a total of 508 laborers from this country. They are assisted by 2,583 native pastors, preachers, teachers, and helpers. There are 43,313 pupils in schools, and the natives contributed last year \$116,253.

The following were elected the officers for the ensuing year:

President: R. S. Storrs, D.D., LL.D.

Vice-President: E. W. Blatchford, Esq.

Members of the Prudential Committee:

A. C. Thompson, D.D., the Hon. Joseph S. Ropes, Edwin B. Webb, D.D., Charles C. Burr, Esq., Elbridge Torrey, Esq., Albert H. Plumb, D.D., the Hon. William P. Elison, Francis E. Clark, D.D., Rev. C. A. Dickinson, G. Henry Whitcomb, Esq.

Corresponding Secretaries: Nathaniel G. Clark, D.D., Edmund K. Alden, D.D., Judson Smith, D.D.

Recording Secretary: Henry A. Stimson, D.D.

Assistant Recording Secretary: The Rev. E. N. Packard.

Treasurer: Langdon S. Ward, Esq.

Auditors: The Hon. Arthur W. Tufts, Samuel Johnson, Esq., James M. Gordon, Esq.

The Committee of Fifteen was continued, its purpose being to form some plan by which the Board can be brought more closely to the churches and the Congregational churches have a greater control of the management of the Board. The plan under which the Board is acting at present was adopted when several denominations were using the Board as their agent in prosecuting the foreign mission work.

An unsuccessful effort was made to elect another secretary in the place of Dr. Alden, who has displeased some by his opposition to the sending out as missionaries those who are not in their religious faith in harmony with what he believes to be the faith of the majority of the Congregational churches.

Chaplain McCabe, Dr. S. L. Baldwin, and Gen. C. B. Fisk bore to the Board the congratulations and best wishes of the Missionary Society of the Methodist Episcopal Church, and they were warmly welcomed.

The next meeting will be held at Minneapolis.

It was a magnificent meeting, and the Board is doing a grand work. The Congregational Churches are liberal, the foreign missions are prosperous, the missionaries are energetic and consecrated. God bless the American Board!

A Missionary Campaign in Massachusetts.

BY REV. JAMES MUDGE.

The simultaneous meeting movement for promoting interest in the cause of missions is not altogether new, yet it is of such recent inauguration that every additional point in its development may be accounted of considerable importance. It was first set in operation by the Church Missionary Society of England, in February, 1886, and again in February, 1887, each time with most encouraging success. It was taken upon this side of the water by the Presbyterians of New Jersey, under the lead of the Rev. W. H. Belden, of Bridgeton, a returned missionary, now secretary of the International Missionary Union, and carried through gloriously in November, 1887. The Methodists of the New-ark Conference did creditably with it in October of the same year. In a few special districts of other Conferences it has been with more or less energy and unanimity laid hold of and utilized. But the recent missionary week in Massachusetts, beginning Sept. 29, has marked in some respects a decided advance on any thing anywhere before attempted, and on this account deserves some mention in these pages.

The history of the matter runs somewhat as follows: The secretary of the New England Conference Missionary Society (which is not, as in so many of the Conferences, a mere perfunctory, supernumerary affair, but a thoroughly wide-awake organization), having made sure of the approval of his fellow-managers, interviewed the home secretaries of the A. B. C. F. M. and the Baptist Missionary Union with reference to the willingness of the societies and Churches they represented to unite with the Methodists in the common observance of some designated week for furthering missionary zeal.

He found those secretaries, Dr. Alden and Dr. Ashmore, disposed to favor the plan, though not very sanguine as to their ability to enlist the co-operation of the pastors and churches. However, after mutual consultation, a week was selected which seemed likely to accommodate all round, as not colliding with any of the great conventions which so closely crowd the most of October and yet not coming so early as to encroach on the summer vacations, the week from Sept. 29, to Oct. 5.

The New England Conference at its April session in Worcester heartily indorsed the steps that had been taken in its name and strongly recommended the observance of the week by all its churches, pledging its full support to the managers in their endeavor. The Prudential Committee of the American Board took up the matter, with like heartiness, and the authorities at the Baptist Rooms took similar steps. Thus the enterprise was launched in good season and with good prospects. Articles, editorial or otherwise, in the papers and periodicals from time to time, helped to awaken expectation and increase the interest. Circulars were dispatched to about seventy selected speakers to enlist their co-operation, and other circulars were sent to all the pastors of the Conference for the purpose of obtaining their personal pledge to hold meetings and their individual preferences on certain minor points of the arrangements. The response was in almost all respects cordial and general.

In still further preparation for the great event, that the speakers might have some fresh and exclusive material to fire their own souls and those of their hearers, circulars were sent to forty of our principal foreign missionaries asking them to forward at once brief communications embodying such latest facts about the progress of the work and such pungent statements of its crying need as they would like to see pressed home upon the Churches. Replies were promptly received from about twenty, and the pamphlet made up from them received many encomiums and was largely used in the meetings, with excellent effect.

Sunday, Sept. 29, was a model day for weather, as was indeed every day of the week following with a single exception. Large audiences assembled in the churches, and hundreds of missionary sermons were preached by the pastors, either to their own congregations or, as was very largely the case, to other congregations by exchange. It should be noticed that the annual missionary collection or subscription, except in very rare instances, was not taken on this day, or on any day of this week, it being the plan to give the time to seed-sowing for a subsequent harvest rather than to immediate reaping. Principles were enunciated, fundamental ideas set forth, and great truths brought home to the hearts and consciences of the people. Doubtless very many congregations for the first time heard a missionary discourse that was not straightway followed by an appeal for money. And without doubt it set them to thinking on a new line.

The rest of the meetings were held on one or more of the four days, Tuesday, Oct. 1, Wednesday, Oct. 2, Thursday, Oct. 3, and Friday, Oct. 4. So far as the Methodist speakers and meetings were concerned the general arrangements and assignments for them were wholly in the hands of the secretary of the Conference Missionary Society. Nearly seventy speakers were employed and about one hundred and forty meetings were held.

Some brethren spoke four times, but the generality only two or three times. Only the traveling expenses of the speakers were paid, which was readily done, with a surplus, by a small collection from the audience addressed. The endeavor was made to minimize these expenses by moving speakers as little as possible from their own vicinity or district, and the preferences of the local churches as to particular nights as well as particular men were carefully heeded. It was found that no one night was in demand much beyond its fellows.

The speakers greatly enjoyed their trips even though they were often greeted by comparatively small audiences. They found it refreshing to bring their own souls into close contact with the mighty truths which they were charged to advocate, and the inspiring facts it was their privilege to present. It is safe to say that the movement could find ample justification in the increased interest in the subject awakened in the minds of those who made the addresses. There were very few failures to meet the engagements.

The following are some of the topics ably and effectually handled: "Motives for Missions," "The Final Triumph of the Gospel," "The Last Command of Christ," "Some of the Results of Missions," "Responsibility of America to Send the Gospel to the Heathen," "Relation of Methodism to Missionary Work," "A Hundred Years of Christian Missions," "Missions and Commerce," "The Reflex Benefits of Missionary Effort," "Progress in Japan," "The Triumph in India."

In some places there were all-day meetings, ministers and laymen from neighboring towns being invited, and collations served. In other places there were gatherings afternoon and evening, the ladies being assembled at one time and the children at another, after the close of the public schools, while the general public were attracted at night. But in the greater number of cases the interest did not seem to warrant any thing more than an evening meeting.

By far the largest attendance and the greatest enthusiasm were found in the

union meetings, where either the Methodists and Congregationalists, or the Methodists, Congregationalists, and Baptists joined their forces. Often at such times the houses were well filled, and occasionally the interest rose so high that, with three or four speakers, the people were easily kept in their seats till nearly ten o'clock. A method frequently followed was to have the meeting for two or three successive nights, taking the churches in turn.

All felt that it was no little luxury thus to be able to broaden the view, enlarge the sympathy, and strengthen the bonds of interdenominational comity. A pleasant and nobly educative object lesson was presented as to the essential oneness of Protestant Christendom in its attack upon the unevangelical nations. The Methodist lead in the movement was universally and gratefully acknowledged. But the Congregationalists took it up with so much spirit and threw themselves into it so heartily and generally, as to contribute at least an equal part to the success of the movement. Probably a greater number of their churches participated in it in one way or another than of any other denomination, although probably the Methodists had a larger per cent. of their churches in line. The Baptists took part much less generally than the other two.

This union feature is, so far as we know, quite new, it not having been laid hold of to any special extent in any previous exploiting of the simultaneous meeting plan. We commend it to other localities, though not all, perhaps, are so favorably situated in this matter as are we in Massachusetts. We think there is no doubt that more missionary meetings were held that week than have ever before been held in any one week this side the sea. And this was owing to the union effort, which very largely increased the moral effect, and arrested far more general attention than could have been achieved by one denomination alone.

It seems to us that the movement is yet in its infancy. We see no reason to doubt that the experiment will be repeated next year with far greater effect. There is a practically unanimous opinion on the part of those who have had the most to do with the matter this year that the idea is a grand one, destined to do great things for the advancement of the cause. The success achieved this year has been very gratifying, and is one indication of the rising tide of missionary interest seen in these days almost every-where. It could not have been done a few years ago. It is very manifest that this is the right line to follow up. It is on this kind of work

that we must increasingly rely as a Church if we are to do our part in saving the world. Extraordinary appeals and spasmodic exertions will not meet the real needs of the case. The educating processes must go on quietly, steadily, strongly, all the while, until all the people, or most of them, at least, come to see that no Church of Christ is fulfilling its appointed purpose or meeting the expectation of the Master unless it is working heartily for the evangelization of the heathen millions.

Our work was confined this year, so far as the Methodist churches were concerned, to the New England Conference, which does not cover all the State. We hope it may be possible next year to enlist the co-operation of all the six or seven New England Conferences, or, if this be too much to expect, at least of the New England Southern and the New Hampshire, which come into the State on the South and North, so that we may yet more largely sweep old Massachusetts with a storm of missionary fire. Thus shall there be more candidates for the missionary calling, more money for the missionary treasury, and more souls for the kingdom of heaven. Thus shall the Redeemer's kingdom be more speedily set up in many a land where Satan's seat still is, and light be given to many a nation yet abiding in darkness.

East Pepperell, Mass.

The Opening of the New School Building in Sistof, Bulgaria.

BY REV. S. THOROFF.

The beautiful building of our Theological and Scientific Institute, which is centrally located, opposite the public garden, was opened on the 30th of September in the presence of all the teachers, students, and a few friends and sympathizers. After the singing of a hymn and prayer by the pastor the third chapter of Proverbs was read: a second hymn was sung, and then Brother Ladd, the principal of the school, rose and said he was glad to see the teachers and students in the new school building. The money for the putting up of the beautiful building was contributed by the members of our Church in America and appropriated by the Missionary Society, and therefore, he said, we should be very grateful and show our gratitude by doing good work in the school.

On this occasion we were favored with the presence of the Rev. J. Tonjoroff, pastor of Philippopolis, who was introduced by Brother Ladd, and delivered a very interesting and instructive address. He began by reminding the audience of the late Lady Strangford's advice to the Bulgarians to educate themselves: "This

school," he said, "is designed to educate preachers, teachers, and government employes, and in general men imbued with Christian principles and prepared to work for the good of Bulgaria, in whatever sphere of activity it may please God to call them." Then he reminded the students that they must not be ashamed of manual labor, but, should an industrial department be opened in connection with the school, to avail themselves of it and learn to labor skilfully with their hands, thereby setting a good example to the people, some of whom erroneously think that it is degrading for an educated man to labor with his hands and earn an honest livelihood."

"I am very glad," he said, "that I learned the trade of baker when I was a young man in Samokov, my native place, for when, in 1870, I was called to preach in Bensko, in Macedonia, I found there were no public ovens there, as in other large towns. So I told my wife not to trouble herself, but to make the bread, and I would bake it, as I understood the baker's trade, and then we would both eat it."

Speaking of the apathy of the people toward our school and our work in general, Mr. Tonjoroff said: "I venture to predict that in twenty or thirty years hence the people of Sisto will, in passing by this building, look at it with pride, and thank God for putting it into the hearts of the American missionaries to erect it in their town and through it do such a noble work for the moral and religious education of the people."

Mr. Tonjoroff concluded his address with these significant words: "Young men, if with all the facilities and appliances afforded by this institution you do not succeed in fitting yourselves for a career of usefulness in life, you will have only yourselves to blame. Work diligently, work in faith, remembering that 'your labor in the Lord will not be in vain.'"

A vote of thanks was unanimously voted to Mr. Tonjoroff, and the proceedings terminated.

The school opens this year with thirty-six students, about as many as last year. We hope the Minister of Public Instruction will put our school in the category of gymnasia, thereby enabling us to correspond directly with him (and not, as now, through the Inspector of Schools), and giving the students in the third class and upward the privilege of finishing their course of study before serving in the army. May God bless our institution, and make it a great educational power in Bulgaria!

Methodist Union in Japan.

A basis of union was adopted by a joint committee of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Canada Methodist Church Missions, in Japan, August 23, 1889.

It is as follows:

Resolved, That we consider a union of the Methodist bodies in Japan desirable.

ARTICLE I. The name shall be "The Methodist Church of Japan."

II. The chief officer of the Church shall be called Sotoku.

III. The chief officer of the District shall be called Choroshi.

IV. The General Conference shall elect the Sotoku by ballot in open session. The term of office shall be twelve years, with no re-election. He shall be inducted into office by appropriate religious services.

V. Duties of the Sotoku:

1. The Sotoku shall be the chairman of the General and Annual Conferences and all standing committees belonging thereto.

2. The Sotoku shall station the preachers in consultation with the Choroshi, but if any one of the Choroshi shall appeal against any appointment made by the Sotoku, and his appeal be sustained by a two-thirds vote of the Choroshi, it shall prevail.

3. The Sotoku shall travel throughout the field, to exercise supervision and see that the Discipline is enforced therein.

4. The Sotoku shall have power to transfer preachers from one Conference to another within his jurisdiction.

5. The Sotoku shall decide all questions of law involved in proceedings pending in the Annual Conference, subject to an appeal to the General Conference; but in all cases the application of law shall be with the Annual Conference.

VI. Choroshi shall be elected annually by the Annual Conference, by ballot.

VII. Duties of the Choroshi:

1. To act as chairman of the District to which he is appointed and of all permanent committees therein.

2. To superintend the work within the bounds of his District.

3. The Choroshi shall attend, as far as practicable, all the Quarterly Conferences within his District, and when present he shall preside.

4. He may have a pastoral charge.

VIII. The Bokushi (pastor):

Each ordained pastor shall have jurisdiction within his charge, and shall be the chairman of his Quarterly Conference in the absence of the Choroshi.

IX. All preachers shall be appointed to their pastoral charges annually, but no preacher shall be allowed to remain more

than five consecutive years on the same charge. Those appointed to positions in the educational institutions and other special offices of the Church may be exempt from this limitation by permission of Conference.

X. Two orders of the ministry shall be recognized, Choro (Elder) and Shitsuji (Deacon).

Committee of the Methodist Church of Japan: D. Macdonald, Y. Hiraiwa, George Cochran, K. Toyama.

Committee from the Mission of the Methodist Episcopal Church, South: C. B. Moseley, N. W. Utley, Y. Yoshiyoka, K. Nakamura.

Committee of the Methodist Episcopal Church: J. Soper, C. S. Long, H. Yamaka, S. Ogata.

(Signed on behalf of the Committee).

C. S. LONG, Chairman.

C. B. MOSELEY, English Sec.

Y. HIRAIWA, Japanese Sec.

Mission Notes from All Lands.

The Cherokees of the Indian Territory have dedicated a seminary for girls which cost them \$200,000.

The Protestant Episcopal Church in its Cuba Mission occupies the two cities of Havana and Matanzas.

There are 5,000 Mohammedans in the colony of Sierra Leone, and many of them are willing to hear the Gospel.

In the Congo Baptist Mission at Banza Manteke on May 25 there were 49 converts baptized, and in June 20 more were baptized.

A missionary in Colombia writes: "Romanism has sapped the foundations of morality in this as in all countries where it rules."

There are fifty rescued slave children of the Galla race now under Christian training the Keith-Falconer Mission in Arabia, near Aden.

Dr. James Johnston says that the signs of the times denote that Israel will be reclaimed by the study of the Hebrew New Testament version.

Rev. J. M. Oldweather, of the Presbyterian Mission, reports persecution in Tabriz, Persia, against any Moslem who may attend the Protestant services.

There are now fifteen places in Tokyo, Japan, where the Gospel of Christ is preached weekly by persons connected with the Protestant Episcopal Mission.

The *Star of India* says that among the countries barred to Protestant missionaries should be named Nepal, between India and Thibet, a most interesting country.

The Wesleyan Mission entered Burma in 1887, and now occupies Mandalay, Pakokku, and Kyankse. The Burmans are courteous, and willing to hear the Gospel preached.

The Syrian Protestant College at Beirut, Syria, is a most valuable agency for the evangelization of Syria. The college year which closed in July last was one of marked progress.

In the great Protestant revival of religion in Aintab, Turkey, last July and August, there were the most blessed results, and 550 converts were received into three of the churches during August.

In the Telugu Mission of the English Church Missionary Society there were in 1849 but 19 communicants. These in 1859 had increased to 45; in 1869, to 207; in 1879, to 696; in 1889, to 1,345.

Two ladies of New York, Miss Anna Perry and Miss Fanny M. Perry, have gone to Japan as self-supporting missionaries. They will work in connection with the Protestant Episcopal Mission.

In the Doshisha, or Congregational College at Kyoto, Japan, 172 students have made profession of their faith in Christ during the past year, 98 at one time. There are over 900 pupils in the college.

The Italian correspondent of *Evangelical Christendom* reports that in order to till the papal exchequer the sale of indulgences and ecclesiastical privileges is being pushed with zeal and determination.

The Woman's Missionary Society of the Methodist Protestant Church has in Japan four Missionaries: Miss J. R. Whetstone, at Nagoya; Miss M. M. Bonnett, Miss L. Kimball, and Mrs. T. H. Colhouer, at Yokohama, Japan.

Dr. E. W. Blyden, of Africa, writing of mission work among the Africans, says: "I am satisfied that only the Negro can approach the Negro with the fullness of sympathy and freedom of intercourse which find a response in the depth of the heart."

The Farukhabad India Mission of the Presbyterian Church report that with reinforcements of consecrated men they believe the victory is sure, and appeal to the Church in the United States to either give the order for retreat or send them reinforcements.

A society for missionary work among the Norwegian Laplanders was formed in Norway in 1888. It has sent out two itinerant preachers to visit the people in their huts and tents, and has begun publishing parts of the Bible and other books in their language.

In Persia religious liberty is granted to all who are not Moslems, but the Moslem

who apostatizes from Islam subjects himself to the death penalty. In Tabriz policemen stand at the door of the Mission house to arrest all Mohammedans who may attend the religious services held there.

There are now about four millions of the natives of India in attendance at schools, either directly under Government, or aided by government grants, and all examined by government inspectors; but the principle of religious neutrality proclaimed by the Government shuts out all direct religious teaching.

The pupils of the Huguenot Seminary at Wellington, South Africa, have formed the Huguenot Missionary Society, which sends out from its ranks missionaries to labor among the heathen in Africa. The lady principal, Miss Ferguson, and the other teachers are all earnest Christians, and seek to lead all the pupils to Christ.

Miss West, of the American Board Mission, opened a school for older girls last September in Oorfa, with 12 pupils, and it has since increased to 36. Oorfa is a city east of the Euphrates and three days distant from Aintab, and has 30,000 inhabitants. Protestant work was begun ten years ago, and a church membership of 260 obtained.

A missionary in China says that Christianity has to reckon not alone with the Chinese Government, but with the Chinese democracy, and that it is believed by many that a serious testing-time is in store for Chinese Christianity. It is needful to elevate, enlighten, and inform the masses before Christianity can gain a general influence in China.

A traveler in Korea writes: "Buddha worship as conducted among Koreans is a species of idol-worship. Diviners walk the streets in the persons of blind men with long staffs, who announce their presence with a peculiar professional cry. Demon-worship prevails in various superstitious practices, to ward off disease and other ills of life."

Dr. F. F. Ellenwood, writing of revived Aryanism in India, says: "It is one of the signs of the times that the sentiment of high-caste Hindus of different types is becoming more and more determined in its resistance to the aggressions of Christianity, and the work of evangelization in India is fast becoming a severe intellectual struggle."

The Rev. J. W. Hall writes from India that a Hindu gentleman has proposed to call a congress of Brahman priests and pandits for the purpose of incorporating the Christian Scriptures among the sacred books of India and officially rec-

ognizing Christ as the last and spiritual Avatar. The exclusiveness of Hinduism shows signs of breaking down.

The Board of Foreign Missions of the Reformed Church have resolved that in the Japan Mission the main strength shall be expended in the development of the Sendai Theological Training-School and the Miyagi Girls' School. Rev. J. P. Moore has been appointed the permanent evangelist of the Mission. Rev. A. D. Gring is no longer connected with the Mission.

The *C. M. S. Gleaner* tells of a poor Christian man in Japan who has to leave his house all day while he is at work. He has put up the following notice on the door of his house: "I am a Christian, and if any one likes to go in and read my Good Book while I am out they may. The Buddhist priests need not come here. I do not want them any more." People go into his house and read his Bible.

A missionary in Ceylon writes that the original religion of the Singhalese was demon-worship, and Buddhism has been powerless to eradicate or even weaken it; the people have accepted Buddhism, but they adhere just as strongly to demon-worship, which Buddhism condemns, and they cling to it because it has been the custom of their forefathers for generations past, and custom is the real god of the Singhalese.

Mrs. W. W. Torrence writes from Teheran, Persia, that a few Parsee boys and two or three girls are in the Protestant Mission schools there, and that they are very bright. She says: "The Parsees are commonly supposed to be worshipers of fire; but they say they worship *before* the sun, or, if that is not visible, before the other heavenly bodies, or before fire, or even before a vessel of clean water, as representing purity and leading to thoughts of God."

Rev. J. J. France writes of a tour of a week's duration among the towns and villages in the vicinity of Banza Mantek, and says: "The people in all the line of towns I passed through were very much opposed to the Gospel. They gave me to understand that they had made a bargain among themselves not to receive the Gospel, so that in some places I was not allowed so much as to cook my food. In spite of all this, however, the work of conversion is going on in those towns where the Christians are living."

The General Convention of the Protestant Episcopal Church, in October last, accepted the resignation of Bishop Williams of Japan and selected Rev. Edward

Abbott, of North Cambridge, Mass., as his successor; elected Mr. George Bliss, of New York, treasurer of the Missionary Society; established an order of Deaconesses; decided not to continue the effort to raise one million of dollars by the plan known as the Missionary Enrollment Fund; approved the proposal to erect a Missions House in New York city, set off a portion of Nebraska as the missionary jurisdiction of the Platte, and selected Rev. Anson R. Graves as its Missionary Bishop.

Rev. Joseph Clark, Baptist missionary on the Congo, writing on June 12 reports a new station at Bwemba, 200 miles above Stanley Pool, and that good reports as to health and work come from all the American Baptist, British Baptist, and Swedish Mission stations. He also says: "In Congo Free State there are four points held by Bishop Taylor's people: (1) Near Banana, Misses Kildare and Collins; (2) Vivi, held by Mr. and Mrs. Teter and Mr. Briggs; (3) Isangila, Messrs White and Rasmussen; (4) Kimpoko, Messrs. Burr, Harnson and Elkins, and Mrs. Elkins. Mr. Burr works very hard and earns a good deal by hippopotamus shooting. The two ladies at Banana no doubt do a good work; there the natives understand a good deal of English and Portuguese languages."

The *Indian Methodist Times* publishes an account of several conversions to Protestant Christianity recently made at Dum Dum, near Calcutta. One of the new converts is Krishna Dhan Chatterji, a young Brahman, who has taken the new name of Khrista Dhan (the riches of Christ). The father of this young man spent twenty-five years in visiting various shrines; he wore the garb of an ascetic, and made many pilgrimages, but a few days before his death confessed to his son: "I have visited most of the *tirtha sthans*, but I have found no salvation." Krishna Dhan was a school fellow of a lad who now belongs to the Dum Dum Mission, and greatly ridiculed his companion when he became a Christian. Leaving school the young Brahman took up the same life which his father had by his own confession found so fruitless, but, finding nothing but disappointment, he was at last brought to Jesus through the instrumentality of the school-fellow whom he had formerly persecuted. At his baptism he requested that all present would pray that he might be a faithful servant of Christ.

Missionary Literature.

Korean Tales, by H. N. Allen, M.D., is a new book issued by G. P. Putnam's Sons.

Lee & Shepard, of Boston, publish a new book on Mexico, written by May Elizabeth Blake and Margaret F. Sullivan. Price, \$1 25.

Dr. Thomson's *The Land and the Book*, Dr. Pierson's *Crisis of Missions*, and Stanley's *Sinai and Palestine* are excluded from the Turkish Empire by the censors.

We have received the Tenth Annual Report of the Woman's Foreign Missionary Society of the Methodist Protestant Church. The society is supporting a Mission in Japan. Mrs. Mary A. Miller is the Corresponding Secretary of the Executive Board.

Christianity in Earnest is the organ of the Board of Church Extension of the Methodist Episcopal Church. It is a bi-monthly, edited by Rev. Dr. Kynett, and published in Philadelphia, Pa., and Asbury Park, N. J. The price is 50 cents a year. It is devoted chiefly to church building and temperance.

The Fifty-Seventh Annual Report of the Board of Foreign Missions of the Reformed Church in America was presented to the General Synod last June, and has now been printed. The expenditures for the China Mission were \$19,139 07; India Mission, \$26,607 39; Japan Mission, \$43,920 99. The home expenses were \$6,973 96.

We have previously noticed the *African News*. It is well filled each month with interesting matter about Africa, and especially with news of the work under the direction of Bishop Taylor in Africa. Bishop Taylor is the editor and proprietor, T. B. Welch, M.D., associate editor, and it is published by T. B. Welch & Son, Vineland, N. J., at one dollar a year.

The life of Rev. John G. Paton, missionary to the New Hebrides, is published by Robert Carter & Brothers. Price, \$1 50. It is an autobiography, and is edited by the brother of Mr. Paton, and is an intensely interesting record of a mission-life pursued under many difficulties. The New Hebrides lie four hundred miles west of Fiji and one thousand miles north of New Zealand, and have a population of about 70,000.

Foreign Missions, Their Place in the Pastorate, in Prayer, in Conferences, is the title of a book lately published by Charles Scribner's Son, New York; price \$1 75. They are ten lectures delivered by Rev. A. C. Thompson, D.D., of Boston, before the Hartford Theological Seminary. They will be found helpful to pastors, and helpful to the missionary cause by the inspiration produced by

the reading of them. In speaking of the minister's sphere Dr. Thompson says: "The question whether an ambassador for Christ should put forth effort in behalf of the unevangelized is not an open one. Wherever and whatever he may be—evangelist, pastor, professor, secretary—he is held by the King of kings to a service in the campaign for subjugating all nations. The method of discharging his duty is left to the judgment of each man, under the best light he can gather from the throne of grace and the providence of God. The order 'go ye' is a standing order. As regards the obligation of personal service among the heathen, is it not then for each minister who remains at home to show good reason why he is not in the foreign field? Whoever in the sacred office remains at home is on this account none the less held to service in the general cause."

Miscellany.

Dr. L. W. Bacon calls Christopher Columbus the founder of modern missions.

If souls are to be won to Christ it must be by men and women whose souls are overflowing with love to Christ.

Sir Monier Williams says that the present condition of Buddhism is one of rapidly-increasing disintegration and decline.

A Brahman in Calcutta told Dr. Baumann that he had read through the New Testament eighty-three times and the Old Testament twenty-seven times.

Dr. Abel Stevens says that the old Asiatic heathendom is generally giving way before the continually increasing power of Western thought and Christian civilization.

Wendell Phillips said: "The answer to the Shaster is India; the answer to Confucianism is China; the answer to the Koran is Turkey; the answer to the Bible is the Christian civilization of Protestant Europe and America."

The *Bombay Guardian* thinks that "every Christian ought to be a public and private 'nuisance' to the powers of darkness, and to make the world as hot and uncomfortable a place as possible to the perpetrators of evil deeds and to those who uphold them."

Rev. George W. Wood, D.D., of Constantinople, believes in the inevitable death of the Ottoman Empire; but that the two most important reasons why its decay is so slow are, first, that the Sultan is not only a temporal sovereign, but also a spiritual chief; and, second, Mohammedan fatalism.

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